

**AN INTIMATE INSIGHT ON PSYCHOPATHY AND A NOVEL HERMENEUTIC
PSYCHOLOGICAL SCIENCE**

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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 falsifiability⁴⁰ and validation but driven by a sense of creative understanding and insight of notions laid out as open-ended conceptualisations. Theory-wise, it sees continuity between anthropology and psychology as anthropopsychology behind an entropic construct of human psychology based on a recurrent re-institutionalisation mechanism for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

Keywords: psychopathy, hermeneutic, theory, meaning, ontology

Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability⁴⁰ 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 falsifiability⁴⁰, validation and open-ended questioning can be

undertaken over it. Such a hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician's hermeneutic/reprojective 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 falsifiability⁴⁰ and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn't be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as 'a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward'; more like a song is a coherent referential whole beyond just naïve categories of disjointing/disparateness/disentailing percussions-and-tunes-more-or-less-similar-to-those-of-the-song construed as constituting the song.) As a matter of fact, I would rather I wrote another paper talking about influences for such an articulation for this paper going by my hermeneutic design insights. Moreover, going by the very nature of how humans develop new ideas; while

many, if not most, of my arguments may be more or less ‘plainly intelligible’, I equally thought it important to articulate ideas I hold in deep conviction and further as many such ideas come with their requisite precise convoluted qualifications even if such ideas might not be quite intelligible from a plain and simple reading, with the notion that such a requisite insight will be forthcoming in future critique as the very nature of the introduction of new ways of thinking often mean their unintelligibility at first (equally explains my repeating of many terms for ‘habituation’), but then it is not the pertinence of reality that compromises it is the impertinence of human certitudes that does! In the bigger scheme of things, it is herein contended that human social and institutional progress and development is not de-mentatively/structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at apathetic threshold as these rather develop into denaturing¹⁵ ~~<amplituding/formative>~~ wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) stifling prospective possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> right up to the present, it also recognises 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-reification⁸⁶ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation behind the

‘inventing’/‘creation’ of prior knowledge fades into secondnatured mechanical dispositions
 requiring the renewal of dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation prospectively. At which point, the more decisive issue is recognising
 and assuming the reality of a fundamental apriorising/axiomatic/referencing intellectual
 break/schism/estrangement with such ‘prior knowledge-as-of-mechanical-knowledge
 predisposition and its developed temporal institutional self-serving predisposition’, as so-
 implied across sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵
 between non-universalising sophistry and prospective Socratic philosophers universalising¹⁰³-
 idealisation as well as in the case of medieval-pedantic dogmatism and prospective budding-
 positivism, and it is herein contended likewise with regards to our modern day intellectual-
 muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) as of
 procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ (associated with a
 predisposition for disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-
 to-reflect-‘immanent-ontological-contiguity⁶⁶>’) and prospective deprocrypticism—or-
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ (foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism⁴³ as of ecstatic-existence-as-transcendental-signifier—
 becoming-spontaneity-implications-<as-to-existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory—epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-

projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰>). Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement because of teleological-decadence-<in-dimensionality-of-desublimating-lack-of²⁵—
<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> as ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ as of the prospective relative-ontological-completeness⁸⁷ perspective, as so-reflected in a <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) critically absconding (in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as to limited-mentation-capacity implications) on the basis of the supposedly coherent ontological-commitment⁶⁵ as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰> (and rather reverting to eliciting untransvaluated—temporal-intemporality⁵¹ values being passed for knowledge-reification⁸⁶ while undermining the prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming-
 psychologism⁸⁹ of dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation as for instance when statistics as the outcome of prior human
 originariness-parrhesia,—as-spontaneity-of-aestheticisation in resolving prior human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint are turned around to falsely imply progress
 occurs anyway to then paradoxically imply 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), is the issue of the fundamental lack of
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory–de-
 mentativeness/epistemic-growth-or-conflatedness¹²/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
 imprimatur so projected and the perceived temporal social-value arising with such
 imprimatur and as it is increasingly associated with generalised incuriosity in genuine
 intellectual development and the substituting of mere imprimatur totalisingly-disentailing—
 discretion/whim-of-thought over genuine knowledge-reification⁸⁶ as to existence-
 potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-

thought, -in-supererogatory~epistemic-conflatedness¹². This has developed in our present age of intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing, -as-to-entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷) into the absurdity/ridiculousness of pop-intellectualism substituting for genuine and reifying thought, as to the relentless expansion of our modern merchandising mentality to which nothing resists; and paradoxically, such a disposition hangs onto the ‘dereified as-deficient-reflexivity of our <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>); with media-driven imprimatur increasingly usurping the role of genuine academic standard production and ultimate validity hanging on the mere imprimatur. As what becomes critical in such a context is no longer prospective knowledge-reification⁸⁶ as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification⁸⁶ as supposed intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently given as of perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the possibility for advancing human progress) that apparently render human-subpotency/mortality bigger than existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought, -in-supererogatory~epistemic-conflatedness¹²/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/inauthenticity⁶³ 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 imply that it is veridically in dialogical-equivalence with such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶³ (whether or not, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) as this only leads to a destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> habituation and enculturation/endemisation of such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity⁶³ rendering the supposedly empowering activity of knowledge-reification⁸⁶ impotent as in many ways such denatured intellection openly claims as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> inclinations that poorly appreciate existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² implications of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. In many ways this intellectual falsehood (so-construed by this author as to the implausibility of genuine lack of understanding as from a serious intellectual engagement but rather a ‘strategic/calculated behaviour of mere power even against genuine knowledge’ which this author intimately construes 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 especially so when such an intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of²⁵—
<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation> whether by mystifications-outside-existential-contextualising-contiguity³⁸-that-are-vague-and-imprimatur-driven, misinterpretation-of-statistics-totalising-entailing-implications, denial-of-relativism-thus-foiling/undermining-relative-ontological-completeness⁸⁷-implications/conclusions/projections-of-prospective-knowledge-reification⁸⁶-in-a-dumbing-down-posturing-that-implies-that-the-present-is-unchangeable-as-of-presencing—absolutising-identitive-constitutedness¹³⁷⁹, etymological-flouting-as-of-mere-conceptual-patterning-and-mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-such-stigmatising-representation-will-undermine/override-their-analysable-ontological-veracity and an-approach-as-of-the-ordinary-egotistic-perspective-in-existential-extrication-that-absolutises-the-present-that-is-passed-as-knowledge-reification⁸⁶ all undermining informed insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-reification⁸⁶ and prospective progress involving the authentic self and social transformation rather than ‘gimmicks instilling a merchandising mentality of ideas’. This then provides paradoxically the underlying meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure for upholding the status quo and inducing in many ways the impotence of the social sciences in thoroughly addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of society that ultimately have serious de-mentative/structural/paradigmatic consequences associated with institutional failures (which such intellectualism is hardly inclined to address). Critically, such a ‘self-contented

intellectualism' increasingly focuses not on knowledge-reification⁸⁶ as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplifying/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹² or the critical analysis of such
knowledge-reification⁸⁶ but in the face of criticism rather consciously substitutes strategies of
institutional ascendancy as of a strategy of influence by default imprimatur status rather than
genuine knowledge-reification⁸⁶ pertinence. It will be as naïve as implying the validity of a
common basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when
appropriately explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7,
speaking not of a fundamental problem of arithmetic operation as of dialogical-equivalence but
a fundamental question of ontological-bad-faith/inauthenticity⁶³ on the naïve mental reflex that
anyway dialogical-equivalence is ever always assumed to then adopt an
apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence as
to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual
reaction is to engage it upfront as of an inclination 'not just to evaluate logical coherence as of
correctness or incorrectness or any other evaluation in-between on the basis of ontological-
good-faith/authenticity⁶⁸', but beforehand 'to equally evaluate the
apriorising/axiomatising/referencing in ontological-good-faith/authenticity⁶⁸ or ontological-bad-
faith/inauthenticity⁶³ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
extrication-as-of-existential-unthought>⁶) as of underlying existential-contextualising-
contiguity³⁸ elucidation/deblurring as well as whether the veracity of such
apriorising/axiomatising/referencing can be established as being of 'relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
<sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing> as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ as construed necessary herein and overriding naïve apriorising/axiomatising/referencing as of presencing—absolutising-identitive-constitutedness¹³ in relative-ontological-incompleteness⁸⁸ (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-reification⁸⁶ implications as of existential-reality)'. We can appreciate that while many a subject-matter will often seem to imply that dialogical-equivalence is just assumed 'as to the fact of merely engaging as of logical coherence without questioning the underlying ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in ontological-good-faith/authenticity⁶⁸ or ontological-bad-faith/inauthenticity⁶³', the fact is this is rather the consequence of their universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² rendering the possibility of ontological-bad-faith/inauthenticity⁶³ directly ridiculous as in the natural sciences given its direct universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) subjection to prediction, such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one interest or another; but the reality of that universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as

preempting such ontological-bad-faith/inauthenticity⁶³ inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> not only as of wrong ontological-conception out of good-intent (failing ‘technical ontological-good-faith/authenticity⁶⁸’ as of its ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity⁶³ (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 human constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷¹-<including-virtue-as-ontology>. The fact is knowledge-reification⁸⁶ is of ‘existential ~~<amplituding>~~formative-epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening⁵²’ and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating, 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 its existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding>formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² over our human-subpotency motives, the same actually do apply in all knowledge-reification⁸⁶ 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 knowledge-reification⁸⁶ in addressing human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but not inherent constraining existence-

potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory-epistemic-conflatedness~~¹² dissimilarity of subject-matters. Just as
 there is no magical arithmetic or physics to resolve such a more fundamental
 apriorising/axiomatising/referencing situation involving ‘abusing the assuming of dialogical-
 equivalence’, 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-as-of-~~<amplituding/formative-
 epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory-epistemic-conflatedness~~¹² implications. The fact is the ‘a priori or axiomatic
 conception’ is effectively what precedes and validates logic as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸, however there is no logical-basis for the ‘a priori or axiomatic
 conception’ but for ‘its ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality construal as of existence’ as can thereof be validated as of strong prediction arising as of
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ establishing
 its universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) (and
 so given the fact of human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-
 existence³⁴,-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’),
 speaking to the fact 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-thinking²⁰–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. However, the universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought⁸³ achieved ‘universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism so-reflected as 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) doesn't 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-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> arises such that there is nothing that transparently renders someone ridiculous from fiddling around 'wrongly implying apriorising/axiomatising/referencing meaningfulness-and-teleology⁹⁹⁵⁵ as of existence' not only out of good-intent or ontological-good-faith/authenticity⁶⁸ but ontological-bad-faith/inauthenticity⁶³ as well. (In this regards, the idea of 'putting in question dialogical-equivalence by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising/referencing meaningfulness-and-teleology⁹⁹⁵⁵ pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' is effectively central to all prospective institutionalisations in relative-ontological-completeness⁸⁷ 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 universalising¹⁰³ apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism pedants specifically as with Galileo's implicit dismissal of any such pretence of logical coherence engagement in the face of what he could see positively through the telescope with respect to the 'imaginary pedantic machinations' of his interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation⁹⁶; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness—and-teleology⁹⁹⁵⁵ apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, putting into question the <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness¹³⁷⁹ superseded/transcended). With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking eventual-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-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² 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-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² 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-tracing⁴⁵>, 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 necessity 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 <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) with asceticism⁴ does exist as has existed throughout sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. 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-reification⁸⁶ rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²/immortality 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-reification⁸⁶ as addressing the human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/throwness-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-reification⁸⁶ 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-of²⁵—~~<amplituding/formative>supererogatory-de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mantras like theories die with the passing of their authors as so-implied with regards to many a postmodern scholar, wherein such highbrowing has been surreptitiously inclined to put-up their temporalities/mortalities (notwithstanding that knowledge is as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification⁸⁶ with stooges/foils muddying the ontological-veracity of genuine thought as of its true human emancipatory implications, as they ‘sneak-in and sneak-out about knowing and not knowing’ in a distorted conception of intellectualism as a Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification⁸⁶ exercise! Actually the projection of values including intellectual values in such ~~<amplituding/formative~epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness⁸⁷ since the very same conception of value when construed on the basis of relative-ontological-incompleteness⁸⁸ may

actually be associated with vices-and-impediments¹⁰⁵, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ (given that virtue is rather as of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation as to transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness <~~amplifying~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) in human-subpotency social-aggregation-enabling). We can grasp in this respect that the value conception as from the non-universalising sophistry perspective had construed as decadent the prospective Socratic philosophers universalising¹⁰³-idealisation just as did medieval-pedantic dogmatism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification⁸⁶ requires that we supersede our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification⁸⁶. (In any case, ultimately the reality of human knowledge-reification⁸⁶ involves ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵’, and so in transvaluation; as for instance, it can hardly be imagined that the reference-of-thought⁸³ of the non-positivism/medievalism mindset as of its de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology is apt as of its ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ to grasp our modern day conception of say physics given its ‘valuation framework as of its <~~amplifying~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ that needs to be transvaluated into a

positivism mindset, and it can fairly be contended that prospective issues of knowledge-reification⁸⁶ in modern day physics having to do with theory-of-everything conception arise because of our inappropriately apt ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of an occlusive-consciousness reference-of-thought⁸³ requiring prospective notional~deprocrypticism¹⁷ reference-of-thought⁸³ de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology as of a protensive-consciousness (out of a full insight about causality as from the epistemic 'relative-ontological-completeness'⁸⁷ <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in conflatedness¹²' herein implied as ontological-primemovers-totalitative-framework⁷² involving a 'direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵' as implied prospectively in 'construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism¹⁷-dissemination²⁷ and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism¹⁷-dissemination²⁷'), and 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 transvaluation as putting in question the old valuation, and in this regards the transcendental/transvaluating conception is universally existential 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

by the underlying fact that these are the very same human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>; as inevitably the apparently innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception of the material world in superseding the human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of material world/things as of the universalising¹⁰³ but non-positivism–medievalism preclusive-consciousness’ have constructive implications about corresponding requisite prospective 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 universalising¹⁰³ but non-positivism–medievalism preclusive-consciousness’, and the possibility for the further advancement of such material sciences arises from the effectively enabling 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 as of prospective human aporeticism transvaluation as to the prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ protensive-consciousness induced Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ and so over our present procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ 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-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as such reflects the successively induced originariness-parrhesia,—as—spontaneity-of-aestheticisation specific ‘constructiveness-by-destructuring cut-offs/thresholds of ontological-performance⁷¹—~~<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 specific construction-of-the-Self and its given registry-worldview/dimension reference-of-thought⁸³—and—reference-of-thought⁸³—devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ overall de-mentative/structural/paradigmatic construct-of—meaningfulness-and-teleology⁹⁹⁵⁵ as of secondnature institutionalisation. The ‘destructuring cut-offs/thresholds of ontological-performance⁷¹—~~<including-virtue-as-ontology>~~’ reflect prospective lack of dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation so-reflected in the shiftiness-of-the-Self⁹¹’s ~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) implying an ontological-performance⁷¹—~~<including-virtue-as-ontology>~~ that is rather constrained on the prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ‘despite the implications as from budding/nascent insights of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications—<as-to-

existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹²-as-to-the-ontological-
 normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-
 projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
 abnormalcy/preconvergence³⁰>’ for the need for prospective originariness-parrhesia,-as-
 spontaneity-of-aestheticisation, to which the Self absconds (in <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
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 opportunism⁷⁵ from any such prospective originariness-parrhesia,-as-spontaneity-of-
 aestheticisation elicits the requisite human limited-mentation-capacity-deepening⁵² (involving
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 mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation. Furthermore,
 besides the conceptualisation articulated herein, what vindicates this idea of
 apriorising/axiomatic/referencing intellectual break/schism/estrangement is effectively that the
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 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ to the
 superseded framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology
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drivenness—equalisation prospectively, disentangled from ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’. And finally, 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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For deprocrypticism, ‘temporal-to-intemporal-dispositions ontological-escalation/aetiologisation’ teleology: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dynamism.....2605

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 it2610

an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality de-mentating/structuring/paradigming2611

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former2614

The application of the universal technique of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to procrypticism-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity can be basically be articulated as follows (the ontological entrapment)2620

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’2623

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality)2624

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 nature2624

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Pedestalled construal/pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing> going by a recurrent emanance template2633

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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.....	2830
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Human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>2897

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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- amplifying /formative-epistemicity>totalising~in-relative-ontological-completeness)	2911
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.....	2914
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.....	2916
the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’	2922
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	2923
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.....	2929
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.....	2932
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	2933
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	2936
Existence is actually a contextualising-contiguity of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed from our given limited-mentation-capacity as of our relative-ontological-incompleteness-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism’)	2938
readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy/diminishing–preconvergence	2950
‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews	2952
the ontological-contiguity implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’ s-reifying/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 of deepest being-construal/existential-reference/existential-tautologisation that underlies the ontological-contiguity—of-the-human-institutionalisation-process.....	2956
‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’	2971
inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold	2973
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	2980
a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world’s postlogism associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery	2993
humans actually come into existence which avows an existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context of imbricated-becoming-transitioning within which they come to grasp rules and principles	2996
The reason for the disambiguation of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing into a supratransversality—apriorising/axiomatising/referencing reference-of-thought over a subtransversality—apriorising/axiomatising/referencing reference-of-thought	2997
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’	3003
virtue is a ‘The-Good/understanding/knowledge-reification/ontological-primemovers-totalitative-framework construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation.....	3005
ever-perverting effect on ontological-veridicality of subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporalities)’ as instigated by postlogism/enculturated-postlogism in protraction as temporal-preservation-as-pseudointemporalities-preservation.....	3013
acting as-of-a-secondnature nature is not enough for articulating prospective institutionalisation requiring ‘intemporal projection <amplifying/formative-epistemicity>totalising~renewing-	

realisation/re-perception/re-thought’ for the requisite prospective maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation	3017
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	3019
‘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.....	3020
‘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	3020
‘subtransversality-by-supratransversality technique of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing’	3022
postlogism dynamism in its social protraction reflects a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing—apriorising-psychologism as of temporality/non-transcendence-and-sublimity/sublimation/ supererogatory -de-mentativity/incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation in corresponding conjugated-postlogisms of temporal-dispositions	3028
teleology/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context	3032
Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’	3033
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	3034
the idea of pivoting/decentering extends to the notions of the ‘self’s own pivoting/decentering for understanding’	3037
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	3049
the Social is much more than aggregativity (social-aggregation).....	3058
fundamental ‘paradox of post-structural deconstruction by its transcendental implications’	3078

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

absolving/fleeting/ *absolving/fleeting/escaping-reflex-logic-(in-‘disdain-of-sanctity-of-escaping-reflex-
prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-mental-
logic¹ disposition’-as-of-circumstantial-extremes-of-‘vague-rhyming-or-
copiedmimicry-or-formulaic-projection-or-projection-of-form-or-hollow-
and-vague-vocalisation-or-subknowledging⁹⁴’-in-a-circularity-of-
‘contemptuous-deceptive-elicitation’,-‘contemptuous-engagement’-and-
‘contemptuous-disengagement’,-within-the-scope-of-‘the-registry-
worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-
and-accordance’)*

accreting- *accreting-substitutive-subsumption-as-futural-différance-freeplay-
substitutive- (transcendental-futural-différance-freeplay-that-produces-ontological-
subsumption-as- aesthetic-tracing-of-meaningfulness-and-teleology⁹⁹⁵⁵-epistemic-
futural-différance- totalisation-sublimity:-as-of-‘ontological-faith-notion-or-ontological-
freeplay² fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing-as-so-being-as-of-existential-
reality,-protracted-dynamics-of-ontological-correspondence’,-in-*

*superseding-the-successive-registry-worldviews/dimensions-reference-of-
thought⁸³-temporality⁹⁸-as-of-neuterisation⁵⁸/relative-ontological-
incompleteness⁸⁸/existential-extrication-as-of-existential-unthought')*

~~supererogatory-ac~~ ~~supererogatory-acuity~~/perspicacity/astuteness/edginess/incisiveness-of-
uity/perspicacity/a *apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru*
stuteness/edginess/ *ment with regards to the-very-same-purview-of-construal refers to the*
incisiveness-of- *'cut-through/deflating effect' of relative-ontological-completeness⁸⁷-as-*
apriorising/axioma *singularisation⁹² construal as of*
tising/referencing/i *affirmation/projection/assertion/dueness-validating-logicising/suitable-*
ntelligibilitysetup/ *measuringinstrument-validating-measuring-<as-to-postconverging-or-*
measuringinstrume *dialectical-thinking²⁰-apriorising-psychologism> over relative-*
nt³ *ontological-incompleteness⁸⁸-as-dissingularisation²⁸/epistemic-*
nonimmanence/flawed-epistemic-determinism construal as of
unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-
to-preconverging-or-dementing¹⁹-apriorising-psychologism> (thus in
both cases establishing their inherently-determinable-'apriorising-
teleological-thresholding-as-teleological-framework/narrative-
framework of contextualising/instantiative-devolving-meaningfulness'
with relative-ontological-incompleteness⁸⁸ prospectively deneutered from
its <amplifying/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ in pseudo-
edginess/pseudo-incisiveness), underlying a postconverging-or-
dialectical-thinking²⁰-apriorising-psychologism representation over a

*preconverging-or-dementing*¹⁹—*apriorising-psychologism* representation
as of the-very-same-purview-of-construal, wherein for instance as of
*relative-ontological-completeness*⁸⁷ *theory-of-relativity-together-with-*
quantum-mechanics—axiomatic-constructs as *postconverging-or-*
*dialectical-thinking*²⁰—*apriorising-psychologism* representation runs-
through/deflates *classical-mechanics—axiomatic-constructs* as
*preconverging-or-dementing*¹⁹—*apriorising-psychologism* representation
given that the former just supersedes/transcends the latter as of
*maximalising-recomposuring*⁵⁴—*for-relative-ontological-completeness*⁸⁷—
unenframed-conceptualisation of ‘the very same physics
<~~amplituding~~/formative—epistemicity>totalising~devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’ with human limited-mentation-capacity-
deepening⁵² and is not involved with the latter as of any incrementalism⁵⁰-
*in-relative-ontological-incompleteness*⁸⁸—*enframed-conceptualisation*,
and the same elucidation extends to the overall human
<~~amplituding~~/formative—epistemicity>totalising~thrownness-in-
existence³⁴ as of the-very-same-purview-of-construal-as-existence
wherein our present *positivism/rational-empiricism*
<~~amplituding~~/formative—epistemicity>totalising~meaningfulness-and-
teleology⁹⁹⁵⁵ as *postconverging-or-dialectical-thinking*²⁰—*apriorising-*
psychologism representation runs-through/deflates prior non-
positivism/medievalism <~~amplituding~~/formative—
epistemicity>totalising~meaningfulness-and-teleology⁹⁹⁵⁵ as
*preconverging-or-dementing*¹⁹—*apriorising-psychologism* representation

or wherein prospective deprocrypticism—~~or—preempting—disjointedness—~~
 as-of-reference-of-thought⁸³¹⁷ <~~amplituding/formative—~~
 epistemicity>totalising~meaningfulness-and-teleology⁹⁹⁵⁵ as
 postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 representation will cut-through/deflate our ‘positivism—procrypticism⁸⁰
 shiftiness-of-the-Self⁹¹’ <~~amplituding/formative—~~
 epistemicity>totalising~meaningfulness-and-teleology⁹⁹⁵⁵ as
 preconverging-or-dementing¹⁹—apriorising-psychologism
 representation,¶ such that we can fathom that this
 hermeneutic/reprojective elucidation by its ‘mere prompting of what is
 implied by notional~deprocrypticism¹⁷ <~~amplituding/formative—~~
 epistemicity>totalising~meaningfulness-and-teleology⁹⁹⁵⁵’, is rather
 ‘sparing to our positivism—procrypticism⁸⁰ 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/measuringinstru-
 ment as of prospective notional~deprocrypticism¹⁷ full construal’ relative
 to our ‘positivism—procrypticism⁸⁰ shiftiness-of-the-Self⁹¹ 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~deprocrypticism¹⁷
 <~~amplituding/formative—epistemicity>totalising~meaningfulness-and-
 teleology⁹⁹⁵⁵ in prospective relative-ontological-completeness⁸⁷ from our
 relative-ontological-incompleteness⁸⁸ ‘positivism—procrypticism⁸⁰
 shiftiness-of-the-Self⁹¹ perspective’ as if as of postconverging-or-~~

dialectical-thinking²⁰—apriorising-psychologism representation whereas in reality such perspectival existentialising—enframing/imprintedness—<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> is rather flawed-and-untenable as it is just a furtherance of positivism—procrypticism⁸⁰ preconverging-or-dementing¹⁹—apriorising-psychologism representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivism—procrypticism⁸⁰ mindset to effectively begin to contemplate and come to terms—as-of-axiomatic-construct with the <~~amplitudinal~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of prospective notional~deprocrypticism¹⁷ as a perspective that is prospectively-unenframedto/edgily-and-incisively-spills-over-our-‘positivism—procrypticism⁸⁰ shiftiness-of-the-Self⁹¹’, 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—procrypticism⁸⁰ mindset as ‘occlusive self-consciousness shiftiness-of-the-Self⁹¹’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as of its ‘unenframed protensive self-consciousness nonshiftiness-of-the-Self⁹¹ as

*of mere reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation reifying-gesturing’*

amplituding

~~supererogatory~~-de-mentative-amplituding-

*<supererogatorily~stranding/attributing as of ‘dialectical-thinking-as-
soundness by dementing-as-unsoundness’ as to*

transcendentalenabling/sublimating/~~supererogatory~~-de-mentativity

dynamics> and so-reflected as to conceptivity/epistemic-reflexivity-

(<~~amplituding~~/formative-epistemicity>totalising~‘effusing/ecstatic-

inlining’-<so-‘hermeneutically/reprojectively-educing’-from-

‘(~~supererogatory~~-de-mentative-amplituding-<as-mental-aestheticising-

attuning/amplituding>)-interlay/organicism/aestheticising-handle’,—as-

to-~~supererogatory~~-projective-arbitrariness/waywardness-

of~transversalisation/tandemisation/abstractive-

conjugation/perspectivation/depthing>), (amplituding is so-construed as

conceptivity/epistemic-reflexivity—for—inlining, and is so-elaborated-as-

of conceptivity/epistemic-reflexivity-<as-to-frame-of-

motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/wri-

ting>—for—inlining-<as-to-frame-of-

reflection/retentiveness/recollection/memoration/memory/anamnesis/cogn-

i sance/intelligibility/comprehension/realisation>, with this elucidation

practically underlined with the elucidation of such notions like ‘real,

pseudoreal and unreal’ wherein everything contemplable about existence

is necessarily real whether of manifest occurrence or manifest imaginary

as to existence’s panintelligibility⁷³—effusing/ecstatic—inlining while the

very same notions rather speak to the existentialising—
framing/imprinting-<as-to-prospective-historiality/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵> of human-subpotency
conceptivity/epistemic-reflexivity as to social-stake-contention-or-
confliction as thus impliciting human-subpotency differentiating
contemplation of ontological-veracity);¶ amplituding as to its
<~~amplituding~~/formative-epistemicity>totalising underlies (as of
nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>
veridical epistemic-projection perspective) ‘the de-
mentating/structuring/paradigming implications of
conceptivity/epistemic-reflexivity to ontological-performance⁷¹-
<including-virtue-as-ontology>’ so-reflected as to the
‘notionalisation/notional-conception/amplituding
referencing/registering/decisioning imbued shallow-supererogation⁹⁶—
to—profound-supererogation⁹⁶’ spanning human temporal-to-intemporal
ontological-performance⁷¹-<including-virtue-as-ontology>

asceticism⁴

asceticism speaks of the disposition of value-
ricochetting/transvaluation—as-to-prospective-relative-ontological-
completeness⁸⁷
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ cognisant of the fact that the living-development—as-to-personality-
development, institutional-development—as-to-social-function-
development and Being-development/ontological-framework-expansion—

*as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ of the
 ‘<amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) as
 <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of- ‘nondescript/ignorable—void⁵⁹’ -
 with-regards-to-prospective-apriorising-implications>)’ is de-
 mentatively/structurally/paradigmatically incompatible with the
 possibility at its prospective human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of reference-of-thought⁸³
 as of its destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)—of-ontological-
 performance⁷¹-<including-virtue-as-ontology> to integratively
 contemplate of the prospective registry-worldview’s/dimension’s living-
 development—as-to-personality-development, institutional-development—
 as-to-social-function-development and Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ by dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—*

*existentialism-form-factor,-in-overcoming- 'notionally-collateralising-
 beholdening-protohumanity'-to- 'attain-sublimating-humanity'-as-to-
 existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <amplituding/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-
 implications>)) as it rather enters into <amplituding/formative-
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ of its prior
 registry-worldview/dimension
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ to any such prospectively implied meaningfulness-and-teleology⁹⁹⁵⁵
 reference-of-thought⁸³;¶ and thus all human transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity can only occur as
 of asceticism induced psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring that is rede-
 mentating/restructuring/reparadigming (in the face of ecstatic-existence-
 as-transcendental-signifier—becoming-spontaneity-implications-<as-to-
 existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplituding/formative-*

*epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-sup~~er~~erogatory-epistemic-conflatedness¹²—as-to-the-ontological-
normalcy/postconvergence-projective-perspective,-to-which-latter-
human-subpotency-projectively-conflates-to-in-order-to-overcome-our-
prospective-epistemic-abnormalcy/preconvergence³⁰>) the possibility of
the prior registry-worldview/dimension to 'perceive value in
transvaluation as value-ricochetting/transvaluation—as-to-prospective-
relative-ontological-completeness⁸⁷ reference-of-thought⁸³' 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—procrypticism⁸⁰
to perceive deprocrypticism—or-preempting—disjointedness-as-of-
reference-of-thought⁸³¹⁷ as of more pertinent transvaluation of value, and
as we can appreciate that the non-universalising social-construct didn't
perceive universalising¹⁰³-idealisation as of value but for the induced
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring afterthought/reasoning-from-results instigated by Socratic
philosophers and their successors, and likewise with medieval-pedantic*

dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our procrypticism—or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ disposition with respect to deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ prospective meaningfulness-and-teleology⁹⁹⁵⁵;¶ and fundamentally the notion of ‘asceticism as implying value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷, cannot be explained to any prior registry-worldview/dimension construed as a <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)} on the basis of its relative-ontological-incompleteness⁸⁸ aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology⁹⁹⁵⁵ from its prior deficient/ontologically-impertinent supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ since the asceticism is rather as of the prospective registry-worldview’s/dimension’s supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology⁹⁹⁵⁵, and this explains why the asceticism in

transvaluation of universalising¹⁰³-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional~deprocrypticism¹⁷ over our procrypticism⁸⁰ are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism⁸⁰

'<amplitudinal/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) as

<amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of 'nondescript/ignorable-void⁵⁹ '-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-thinking²⁰—qualia-schema reflection of the prior registry-worldview's/dimension's destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)—of-ontological-performance⁷¹-<including-virtue-as-ontology> as of preconverging/dementing¹⁹—qualia-schema' that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism;¶ in other words, the full picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing¹⁹—qualia-schema projection of

'reasoning out' the relative-ontological-incompleteness⁸⁸ meaningfulness-and-teleology⁹⁹⁵⁵ in terms-as-of-axiomatic-construct of the relative-ontological-completeness⁸⁷ postconverging/dialectical-thinking²⁰-qualia-schema meaningfulness-and-teleology⁹⁹⁵⁵ in exposing the former's nondescript/ignorable-void⁵⁹ as of its preconverging/dementing¹⁹-qualia-schema;¶ and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that 'notions of values in relative-ontological-incompleteness⁸⁸ destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)-of-ontological-performance⁷¹-<including-virtue-as-ontology> are of teleologically-decadent-as-in-dimensionality-of-desublimating-lack-of²⁵—<amplitudinal/formative>supererogatory-dementativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation ontological-performance⁷¹-<including-virtue-as-ontology> as of vices-and-impediment' and 'notions of values aspiring-for-and-in relative-ontological-completeness⁸⁷ constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> are of emancipatory/teleologically-elevated ontological-performance⁷¹-<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-threshold¹⁰²/presublimating-desublimating-

decisionality}~of-ontological-performance⁷¹-<including-virtue-as-ontology> in relative-ontological-incompleteness⁸⁸ is bound to teleologically-decadent-as-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation vices-and-impediments¹⁰⁵ and likewise regarding the same context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming- ‘notionally-collateralising-beholdening-protohumanity’-to- ‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of- ‘nondescript/ignorable-void⁵⁹’ -with-regards-to-prospective-apriorising-implications>)) as of transvaluation for prospective relative-ontological-completeness⁸⁷ constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> brings about prospective emancipatory/teleologically-elevated ontological-performance⁷¹-<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective

relative-ontological-completeness⁸⁷ 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 <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable-void⁵⁹' -with-regards-to-prospective-apriorising-implications>)) are effectively associated with vices-and-impediments¹⁰⁵ as to 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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹;¶ the effective manifest 'asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development' (as enabling the superseding of human prior <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³) can be contemplated as of reference-of-thought⁸³-level induced universalising¹⁰³-

idealisation transvaluation as reflected with 'Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of universalising¹⁰³-idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous universalising¹⁰³-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-reification⁸⁶ 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-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications> } framework lacks the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming- 'notionally-collateralising-beholdening-protohumanity'-to- 'attain-sublimating-humanity'-as-to-existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supercerogatory~epistemic-conflatedness¹² to supersede human

*temporality*⁹⁸/*shortness* ~~<amplifying~~/formative> wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>)) for profound knowledge-reification⁸⁶ as of human
 limited-mentation-capacity commitment induced
 disinterest/indifference/apathy and thus ‘veridical knowledge-reification⁸⁶
 is de-mentated/structured/paradigmed out-of-profoundly-
 developedinterest/concern/care-induced-institutionalising as of
 deferential-formalisation-transference for its requisite appropriate
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶’), to influence Dionysus I of
 Syracuse along the philosopher-king de-
 mentating/structuring/paradigming’ and ‘Aristotle’s expansive approach
 to philosophical and knowledge inquiry along the universalising¹⁰³-
 idealisation de-mentating/structuring/paradigming, setting up the Lyceum
 together with the tutoring of Alexander the Great’ along the same lines of
 reasoning as Plato, as well as latter post-Socratic philosophical
 perpetuation like the Stoics, Cynics, etc. and their institutional influence
 on Greek and Roman leadership and society;¶ this same asceticism ideal
 can be recounted with budding-positivists as of Galileo, Copernicus,
 Descartes, etc. ascetic stances even against the condemnation of their
 then present-day medieval establishment creating the possibility for later
 enlightenment scientific and social emancipatory thought (highlighting
 the incontrovertible necessity for asceticism as of its broader meaning as

to human originariness-parrhesia,—as—spontaneity-of-aestheticisation
 renewing of reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation to overcome the
 <~~amplifying~~/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiaic-drag³³ of any prior
 reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation mere complexification, as so-implied
 with any given registry-worldview/dimension possibilities for prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity)
 attitude/mental- attitude/mental-disposition/care—and—episteme construed as of de-
 disposition/care— mentation- (~~supererogatory~~—ontological—de-mentation-or-dialectical—de-
 and—episteme⁵ mentation—stranding-or-attributive-dialectics)¹⁴ imbued psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring reconstrual
 (as to ‘human living-development—as-to-personality-development,
 institutional-development—as-to-social-function-development and Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵’), so-implied as of contrastive ‘postconverging-or-
 dialectical-thinking²⁰-as-of-assertion’ attitude/mental-disposition/care—
 and—episteme over ‘preconverging-or-dementing¹⁹-as-of-deassertion’
 attitude/mental-disposition/care—and—episteme, in
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment,—for-aposteriorising/logicising/deriving/intelligising/measuring—
 meaningfulness-and-teleology⁹⁹⁵⁵

beyond-the- *beyond-the-consciousness-awareness-teleology*⁹⁹-<in-existential-
consciousness- *extrication-as-of-existential-unthought*> implies 'conscious' and/or
awareness- 'unconscious' as of threshold-of-
teleology⁹⁹-<in- *nonconviction/madeupness/bottomlining-as-to-shallow-*
existential- *supererogation*⁹⁶—*preconverging/dementing*¹⁹—*apriorising-psychologism*
extrication-as-of- *at the uninstitutionalised-threshold*¹⁰² of a registry-worldview/dimension
existential- *whether with regards to retrospective or prospective transcendental*
unthought>⁶ *implications*

blurriness⁷ *blurriness speaks to 'lack of intellectual lucidity/clarity with respect to
supposed knowledge articulation as of existential-reality' wherein a given
human-subpotency registry-worldview/dimension
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ so-construed as of reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation is rather wrongly
construed in presencing—absolutising-identitive-constitutedness¹³⁷⁹ as
superseding ecstatic-existence/intrinsic-reality at its prospective
destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—
desublimating-decisionality)~of-ontological-performance⁷¹-<including-
virtue-as-ontology> and so as of a lack of insight about
<~~amplifying~~/formative—epistemicity>causality~as-to-projective-
totalitative—implications,—for-explicating-ontological-contiguity⁶⁶⁴⁴ as of
'relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-*

self-becoming/self-conflatedness¹²/formative–supererogating-<in-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing>} as to human-and-social–
expectations/anticipations—metaphoricity⁵⁶—as-rede-
mentating/restructuring/reparadigming—psychologism⁸⁹, and blurriness
is reflected aporetically with such conundrums as existence-in-existence,
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>, is-ought
problem, and logical issues of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁸;¶ blurriness thus
fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-
of-knowledge’ wherein the human Self is wrongly construed as of a
presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-Self⁹¹ in ‘epistemic-conflatedness¹² 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'⁹⁹⁵⁵ on the basis of its non-positivism as animism or as medievalism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as implied in an animistic God of plane type of articulation and this applies likewise with our positivism-procrypticism⁸⁰ with respect to prospective deprocrypticism¹⁷, as this is exactly what explains the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁶> of all registry-worldviews/dimensions as to the fact that successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of relative-ontological-completeness⁸⁷ in reflection of human limited-mentation-capacity-deepening⁵² grasp of existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-supererogatory-epistemic-conflatedness¹² at their destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)-of-ontological-performance⁷¹-<including-virtue-as-ontology>;¶ blurriness at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-

decisionality}-of-ontological-performance⁷¹-<including-virtue-as-ontology> is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in presencing—absolutising-identitive-constitutedness¹³⁷⁹ terms as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸, because going by ecstatic-existence as it reflects human historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ becoming in existential-contextualising-contiguity³⁸, human ‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness⁸⁸ but prospective relative-ontological-completeness⁸⁷ 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/throwness-disposition,—as—reproducibility-of-aestheticisation specific elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ reaches its ‘is determinacy’ limits of analysis from whence its ‘ought indeterminacy’ arises at its destructuring-threshold-(uninstitutionalised-

*threshold¹⁰²/presublimating–desublimating-decisionality}–of-ontological-
 performance⁷¹-<including-virtue-as-ontology>, speaking of an issue of
 relative-ontological-incompleteness⁸⁸ that is only resolvable by the very
 fact that prospective relative-ontological-completeness⁸⁷ 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-thought⁸³-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 universalising¹⁰³-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-
 incompleteness⁸⁸ gave way to the present ‘is determinacy’ of their
 rejection as of relative-ontological-completeness⁸⁷ on the basis of human-
 subjectemancipatory-relativism-driven-recomposuring-constructivism-
 towardssingularisation⁹²;¶ blurriness as of disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanentontological-contiguity⁶⁶’> highlights that the destructuring-
 threshold- {uninstitutionalised-threshold¹⁰²/presublimating–
 desublimating-decisionality}–of-ontological-performance⁷¹-<including-*

virtue-as-ontology > of all registry-worldviews/dimensions are deadend of
*meaningfulness-and-teleology*⁹⁹⁵⁵ with the implication that without
originariness-parrhesia,—as—spontaneity-of-aestheticisation renewing of
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation there is basically no chance for non-
*universalising ancient sophists ever getting to universalising*¹⁰³⁻
idealisation, medieval-scholastics pedantic dogmatism ever getting to
positivism/rational-empiricism, and just as well with our positivism—
*procrypticism*⁸⁰ *ever getting to prospective deprocrypticism*¹⁷, and in all
these instances as ‘foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
*withdrawal,-eliciting-of-prospective-supererogation*⁹⁶ *in reflecting*
*‘immanent-ontological-contiguity*⁶⁶*’),—as-operative-*
*notional~deprocrypticism*⁴³ *as of construction-of-the-Self’, as involving*
the respectively implied base-institutionalisation, universalisation,
positivism/rational-empiricism and prospectively
*notional~deprocrypticism*¹⁷ *(‘relative-ontological-completeness*⁸⁷*—*
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
*effectivity—sublimation-(as-to-underlying-ontological-commitment*⁶⁵*)’)*
foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
*of-prospective-supererogation*⁹⁶ *in reflecting ‘immanent-ontological-*
*contiguity*⁶⁶*’),—as-operative-notional~deprocrypticism*⁴³;¶ *blurriness is*

ultimately associated with lack of dispensing-with-immediacy-for-
relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-
distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-
overcoming- ‘notionally—collateralising-beholdening-protohumanity’-to-
‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² to
supersede human temporality⁹⁸/shortness
<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⁹⁹⁵⁵-as-of- ‘nondescript/ignorable–void⁵⁹’-
with-regards-to-prospective-apriorising-implications>)) with regards to
human existential-extrication-as-of-existential-unthought in the
perception and relation to the human existential narrative, with
contrastive conceptualisation as of ‘an asceticism⁴ for opened-construct-
of-meaningfulness-and-teleology⁹⁹⁵⁵ that is reflexive of overall Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-
teleology⁹⁹⁵⁵ implications’ (as to the possibility of prospective
originariness-parrhesia,—as—spontaneity-of-aestheticisation) and ‘a
nihilistic <~~amplituding~~/formative>wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⁹⁹⁵⁵-as-of- ‘nondescript/ignorable–void⁵⁹’-

with-regards-to-prospective-apriorising-implications>} that is rather
reflexive of constraining secondnature institutionalisation positive-
opportunism⁷⁵ implications' (as to a mechanical/mere-form disposition
for reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation that do-not/poorly-appreciate
dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation);¶ and finally blurriness is associated with
sophistic/pedantic induced equivalence of teleologically-elevated
knowledge-reifying meaningfulness-and-teleology⁹⁹⁵⁵ (as to
maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
unframed-conceptualisation) and teleologically-degraded
<amplituding/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorablevoid'-with-
regards-to-prospective-apriorising-implications>} meaningfulness-and-
teleology⁹⁹⁵⁵ (as to incrementalism⁵⁰-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation) as of social-stake-
contention-or-confliction perversed inclination;¶ unblurriness as
construed from the ontologically-veridical perspective of ontological-
normalcy/postconvergence (in reflection of <amplituding/formative—
epistemicity>causality~as-to-projective-totalitative—implications,-for-
explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-

incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative~supererogating-<in-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>)), highlights that there is a 'human capacity of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment (so-construed as dimensionality-of-sublimating²⁴—
<amplifying/formative>supererogatory-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) intimately associated with its prospective meaningfulness-
and-teleology⁹⁹⁵⁵/knowledge as to institutional-cumulation/institutional-
recomposure-<as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵> so-implied in the ontological-contiguity⁶⁶—of-the-
human-institutionalisation-process⁶⁷', as of an underlying human
epistemic-ricochetting/transepistemicity foregrounding—entailment-
(postconverging~narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
notional~deprocrypticism⁴³ (that speaks more of human limited-
mentation-capacity-deepening⁵² in its becoming historiality/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵) wherein foregrounding—
entailment-(postconverging~narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-

*supererogation*⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism⁴³ is more than just a question of
 arbitrary unification but rather is ‘a de-
 mentative/structural/paradigmatic confiscation/selectiveness of the
 possibility of prospective relative-ontological-completeness⁸⁷ ontological-
 veracity of meaningfulness-and-teleology⁹⁹⁵⁵ that is reflexive of ecstatic-
 existence’, and foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
 contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ effectively
 implies that at reference-of-thought⁸³-level ‘intellectual-entitlement to
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> possibilities as
 from * recurrent-utter-uninstitutionalisation’s
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³’ is invalid and rather of foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism⁴³ (as of ontological-normalcy/postconvergence
 prospective aporeticism-overcoming/unovercoming implications) of
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism (excludes all other supposed meaningfulness-and-

*teleology*⁹⁹⁵⁵/*knowledge* 'based on prior nonrules—
apriorising/axiomatising/referencing-psychologism') inducing
prospective 'base-institutionalisation foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism⁴³', likewise foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism⁴³ as from *base-institutionalisation—
 uninstitutionalisation (as of ontological-normalcy/postconvergence
prospective aporeticism-overcoming/unovercoming implications) to
 universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism (excludes all other
 supposed meaningfulness-and-teleology⁹⁹⁵⁵/*knowledge* 'based on prior
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-
 psychologism') to then induce prospective 'universalisation
 foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-
 contiguity⁶⁶'),—as-operative-notional~deprocrypticism⁴³', likewise
 foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-

*of-prospective-supererogation*⁹⁶ in reflecting 'immanent-ontological-
contiguity⁶⁶'),—as-operative-notional~deprocrypticism⁴³ as from
*universalisation–non-positivism/medievalism (as of ontological-
normalcy/postconvergence prospective aporeticism-
overcoming/unovercoming implications) to positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other
supposed meaningfulness-and-teleology⁹⁹⁵⁵/knowledge 'based on prior
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism') to then induce
prospective 'positivism/rational-empiricism foregrounding—entailment-
(postconverging–narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
notional~deprocrypticism⁴³', and likewise foregrounding—entailment-
(postconverging–narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
notional~deprocrypticism⁴³ as from *positivism–procrypticism⁸⁰ (as of
ontological-normalcy/postconvergence prospective aporeticism-
overcoming/unovercoming implications) to notional~deprocrypticism¹⁷ as
preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-
'<~~amplituding~~/formative–epistemicity>growth-or-
conflatedness¹²/transvaluative-

*rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism (excludes all other
supposed meaningfulness-and-teleology⁹⁹⁵⁵/knowledge ‘based on prior
positivising/rational-empiricismbased-universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing-
psychologism’) to then induce prospective ‘notional~deprocrypticism¹⁷
foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³’, and in all such
cases the idea is ever always to move from a
<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⁹⁹⁵⁵-as-of- ‘nondescript/ignorable-void⁵⁹’-
with-regards-to-prospective-apriorising-implications>) to an opened-
construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ reflexive of ecstatic-
existence in postconverging—narrowing-down~sublimation as from ‘non-
rules, rulemaking-over-non-rules, universalisation-directed-rulemaking-
over-non-rules, positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules, and preempting—disjointedness-as-
of-reference-of-thought⁸³,-as-to- ‘<~~amplituding~~/formative-
epistemicity>growth-or-conflatedness¹²/transvaluative-*

rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³’ while
superseding any presencing—absolutising-identitive-constitutedness¹³⁷⁹
(failing to imply this ontological-normalcy/postconvergence in reflecting
holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as from ‘non-
rules, rulemaking-overnon-rules, universalisation-directed-rulemaking-
over-non-rules, positivising/rational-empiricism-based-universalisation-
directed-rulemaking-over-non-rules, and preempting—disjointedness-as-
of-reference-of-thought⁸³,—as-to-‘<amplituding/formative—
epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules
foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³’) which by its
very *token* *elaboration-as-mere-*

*extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁸ rather wrongly supersedes
ecstatic-existence as of existence—as-the-absolute-a-priori-of-
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied- 'prospective-aporeticism-
overcoming/unovercoming'>, with foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
notional~deprocrypticism⁴³ 'de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of
meaningfulness-and-teleology⁹⁹⁵⁵' implying for instance that there can be
no conception/theory/idea of positivism/rational-empiricism devolving
meaningfulness-and-teleology⁹⁹⁵⁵ that is not rational-empirical like
mentioning say magical or supernatural causes and effects, and likewise
prospectively with notional~deprocrypticism¹⁷ any
conception/theory/idea in disjointedness that fails to reflect 'existential-
contextualising-contiguity³⁸ 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-panintelligibility⁷³-<imbued-and-
'hermeneutically/reprojectively-educing'—human-subpotency—epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif—and-re-*

*apriorising/re-axiomatising/re-referencing~conceptualisation>’,
 furthermore with regards specifically to say the ‘positivism/rational-
 empiricism reference-of-thought⁸³-devolving⁸⁴ level of meaningfulness-
 and-teleology⁹⁹⁵⁵’ we can factor in that any ‘supposedly
 deepening/profound’ conception/theory/idea say about biological
 hereditary is rather inconceivable as a phenomenality that fails
 foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
 contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ (as of
 ontological-normalcy/postconvergence prospective aporeticism-
 overcoming/unovercoming implications) rather to a specific-and-
 coherent conceptualisation of gene regulation and so except it can
 demonstrate a further foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism⁴³ (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-to-reflect-‘immanent-ontological-contiguity’⁶⁶>’ and so as of the
life sciences need for existential-reality constraining ‘foregrounding—
entailment-(postconverging–narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity’⁶⁶),–as-
operative-notional~deprocrypticism⁴³
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³’ as so-reflected consistently in gene regulation ‘as of
foregrounding—entailment-(postconverging–narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity’⁶⁶),–as-operative-notional~deprocrypticism⁴³ de-
mentative/structural/paradigmatic confiscation/selectiveness of the
possibility of the ontological-veracity of biological hereditary
meaningfulness-and-teleology⁹⁹⁵⁵;¶ (the overall implications of
unblurriness reflected as from ‘<~~amplifying~~/formative–
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁸ foregrounding—entailment-(postconverging–
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
‘immanent-ontological-contiguity’⁶⁶),–as-operative-
notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-*

from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>’ is in highlighting that ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> is of the inherent ‘<amplitudinal/formative-epistemicity>causality~as-to-projectivetotalitative~implications,-for-explicating-ontological-contiguity⁶⁶ epistemic-ricochetting/transepistemicity primacy and on this basis is alldefining/deterministic in the construing of knowledge-reification⁸⁶ as of existential-contextualising-contiguity³⁸ in conflatedness¹²’, and so as ecstatic-existence is what can ‘validate-and-falsify the ontological-veracity of any supposed ontological-primemovers-totalitative-framework⁷²’ and as it overrides any human secondary epistemic inclination that may wrongly be of presencing—absolutising-identitive-constitutedness¹³⁷⁹, with the inherent becoming of ecstatic-existence rather reflected in ontologically-veridical ‘knowledge-reification⁸⁶—gesturing/process entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation’ and in so doing ‘abstractively-andsystematically justifying the socially imbued intellectual deferential-formalisation-transference’ as to the fact that the knowledge-reification⁸⁶ is not of ‘mere imprimatur totalisingly-disentailing—discretion/whim-of-thought that fails to justify

*abstractively-and-systematically any such entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷ epistemic-ricochetting/transepistemicity implications of
 aetiologisation/ontological-escalation', and thus 'superseding-and-
 resolving the epistemic aporeticism of prospective knowledge-
 reification⁸⁶' 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-temporal-to-
 intemporal-dispositions—existentialism-form-factor, in human
 ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-
 as-of-existential-reality between 'intemporalising/ontologising
 ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰-qualia-schema> and 'temporalising ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>', beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶)*

*categorical- categorical-imperatives/axioms/registry-teleology (as to the epistemic-
 imperatives/axiom totalising³² operannce of human meaningfulness-and-teleology⁹⁹*

s/registry-

teleology⁹⁹⁸

underlying

*apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment,-so-construed-as-categorical-imperatives/axioms/registry-*

*teleology⁹⁹) underlies human conceptivity/epistemic-reflexivity in
existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷³-<imbued-and-*

*'hermeneutically/reprojectively-educing'-human-subpotency-epistemic-
perspective-of-projective/reprojective-aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> (so-*

*reflected as to 'human living-development-as-to-personality-
development, institutional-development-as-to-social-function-
development and Being-development/ontological-framework-expansion-
as-to-depth-of-ontologising-development-as-infrastructure-of-*

*meaningfulness-and-teleology⁹⁹⁵⁵'), with the implication that human
limited-mentation-capacity undermines the existential ontological-
performance⁷¹-<including-virtue-as-ontology> of human categorical-
imperatives/axioms/registry-teleology⁹⁹ so-reflected as to successive
human registry-worldviews/dimensions uninstitutionalised-threshold¹⁰²-
circularity/subtransversality-apriorising/axiomatising/referencing*

*rather superseded with human limited-mentation-capacity-deepening⁵²
and the further epistemic consequence (from nonpresencing⁶⁰-
<perspective-ontological-normalcy/postconvergence> epistemic-*

*projection) that human limited-mentation-capacity implies human
meaningfulness-and-teleology⁹⁹ is ever always caught up between any
given registry-worldview's/dimension's institutionalisation-threshold-*

supratransversality—apriorising/axiomatising/referencing in
postconverging/dialectical-thinking²⁰—qualia-schema/psychologism and
its prospective uninstitutionalised-threshold¹⁰²—
circularity/subtransversality—apriorising/axiomatising/referencing in
preconverging/dementing¹⁹—qualia-schema/psychologism (with the latter
marked by the registry-worldview's/dimension's
'<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸) as reflecting the
'<amplituding/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable-void⁵⁹'-
with-regards-to-prospective-apriorising-implications>))

circularity/recurren with regards to the-very-same-<amplituding/formative—
ce/repetition/repeat epistemicity>totalising~purview-of-construal-as-immanent-
ability⁹ existence/intrinsic-reality/ontological-veridicality
circularity/recurrence/repetition/repeatability-as-reflected-from-
conflation¹²-perspective,-in-de-mentative/structural/paradigmatic-
registry-worldview- 'terms—as-of-axiomatic-construct' -{of- 'perversion-
and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>,-as-to-uninstitutionalised-threshold¹⁰²-
circularity/subtransversality—apriorising/axiomatising/referencing'-and-

'corresponding-ontological-reconstituting-as-to-perspective-ontological-normalcy/postconvergence-induced-conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing')

compulsing— *compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-nonconviction/mad shallow-supererogation⁹⁶-<as-existential-decontextualised-eupness/bottomlining transposition,-flawedly-projected-apriorising/axiomatising/referencing—ng-as-to-threshold- in-caricaturing-hollow-staging-and-performance> of-shallow-supererogation¹⁰⁹⁶*

conjoining- *conjoining-looping-set-of-narratives- {construed-as-of-slanted-cohering-looping-set-of- 'unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-narratives¹¹ thought⁸³,-of-the-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-and-thus-invalidating-any-wrongly-implied-logical-processing-engaging}*

conflatedness¹² or *conflatedness or effecting-wholeness-as-of-profoundness-and-conflation¹² completeness-to-meaningfulness-and-teleology⁹⁹⁵⁵;¶ so-implied by ' <amplituding/formative—epistemicity>totalising/circumscribing/delineating epistemic conflating of motif-and-apriorising/axiomatising/referencing—conceptualisation with-and-as-to-the-precedence-of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-*

~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory-epistemic-conflatedness in-
 existential-contextualising-contiguity³⁸, as of singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism in reflecting the ecstatic
 singularity of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied- 'prospective-aporeticism-
 overcoming/unovercoming'> as it is effectively underscored by
 difference-conflatedness-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹;¶ conflatedness is
 de-mentatively/structurally/paradigmatically validated by the underlying
 reality of human limited-mentation-capacity (speaking of human
 epistemic-abnormalcy/preconvergence³⁰ to the human-subpotency–
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of any given moment) thus
 in a state of prospective relative-ontological-incompleteness⁸⁸ in need for
 prospective human limited-mentation-capacity-deepening⁵² to achieve
 relative-ontological-completeness⁸⁷, and so as of the-very-same-
~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal-
 as-immanent-existence/intrinsic-reality/ontological-veridicality;¶ and by
 that token as conflatedness aspires for relative epistemic-normalcy it
 becomes reflective of the 'ontological-normalcy/postconvergence of
 existence-potency~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-~~<amplituding/formative-~~

*epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-sup~~er~~erogatory-epistemic-conflatedness as this effectively prompts the
homely ontological-contiguity⁶⁶—of-the-human-institutionalisation-
process⁶⁷ apriorising/axiomatising/referencing—reoriginariness/re-
origination as of reference-of-thought⁸³—and—reference-of-thought⁸³-
devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵, marked by the successive
transepistemicity/epistemically-conflatedness of registry-
worldviews/dimensions in relative-ontological-completeness⁸⁷ giving
warranty to conflatedness epistemic-veracity as to human ontological-
performance⁷¹-<including-virtue-as-ontology> with regards to human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
intemporal-dispositions—existentialism-form-factor*

constitutedness¹³ *constitutedness or effecting-parsimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology⁹⁹⁵⁵, so-implied by
‘atomising epistemic constituting of motif—and-
apriorising/axiomatising/referencing—conceptualisation as to falsely
imply their existence-in-existence (since existential-contextualising-
contiguity³⁸-is thus-inherently-not-construed-as-to-its
<~~amplituding~~/formative—epistemicity>totalisingly~preceding-and-
redefining’) as of dissingularisation²⁸/epistemic-nonimmanence/flawed-
epistemic-determinism by such misconception in
<~~amplituding~~/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ and logocentrism,*

failing to reflect the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied- 'prospective-aporeticism-overcoming/unovercoming'> as constitutedness is rather falsely underscored by identitive-constitutedness-as- 'epistemic-totality'³⁶ 'dereification-in-dissingularisation'²⁸-as-flawed-epistemic-determinism;¶ constitutedness is de-mentatively/structurally/paradigmatically flawed given the underlying reality of human limited-mentation-capacity at any given moment (speaking of human epistemic-abnormalcy/preconvergence³⁰ with respect to the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of that given moment) such that constitutedness poorly construes of 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷- (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigmig—psychologism⁸⁹ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) as it is in an underlying state of homelessness (as failing to grasp that homeliness as to the possibility of attaining originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-

*construal-of-existence> can only arise as human-subpotency pursues-
 and-achieves relative epistemic-normalcy as of prospective human
 limited-mentation-capacity-deepening⁵² to achieve relative-ontological-
 completeness⁸⁷ so-reflected as nonpresencing⁶⁰-<perspective-
 ontological-normalcy/postconvergence>) since the state of human
 limited-mentation-capacity implies that 'human understanding has-ever-
 and-is-ever-always about attaining
 apriorising/axiomatising/referencing—re-originariness/re-origination
 conception of the-very-same-<amplitudinal/formative-
 epistemicity>totalising~purview-of-construal-as-immanent-
 existence/intrinsic-reality/ontological-veridicality as it strives to reflect as
 from relative epistemic-normalcy the 'ontological-
 normalcy/postconvergence of existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-
 <amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory-epistemic-conflatedness¹², but
 then the constitutedness 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-constitutedness⁷⁹ thus veering-off from
 originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence> as of the absolute a priori that is existence as to the-very-
 same-<amplitudinal/formative-epistemicity>totalising~purview-of-*

*construal-as-immanent-existence/intrinsic-reality/ontological-veridicality
and as so-validated with epistemic-causality as of ontological-
primemovers-totalitative-framework⁷²*

de-mentation- *de-mentation- (~~supererogatory~~-ontological-de-mentation-or-dialectical-
(~~supererogatory~~-o de-mentation—stranding-or-attributive-dialectics),-as-to- ‘prior-
ntological-de- preconverging/dementing¹⁹-qualia-schema’-and- ‘prospective-
mentation-or- postconverging/dialectical-thinking²⁰-qualia-schema’-(rescheduling-of-
dialectical-de- placeholder-setup/mental-devising-
mentation— representation/mentation/consciousness-awareness-teleology⁹⁹) as to
stranding-or- human- ‘limited-mentation-capacity-deepening⁵²’-construal-of-
attributive- ‘superseding-oneness-of-ontology’-in-successiveregistry-
dialectics)¹⁴ worldviews/dimensions-uninstitutionalised-threshold¹⁰²-superseding-or-
suprastructuring), and as in association with de-
mentative/structural/paradigmatic, de-
mentatively/structurally/paradigmatically, de-
mentating/structuring/paradigming, de-mentate/structure/paradigm, de-
mentated/structured/paradigmed, rede-
mentating/restructuring/reparadigming, rede-
mentate/restructure/reparadigm, rede-
mentated/restructured/reparadigmed rather points to the veracity of a
conflatedness¹²-conception (and not a constitutedness¹³-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'⁵² as so-underlying 'relative-ontological-
 incompleteness'⁸⁸/relative-ontological-completeness'⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing>) as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹;¶ as so-implied with respect to the de-mentation-
 (~~supererogatory~~—ontological—de-mentation-or-dialectical—de-
 mentation—stranding-or-attributive-dialectics) of human reference-of-
 thought⁸³ (as the reference-of-thought⁸³ is the 'superseding-axiomatic-
 construct de-mentating/structuring/paradigming of all other devolving
 axiomatic-constructs', and de-mentatively/structurally/paradigmatically
 underlies as of successive de-mentation- (~~supererogatory~~—ontological—de-
 mentation-ordialectical—de-mentation—stranding-or-attributive-
 dialectics) of human reference-of-thought⁸³ the ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁶⁷) and 'the operative de-
 mentation- (~~supererogatory~~—ontological—de-mentation-or-dialectical—de-
 mentation—stranding-or-attributive-dialectics) of reference-of-thought⁸³-
 devolving⁸⁴' (as of reference-of-thought⁸³ 'implied level of
 <amplifying/formative>nondisjointing/nondisparate/notional—deprocry

p *ticism*' induced foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrpticism⁴³ meaningfulness-and-teleology⁹⁹⁵⁵ as
 derivative axiomatic-constructs from overcoming/superseding human-
 subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint), and in both reference-of-
 thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-
 teleology⁹⁹⁵⁵ frames as of human limited-mentation-capacity-deepening⁵²
 grasp of ecstatic-existence as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied- 'prospective-aporeticism-
 overcoming/unovercoming'>);¶ and as of human aestheticisation—and-
 aestheticisation-towards-ontology in inducing 'both meaningfulness-and-
 teleology⁹⁹⁵⁵ and its existentially incipient metaphoricity⁵⁶' (as to
 apriorising/axiomatising/referencing-psychologism of
 conceptualisation), de-mentation-(~~supererogatory~~-ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-
 dialectics) is metaphoricitically-and-meaningfully reflected as the human
 mental-aestheticisation—architectonically-consigning-aestheticised-
 perceptibility-and-disposition that underlies
 '~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness of

apriorising/axiomatising/referencing as to postconverging/dialectical-
 thinking²⁰—qualia-schema—mental-aestheticisation-attribution and
 preconverging/dementing¹⁹—qualia-schema—mental-aestheticisation-
 attribution and then their mutually-reinfusing-attributive-possibilities,-
 for-‘<amplituding/formative-
 epistemicity>totalising~pseudoconflation/conflation¹²-of-human-limited-
 mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-
 sublimating-mental-aestheticisation-representation (with regards to
 ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-
 institutionalising,-and-Being-ontologising/infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
 intemporal-dispositions—existentialism-form-factor’)

denaturing¹⁵

denaturing/usurping/arrogating/perverting-in-constitutedness¹³

deneuterising¹⁶

deneuterising-(disambiguation of intemporal-as-sound/postconverging-
 or-dialectical-thinking²⁰ and temporal-as-denaturing¹⁵/preconverging-or-
 dementing¹⁹, so-construed-as-binarity-of-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸-as-respectively-in-ontological-
 contiguity⁶⁶-and-‘notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>’,-as-of-the-
 very-same-<amplituding/formative-epistemicity>totalising~purview-of-

construal-as-immanent-existence/intrinsic-reality/ontological-veridicality); hence deneuterising—referentialism/deascriptivity-as-of-ontological-reconstituting—as-of-conflatedness¹²-différance/internal-dialectics/difference-deferral-of-reference-of-thought⁸³-devolving⁸⁴highlighting the dynamics of limited-mentation-capacity-deepening⁵²inducing deneuterising of motif-and-apriorising/axiomatising/referencing over shallow limited-mentation-capacity relative neuterising of motif-and-apriorising/axiomatising/referencing

deprocrypticism— deprocrypticism—or—preempting—disjointedness-as-of-reference-of-or—preempting— thought⁸³,—as-to- ‘<~~amplituding~~/formative—epistemicity> growth-or-disjointedness-as- conflatedness¹²/transvaluative-of-reference-of- rationalising/transepistemicity/anamnestic-residuality/spirit-thought⁸³¹⁷ drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and so as of conflation¹² of the 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-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of such positivism/rational-empiricism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and across the 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-threshold¹⁰² (that is, as successive notional~deprocrypticism~or~notional~preempting~disjointedness-as-of-reference-of-thought⁸³ and so-construed epistemically/notionally as dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), so-driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ‘reification⁸⁶ gesturing for prospective knowledge’ arising as from existential-contextualising-contiguity³⁸ ~~<amplituding/formative~~-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of prospective relative-ontological-completeness⁸⁷ ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³)

destructuring- transitoriness ¹⁸	<i>destructuring-transitoriness-(construed-as-of- dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic- determinism-induced-deratiocination-or-deratiocontiguity)</i>
preconverging-or- dementing ¹⁹	<i>dementing-<as-of-preconverging-conceptivity/epistemic-reflexivity-(as- to-the-‘preconverging-stranding/attribution’-of-the-de-mentation- (supererogatory-ontological-de-mentation-or-dialectical-de- mentation—stranding-or-attributive-dialectics)¹⁴),-induced-disposedness- and-entailing,-of-ontologically-flawed ‘teleology⁹⁹ of leveling- down/equating’ so-construed as from existence—as-sublimating- withdrawal,-eliciting-of-prospective-supererogation⁹⁶ perspective of notional~deprocrypticism></i>
postconverging-or- dialectical- thinking ²⁰	<i>dialectical-thinking-<as-of-postconverging-conceptivity/epistemic- reflexivity-(as-to-the-‘postconverging-stranding/attribution’-of-the-de- mentation-(supererogatory-ontological-de-mentation-or-dialectical-de- mentation—stranding-or-attributive-dialectics)¹⁴),-induced-disposedness- and-entailing,-of-ontologically-sound ‘teleology⁹⁹ of unleveling/disambiguating’ so-construed as from existence—as- sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ perspective of notional~deprocrypticism></i>
difference- conflatedness ¹² -as- to-totalitative- reification ⁸⁶ -in- singularisation ⁹² -	<i>difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in- singularisation⁹²-as-veridical-epistemic-determinism,-as-of-epistemically- differentiatedontological-depth-of-reality-(as-of-the-differentiated-and- disambiguatedtrace-of-dynamic-temporal-to-intemporal-ontological- performance⁷¹-<including-virtue-as-ontology>-as-postconverging-or-</i>

as-veridical-
epistemic-
determinism²¹

dialectical-thinking²⁰—apriorising-psychologism-and-preconverging-or-dementing¹⁹—apriorising-psychologism-respectively);¶ difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism is more fundamentally construed as from ontological-normalcy/postconvergence epistemic-projection perspective as a reflection of dimensionality-of-sublimating²⁴—~~<amplitudinal/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation underlying ‘the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’, and speaks to the fact that human limited-mentation-capacity-deepening⁵² reflects an overall human existential foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ wherein as to ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’, human limited-mentation-capacity-deepening⁵² variously attains differing ontological-performance⁷¹-<including-virtue-as-ontology> so-reflected as the successive registry-worldviews/dimensions reference-of-thought⁸³—~~

and-reference-of-thought⁸³-devolving⁸⁴-meaningfulness-and-teleology⁹⁹⁵⁵
implying that human meaningfulness-and-teleology⁹⁹⁵⁵ can be construed
as ever always twofaceted as to the facet of achieved sublimation-over-
desublimation of meaningfulness-and-teleology⁹⁹⁵⁵ as validated with
predicative-effectivity-sublimation-(as-to-underlying-ontological-
commitment⁶⁵) and on the other hand the facet of the existentially-
withdrawn-(as-‘unaccounted-for’-leftover-or-residuality-or-spirit-of-
meaningfulness-and-teleology⁹⁹⁵⁵-so-construed-as-metaphoricity⁵⁶,-
informing-prospective-
~~*supererogatory*~~*-acuity/perspicacity/astuteness/edginess/incisiveness,-so-*
reflected-and-compensated-with-the-notion-of-dimensionality-of-
sublimating²⁴—<amplituding/formative>~~*supererogatory*~~*-de-*
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation} which is just as decisive for prospective human limited-
mentation-capacity-deepening⁵² in the sense that ‘human intelligibility
ever always projects of an underlying <amplituding/formative—
epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³
striving to grasp existence as it is signified-as-to-immanency (speaking of
ontological-contiguity⁶⁶ perspective of the unchanging immanency of
existence as oneness-of-ontology as to the coherence underlying the very
possibility for construing-and-reconstruing of intelligibility in existence)’
and this facet de-mentatively/structurally/paradigmatically acts as the
‘prior requisite human experiential framework to be

*challengedisproved-invalidated' which surpassing enables further
 sublimation-overdesublimation of meaningfulness-and-teleology⁹⁹⁵⁵ as
 validated with predicative-effectivity–sublimation-(as-to-underlying-
 ontological-commitment⁶⁵) (as to the fact that it is recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism
 and procrypticism⁸⁰ 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-teleology⁹⁹⁵⁵-
 so-construed-as-metaphoricity⁵⁶,-informing-prospective-
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness,-so-
 reflected-and-compensated-with-the-notion-of-dimensionality-of-
 sublimating²⁴—<amplifying/formative>~~supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation) as limiting or of prospective human-subpotency
 aporeticism' which surpassing as to human psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring enables the
 possibility for human limited-mentation-capacity-deepening⁵² as of
 prospective base-institutionalisation, universalisation, positivism and
 prospectively notional~deprocrypticism¹⁷ sublimation-over-desublimation
 of meaningfulness-and-teleology⁹⁹⁵⁵ as validated with predicative-
 effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) and
 so with regards to 'the very same overall phenomenality/manifestation of*

*existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶’)*

difference-in- *difference-in-kind/difference-in-aposteriorising-or-logicising-*
kind/difference-in- *<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-*
aposteriorising-or- *‘mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-*
logicising²² *existential-instantiation’,-though-in-notional-contiguity/epistemic-*
contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>-of-
thevery-same-mutually-abstract-apriorising-or-axiomatising-or-
referencing-conceptualisation>

difference-in- *difference-in-nature/difference-in-apriorising-or-axiomatising-*
nature/difference- *<difference-in-apriorising-or-axiomatising-or-referencing-as-to-*
in-apriorising-or- *mutually-constrastive-‘notional-contiguity/epistemic-contiguity⁶¹-*
axiomatising²³ *<profound-supererogation⁹⁶-of-mentally-*
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>—
and—notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—
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—apriorising/axiomatising/referencing-and-

*rendering-ontologically-irrelevant/impertinent-the-subtransversality—
apriorising/axiomatising/referencing>*

dimensionality-of- *dimensionality-of-sublimating—*
 sublimating²⁴ — *<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-
 <amplitudinal/form growth-or-conflatedness¹²/transvaluative-
 ative>supererogato rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 ry-de- equalisation-(human-ontological-performance⁷¹-<including-virtue-as-
 mentativeness/epis ontology>-so-construed-as-from-prospective-ontological-
 temic-growth-or- normalcy/postconvergence-epistemic-projection-perspective-as-to-
 conflatedness¹²/tra reoriginariness/reorigination-as-reflecting-difference-conflatedness¹²-as-
 nsvaluative- to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 rationalising/transe determinism²¹)
 pistemicity/anamn
 estic-
 residuality/spirit-
 drivenness—
 equalisation*

dimensionality-of- *dimensionality-of-desublimating-lack-of—*
 desublimating- *<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-
 lack-of²⁵ — growth-or-conflatedness¹²/transvaluative-
 <amplitudinal/form rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 ative>supererogato equalisation-(human-ontological-performance⁷¹-<including-virtue-as-
 ry-de- ontology>-so-construed-as-from-prospective-ontological-
 mentativeness/epis normalcy/postconvergence-epistemic-projection-perspective-in-*

temic-growth-or- *reflecting-perspective-epistemic-abnormalcy/preconvergence-distorted-*
 conflatedness¹²/tra *originariness/distorted-origination-as-to-presencing—absolutising-*
 nsvaluative- *identitive-constitutedness¹³⁷⁹}*
 rationalising/transe
 pistemicity/anamn
 estic-
 residuality/spirit-
 drivenness—
 equalisation

 dispensing-with- *dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-*
 immediacy-for- *reification⁸⁶/contemplative-distension- (as- ‘dispensing-with-shallow-*
 relative- *reproducibility-mathesis/motif/thrownness-disposition’-for-relative-*
 ontological- *ontological-completeness⁸⁷-by-reification⁸⁶,-so-construed-insightfully-as-*
 completeness⁸⁷-by- *of-human-limited-mentation-capacity-successive-re-originary-*
 reification⁸⁶/conte *projections/anticipations-about-the-~~<amplituding>~~/formative—*
 mplative- *epistemicity>totalising~purview-of-construal-as-existence/intrinsic-*
 distension²⁶ *reality/ontological-veridicality-for-articulation-of-meaningfulness-and-*
teleology⁹⁹⁵⁵,-that-in-that-succession-are- ‘as-from-relative-ontologically-
flawed-to-relative-ontologically-veridical-articulation-of—
meaningfulness-and-teleology⁹⁹⁵⁵’,-but-then-as-the- ‘preceding-originary-
projection/anticipation-of-relative-ontologically-flawed-articulation-of—
meaningfulness-and-teleology⁹⁹⁵⁵-construed-as-habit-and-tradition’-is-
‘de-mentatively/structurally/paradigmatically-defining-as-reference-to-
be-superseded’-by-dialectically-successive- ‘re-originary-

*projections/anticipations-of-relative-ontologically-veridical-articulation-
of-meaningfulness-and-teleology⁹⁹⁵⁵*, (as to 'human living-development-
as-to-personality-development, institutional-development-as-to-social-
function-development and Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology⁹⁹⁵⁵'),¶ as-the-very-implication-and-reason-
why-human-existential-thrownness-as-of-human-limited-mentation-
capacity-paradoxically-renders-prospective-'nonpresencing⁶⁰-or-
withdrawal-or-metaphysics-of-absence-or-transcendental-reasoning-of-
event-as-prospective-ontology-origination-
perspective/framing/reference/horizon-of-meaningfulness-and-
teleology⁹⁹⁵⁵'-the-critical-determination-of-relative-ontologically-
veridical-meaningfulness-and-teleology⁹⁹⁵⁵-over-'presencing-or-
metaphysics-of-presence-or-ordinary-nontranscendental-reasoning-
perspective/framing/reference/horizon-of-meaningfulness-and-
teleology⁹⁹⁵⁵','-in-enabling-transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity) as for the need for
human limited-mentation-capacity-deepening⁵²;¶ and operantly,
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification⁸⁶/contemplative-distension doesn't mean 'giving up on life' (as
of <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-
with-regards-to-prospective-apriorising-implications>) of temporal-
dispositions and as prodded by sophistic/pedantic distraction inclinations

*in incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation) wrongly implying a propensity to construe ‘existential-
extrication-as-of-existential-unthought as more of life as to the supposed
precedence of human shallow-supererogation⁹⁶ over profound-
supererogation⁹⁶’, but rather dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification⁸⁶/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-teleology⁹⁹⁵⁵ infrastructure’, and as validated by the fact that the
succession of human registry-worldviews/dimensions are grounded on
such ‘dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation reasoning-through/messianic-reasoning for human
secondnatured institutionalisation for living-development—as-to-
personality-development, institutional-development—as-to-social-
function-development and Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology⁹⁹⁵⁵’, against the torrent of
‘~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-
with-regards-to-prospective-apriorising-implications>) and as prodded*

by sophistic/pedantic distractive reasoning-from-results/afterthought
 imbued incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation’ that is ever always ‘parrhesiastically
 wanting’ for the prospect of prospective ‘dimensionality-of-
 sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation reasoning-through/messianic-reasoning’ transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity, as it can be
 appreciated that de-mentatively/structurally/paradigmatically every
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ registry-
 worldview/dimension as of its ~~<amplituding/formative>~~wooden-
 language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorablevoid’-with-regards-to-
 prospective-apriorising-implications> } and as prodded by its given
 sophistry/pedantry is paradoxically disinclined to its prospective
 reasoning-through/messianic-reasoning as it is ever always in
~~<amplituding/formative—epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as of its
 prospectively ontologically-flawed meaningfulness-and-teleology⁹⁹⁵⁵ as it
 seem to poorly construe of the ‘implications of its apriorising-
 teleological-degradation-in-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>’ and as it

wrongly substitutes for it a 'communication-as-of-dialogical-equivalence 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 universalising¹⁰³-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 <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ meaningfulness-and-teleology⁹⁹⁵⁵ communication discourse that is utterly clueless of the <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of our positivism-procrypticism⁸⁰ 'procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ as of an occluded self-consciousness' requiring prospective deprocrypticism-or-preempting-disjointedness-as-of-reference-of-thought⁸³¹⁷ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴

dissemination²⁷/se maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 eding unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality 'reification⁸⁶ gesturing for prospective knowledge' arising as from

~~existential-contextualising-contiguity~~³⁸ <~~amplitudinal/formative-~~
~~epistemicity~~>causality~as-to-projective-totalitative-implications,-for-
~~explicating-ontological-contiguity~~⁶⁶⁴⁴ of prospective relative-ontological-
~~completeness~~⁸⁷
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment~~³ so-construed as of reproducibility—mathesis/motif/thrownness-
~~disposition,-as-reproducibility-of-aestheticisation amenable thus to~~
~~existence's validation as of ontological-primemovers-totalitative-~~
~~framework~~⁷²;¶ wherein for instance the same budding-positivists
~~reproducibility—mathesis/motif/thrownness-disposition,-as-~~
~~reproducibility-of-aestheticisation dissemination/seeding as reflected in~~
~~different budding-positivists like Copernicus, Galileo, Descartes, Newton,~~
~~Leibniz are variously-and-transversally validated by existence as of~~
~~positivism ontological-primemovers-totalitative-framework~~⁷²

dissingularisation²⁸ epistemically-not-immanent'-as-lacking-internal-necessity-and-
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
~~apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-~~
~~ment~~³;¶ as-of-apriorising-teleological-parsimony/disparateness of
conceptualisations, dissingularisation-(operantly-construed-as-of-
incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-
conceptualisation/disjointing/disparateness/disentailing/internal-
decoherencing);¶ and thus dissingularisation is construed 'as from
<~~amplitudinal/formative-~~epistemicity>causality~as-to-projective-

totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of
relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-
self-becoming/self-conflatedness¹²/formative-supererogating-<in-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing>)’ rather as ‘preconverging-or-
dementing¹⁹-apriorising-psychologism representation’, with
dissingularisation so-induced by-‘prospective parrhesiastic-
aestheticisation of prior reproducibility—mathesis/motif/thrownness-
disposition,-as-reproducibility-of-aestheticisation as
preconverging/dementing¹⁹-qualia-schema’, reflecting the contrastive
apriorising-teleological-thresholding-as-
teleologicalframework/narrative-framework of ‘prior preconverging-or-
dementing¹⁹-apriorising-psychologism temporal underpinning-
suprasocial-construct,-<amplituding/formative>wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-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-dementing¹⁹-apriorising-psychologism by
‘prospective postconverging-or-dialectical-thinking²⁰-apriorising-
psychologism intemporal parrhesiastic-aestheticisation induced

reasoning-through/messianic-reasoning *reproducibility—*
mathesis/motif/throwness-disposition,—as—reproducibility-of-
aestheticisation'

distractive- *'distractive-alignment-to-reference-of-thought⁸³-<of-*
 alignment-to- *apriorising/axiomatising/referencing>'—as-destructuring-or-of-*
 reference-of- *constitutedness¹³-over-conflatedness¹²*
 thought⁸³-<of-
 apriorising/axioma
 tising/referencing>

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epistemic- *epistemic-abnormalcy/preconvergence-<preconvergence-as-*
 abnormalcy/precon *'preconverging-or-dementing¹⁹—apriorising-psychologism representation-*
 vergence³⁰ *as-of-preconverging-aestheticisation',-and-not-postconvergence-as-*
'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
representation-as-of-postconverging-aestheticisation'>

<amplituding/form *<amplituding/formative—epistemicity>growth-or-*
 ative— *conflatedness¹²/transvaluative-*
 epistemicity>grow *rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-*
 th-or- *(construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-*
 conflatedness¹²/tra *existence-potency~sublimating—nascence,-disclosed-from-prospective-*
 nsvaluative- *epistemic-digression-as-of-<amplituding/formative—*
 rationalising/transe *epistemicity>totalising~renewing-realisation/re-perception/re-thought,-*
 pistemicity/anamn *in-supererogatory—epistemic-conflatedness¹²);¶ reflecting intemporal-*
 estic- *solipsistic—firstnatureness-of-epistemic-growth-or-*

residuality/spirit-
 drivenness³¹ *conflatedness*¹²/*transvaluative-rationalising/anamnestic-residuality-as-*
ratiocinative-integrity-(not-mythical-recollection)/transepistemicity
 epistemic-
 totalising³² *epistemic-totalising refers to 'Being-as-epistemically-all-defining-and-*
determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-
*meaningfulness-and-teleology*⁹⁹⁵⁵*-underlying-re-motif-and-re-*
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting as of 'relative-ontological-
*incompleteness*⁸⁸*/relative-ontological-completeness*⁸⁷
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-
*conflatedness*¹²*/formative~supererogating-<in-projective/reprojective—*
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>) *as to human-and-social-expectations/anticipations—*
*metaphoricity*⁵⁶*—as-rede-mentating/restructuring/reparadigming—*
*psychologism*⁸⁹ *and so-reflected as of the epistemic construal from*
existence-potency~sublimating~nascence,-disclosed-from-prospective-
epistemic-digression-as-of-<amplifying/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
*in-supererogatory~epistemic-conflatedness*¹²
epistemic/notional~projective-perspective of analysis as to ontological-
normalcy/postconvergence in determining ontological-veracity or
ontological-impertinence', and is contrasted with the notion of
totalitarian as 'being-all-defining-and-determining-rather-by-human-
subpotencyobstinacy/ideology-overt-projection/assertion that ignores-
and-overlooks the epistemic construal from existence-

*potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-supererogatory-epistemic-conflatedness¹²
 epistemic/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-
 existence³⁴ registry-worldview/dimension 'in effect
 <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating meaningfulness-and-
 teleology⁹⁹⁵⁵, as reflected by the fact that
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment by a positivistic mindset is <amplituding/formative>formative-
 epistemicity>totalisingly~/circumscribingly/delineatingly different from a
 non-positivistic mindset whereas the notion of totalitarian as-of-
 ideology/obstinacy is rather about direct dogmatic commitment to a given
 meaningfulness-and-teleology⁹⁹⁵⁵ with the inclination to dispense whether
 extensively or partially with ontological-veracity often on a supposed
 assumption of grander overall ontological-veracity*

<amplituding/form <amplituding/formative-epistemicity>totalising~self-referencing-

ative— *syncretising/circularity/interiorising/akrasiatic-drag- (as-wrongly-*
 epistemicity>totali *implying-*
 sing~self- *apriorising/axiomatising/referencing/intelligibilitysettingup/measuringins*
 referencing- *trumenting-as-of-prior-relative-ontological-incompleteness⁸⁸-of-*
 syncretising/circul *reference-of-thought⁸³-that-is-prospectively-as-from-perspective-*
 arity/interiorising/a *ontological-normalcy/postconvergence-rather-of-*
 krasiatric-drag³³ *preconverging/dementing¹⁹-apriorising-psychologism)*

 <amplituding/form *<amplituding/formative-epistemicity>totalising~thrownness-in-existence*
 ative— *refers to the fact that the human mindset as of construction-of-the-Self is*
 epistemicity>totali *inherently of a given ‘determinable relative-ontological-*
 sing~thrownness- *completeness⁸⁷/incompleteness apriorising-teleological-thresholding-as-*
 in-existence³⁴ *teleological-framework/narrative-framework of*

contextualising/instantiative-devolving-meaningfulness’ as reflected in its
 given *<amplituding/formative-epistemicity>totalising~thrownness-in-*
 existence *registry-worldview/dimension*

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment/axiomatising, such that ontologically there is variance of the human
mindset <amplituding/formative-epistemicity>totalising~thrownness-in-
existence disposition (as to Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology⁹⁹⁵⁵ and its then imbued living-
development-as-to-personality-development and institutional-
development-as-to-social-function-development, implicated ‘distantiation
of contemplative existentialising-frame as to transversality-of-

affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹, at the very core of human
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', and so as to 'human intellection
exercise direct-or-elicited very own self-distantiation' (involving
appropriate 'metaphoricity⁵⁶ of hermeneutic/reprojective
<amplifying/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²'))
successively as of the state of recurrent-utter-uninstitutionalisation
trepidatious-consciousness, base-institutionalisation-ununiversalisation
warped-consciousness, universalisation-non-positivism/medievalism
preclusive-consciousness, our present positivism-procrypticism⁸⁰
occlusive-consciousness and prospective notional~deprocrypticism¹⁷
protensive-consciousness;¶ and so in reflection of the
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵
metaphoricity⁵⁶ of human meaningfulness-and-teleology⁹⁹⁵⁵ as of
underlying de-mentation-(supererogatory-ontological-de-mentation-
ordialectical-de-mentation—stranding-or-attributive-dialectics) in
reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
shifting phasing of 'postconverging-or-dialectical-thinking²⁰—apriorising-
psychologism' representation over preconverging-or-dementing¹⁹—

apriorising-psychologism representation of the very ontologically same existence purview as of relative-ontological-completeness⁸⁷ over relative-ontological-incompleteness⁸⁸

epistemic-
totalitative³⁵ *epistemic-totalitative is rather 'of epistemic/notional projective evaluation about the ontological-performance'⁷¹-<including-virtue-as-ontology> as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² of all epistemic-totalities (and specifically as articulating the underlying ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ reflected in the epistemic succession of registry-worldviews/dimensions reference-of-thought⁸³ given epistemic-totalities of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively deprocrypticism¹⁷, so-implied as notional~deprocrypticism¹⁷) so-construed as <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, whereas epistemic-totality³⁶ is rather about any inherent <amplituding/formative-epistemicity>totalising/circumscribing/delineating given meaningfulness-and-teleology⁹⁹⁵⁵ representation arising as of its <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴, and thus epistemic-totalitative contrasts with <amplituding/formative-epistemicity>totalising/circumscribing/delineating (as of human-*

subpotency

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) in that while the latter refers to any given registry-worldview/dimension <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>) as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness⁸⁸ or relative-ontological-completeness⁸⁷ registry-worldview/dimension inherent <amplituding/formative—epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology⁹⁹⁵⁵, epistemic-totalitative (as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ epistemic-veracity implications) rather refers to epistemically/notionally construing/evaluating projectively the human meaningfulness-and-teleology⁹⁹⁵⁵ of any such <amplituding/formative—epistemicity>totalising/circumscribing/delineating and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ opened-

*construct-of-meaningfulness-and-teleology*⁹⁹⁵⁵ in increasing relative-
*ontological-completeness*⁸⁷ as of the *notional~notional~deprocrypticism*¹⁷
'trueontology—as-of-Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
*meaningfulness-and-teleology*⁹⁹⁵⁵, perspective of perception in reflecting
human-subpotency potential to converge to existence-
potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
*in-supererogatory~epistemic-conflatedness*¹²
~~*supererogatory*~~*-acuity/perspicacity/astuteness/edginess/incisiveness-of-*
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment^{3,¶} with the implication that the ~~*<amplituding/formative-*~~
epistemicity>totalising/circumscribing/delineating contingent-ontology—
as-of-conventioning-referencing perspective of say non-
*positivism/medievalism or procrypticism*⁸⁰ cannot all of a sudden
*respectively start postconverging-or-dialectical-thinking*²⁰~~*-apriorising-*~~
*psychologism in positivism or notional~deprocrypticism*¹⁷ *terms—as-of-*
axiomatic-construct and it is only an *epistemic-totalitative sense-of-things*
'as to existence-potency~sublimating~nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
*in-supererogatory~epistemic-conflatedness*¹² *epistemic/notional*
projective construal/evaluation' that can allow for the *mental-projection*
out of any given registry-worldview/dimension

~~<amplitudinal/formative>~~wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable—void⁵⁹'-
 with-regards-to-prospective-apriorising-implications>) to reflect-and-
 contemplate of prospective postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism representation as of transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity over prior
 preconverging-or-dementing¹⁹—apriorising-psychologism representation,
 hence a ~~<amplitudinal/formative—epistemicity>~~causality~as-to-
 projectivetotalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶ construal is intimately associated with dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming- 'notionally—collateralising-
 beholdening-protohumanity'-to- 'attain-sublimating-humanity'-as-to-
 existence-potency~sublimating—nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-~~<amplitudinal/formative—~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness ~~<amplitudinal/formative>~~wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable—void⁵⁹'-with-regards-to-prospective-apriorising-
 implications>)) as of the 'displacement/decentering-of-the-human-subject

induced as of de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴, in undermining the ‘shiftiness-of-the-Self⁹¹’ associated with <~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating as of <~~amplituding~~/formative>wooden-language-~~(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology~~⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) perspective

epistemic-totality³⁶ epistemic-totality refers to the fact that human <~~amplituding~~/formative—epistemicity>totalising~thrownness-in-existence³⁴ de-mentatively/structurally/paradigmatically induces the <~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating nature of human meaningfulness-and-teleology⁹⁹⁵⁵ in existence with this <~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating varying as from ‘relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷’, reference-of-thought⁸³ <~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, such that human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ conception and thereof-its-devolving-institutional-and-

living-conceptions-in-existence *are* *reflected-as-of-its-*
'<amplituding/formative-epistemicity>totalising~thrownness-in-
*existence*³⁴, *<amplituding/formative-epistemicity>totalising~and-*
internally-coherent
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment for aposteriorising/logicising/deriving/intelligising/measuring
*meaningfulness-and-teleology*⁹⁹⁵⁵ *in existential-instantiations;¶ and*
epistemic-totality as such further speaks of the <amplituding/formative-
epistemicity>totalising/circumscribing/delineating nature of human
*reference-of-thought*⁸³*-which-varies-as-of* *'relative-ontological-*
*incompleteness*⁸⁸*/relative-ontological-completeness*⁸⁷-
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-
*conflatedness*¹²*/formative~supererogating-<in-projective/reprojective—*
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>) *as to human-and-social-expectations/anticipations—*
*metaphoricity*⁵⁶*-as-rede-mentating/restructuring/reparadigming—*
*psychologism*⁸⁹, *as-so-liable-to-metaphoricity*⁵⁶*-as-of-reference-of-*
*thought*⁸³*-evolving-and-devolving-teleological-de-*
mentating/structuring/paradigming-of-meaningfulness, and we can
consider in this regards 'the very same physics <amplituding/formative-
epistemicity>totalising~devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality' *wherein*
existence-potency~sublimating~nascence,-disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-

~~in-supererogatory-epistemic-conflatedness~~¹²

*epistemic/notional~projective-perspective of human ontological-performance*⁷¹-<including-virtue-as-ontology> or *ontological-veracity shows a relative-ontological-completeness*⁸⁷ variation as of 'traditional classical mechanics axiomatic-construct' to *theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs*

event³⁷

*event (as to event-construed-as-the-prospective-ontology-origination or evental-instigation) speaks of 'existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology*⁹⁹⁵⁵, *institutional-development—as-to-social-function-development and living-development—as-to-personality-development transformation of meaningfulness-and-teleology*⁹⁹⁵⁵, as of 'aetiologisation/ontological-escalation implications' of metaphoricity⁵⁶—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation as de-mentatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments¹⁰⁵ of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, as so-implied with regards to the events instigating the successive prospective registry-worldviews/dimensions in reflecting holographically-<conjugatively-

andtransfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of universalising¹⁰³-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective universalising¹⁰³-idealisation is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing¹⁹—apriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and prior universalisation—non-positivism/medievalism is preconverging-or-dementing¹⁹—apriorising-psychologism’;¶ *with the underlying insight here that ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation(s)’ speaks of the possibility of aetiologisation/ontological-escalation as of ‘infinity/a-million-and-one-instances-and-locales implications’ of deflating/superseding the vices-and-impediments¹⁰⁵ of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of a transversality-of-affirmative-and-unaffirmative,—disambiguated-*

*apriorising/axiomatising/referencing*¹⁰¹ that de-
mentatively/structurally/paradigmatically recognises an issue of notional-
*discontiguity/epistemic-discontiguity*⁶²-<*shallow-supererogation*⁹⁶-of-
*mentally-aestheticised~preconverging/dementing*¹⁹-*qualia-schema*> with
regards to 'ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
*ment and the preconverging-or-dementing*¹⁹-*apriorising-psychologism*
implications' warranting the superseding/deflating of prior relative-
*ontological-completeness*⁸⁷-of-reference-of-thought⁸³ rather than the
*given prior relative-ontological-incompleteness*⁸⁸ underpinning—
suprasocial-construct/sophistry <~~*amplifying*~~/formative> wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-
*teleology*⁹⁹⁵⁵-as-of- 'nondescript/ignorable—void'⁵⁹ '—with-regards-to-
prospective-apriorising-implications>} induced false pretence of an issue
of 'aposteriorising/logicising/deriving/intelligising/measuring on the
basis of the its prospectively unrecognised ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
*ment and the preconverging-or-dementing*¹⁹-*apriorising-psychologism*
implications', such that the true 'issue of prosecution' with regards to
Socrates or Galileo with respect to their asceticism⁴ stances was about
the ontological-impertinence of their respective social-setup in failing to
recognise prospective Socratic philosophers universalising¹⁰³-idealisation
and positivism/rational-empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru

*ment 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/measuringinstru
 ment and as of the preconverging-or-dementing¹⁹—apriorising-
 psychologism implications’, just as it is herein contended that the
 sophistic/pedantic disposition of our times in incrementalism⁵⁰-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation will
 assume a nondescript/ignorable—void⁵⁹ pretence of case-issues-and-not-
 of-eventimplications thus
 ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis
 of our positivism/rational-empiricism manifestation of procrypticism—or—
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ prospectively ontologically-
 flawed
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
 ment’ thus ‘ignoring the aetiologisation/ontological-escalation
 implications with regards to existentially-contextualised intemporal-
 parrhesiastic-aestheticisation evental-instigation of prospective
 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-
 thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
 ment implied prospective meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure*

for deflating/superseding vices-and-impediments¹⁰⁵ of positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰,

existential-
contextualising-
contiguity³⁸ *existential-contextualising-contiguity refers to meaningfulness-and-teleology⁹⁹⁵⁵ projective epistemic-veracity and thus ontological-veracity construed de-mentatively/structurally/paradigmatically as of ‘conflatedness¹²-with-existence/conflatedness¹²-of-construal-alongside-existential-sublimating-manifestation’, so-implied as existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context or logical-dueness-rather-as-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ or relative-ontological-veridicality-as-of-prospective-reference-of-thought⁸³;¶*
(existential-contextualising-contiguity as ‘conflatedness¹²-with-existence as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplituding~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² construal of ontological-primemovers-totalitative-framework⁷²/conflatedness¹²-of-construal-alongside-existential-manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷- (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative~supererogating-<in-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of human limited-mentation-capacity-deepening⁵², and thus the corresponding knowledge-reification⁸⁶ capacity towards singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as implied with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’;¶ such that existential-contextualising-contiguity <amplifying/formative-epistemicity>causality~as-to-projectivetotalitative-implications,-for-explicating-ontological-contiguity⁶⁶ conflatedness¹² highlights that abstract notions/conceptualisations are only as pertinent as reflexive of existential sublimating manifestation which de-mentatively/structurally/paradigmatically precedes (‘not the unforegrounding-disentailment or vague-foregrounding/vague-entailment as background’ implied with such abstract notions/conceptualisations, but rather as the foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ which is so-

*construed as: 'existential-contextualising-contiguity as to existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-supererogatory-epistemic-conflatedness¹²' underlying causality with
 regards to ~~<amplituding/formative-epistemicity>~~causality~as-to-
 projective-totalitative~implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ as to ontological-primemovers-totalitative-framework⁷²)
 any such abstract notions/conceptualisations thus avoiding any
 elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity and reflecting the
 epistemic-veracity of human knowledge-reification⁸⁶/ontological-veracity
 rather as of the ~~<amplituding/formative-epistemicity>~~causality~as-to-
 projective-totalitative~implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ so-imbued in difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹,
 and so contrary to atomising/taking-to-pieces constitutedness¹³ of poor
 projective epistemic countenancing of 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<in-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>)' as to human-and-social~expectations/anticipations—
 metaphoricity⁵⁶-as-rede-mentating/restructuring/reparadigming—*

psychologism⁸⁹ of apriorising/axiomatising/referencing' as of their
 ontologically-flawed reflection of <amplitudinal/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁴⁴ given their
 <amplitudinal/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-drag³³ meaningfulness-
 and-teleology⁹⁹⁵⁵ of presencing—absolutising-identitive-
 constitutedness¹³⁷⁹/identitive-constitutedness¹³-as- 'epistemic-totality'³⁶ -
 dereification-in-dissingularisation²⁸-as-flawed-epistemic-
 determinism⁴⁸);¶ thus existential-contextualising-contiguity
 <amplitudinal/formative-epistemicity>causality~as-to-
 projectivetotalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶ as of its implied epistemic maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 veridically implies the '(<amplitudinal/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁴⁴) foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism⁴³ meaningfulness-and-teleology⁹⁹⁵⁵ ' as of the
 existential reflexivity of epistemic causality with regards to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-<imbued-and- 'hermeneutically/reprojectively-
 educing'—human-subpotency—epistemic-perspective-of-

*projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation> (as existential-
 contextualising-contiguity is rather about human-subpotency–
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
 intemporal-dispositions—existentialism-form-factor for human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notionally–
 collateralising-beholdening-protohumanity’-to-‘attain-sublimating-
 humanity’-as-to-existence-potency~sublimating–nascence,-disclosed-
 from-prospective-epistemic-digression-as-of-~~amplitudinal~~formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~epistemic-conflatedness¹²), and this point is important
 to preempt the ‘ontologically-flawed unforegrounding-disentailment’ of
 existential-contextualising-contiguity by way of vague and naïve
 elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity as can be
 wrongly/unwittingly be projected with flawed use of ‘human
 conceptualtools’ 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-constitutedness¹³⁷⁹/constitutedness¹³,
 (even as such conceptual-tools of formulation and representation can
 rather be of valid foregrounding—entailment-(postconverging–*

narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ as to their epistemically-construed phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> but not epistemically overriding/superseding inherent existence which is ever always absolutely the foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³), and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing—conceptualisations such that ‘the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place’ as it is existence in its foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ as the absolute a priori that gives reasons and the ‘human consciousness level of epistemic-sufficiency-constitutedness¹³’ 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-deepening⁵² (as starkly manifested with such epiphenomenon like quantum entanglement);¶ further knowledge-reification⁸⁶ as of existential-contextualising-contiguity as underlined by the 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existencecoherence/contiguity, -and-so-construed-as-the-enabler-of-insight-orintuition-or-foresight-as-of-embodied-consciousness' reflects the veridicality that all epistemic-conceptions of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity, -in-the-full-potency-of-existence's~sublimating-nascence> speak to the congruence of overall existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and- 'hermeneutically/reprojectively-educing' -human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> reflecting the 'ontological-contiguity⁶⁶ of the comprehensive supervening of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity, -in-the-full-potency-of-existence's~sublimating-nascence>' as enabling human existential analysis as of transverse epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity, -in-the-full-potency-of-existence's~sublimating-nascence> and so while invalidating any reductionist subpotency substituting for any other epistemic-conceptions of immanently imbued

phenomenal/manifest~subpotencies thus 'enabling the transverse hermeneutic/reprojective process that brings-about/yields human knowledge-reification'⁸⁶, as ultimately validated/invalidated by prospective sublimation-over-desublimation ontological implications;¶ and this conception of human knowledge-reification⁸⁶ as of existential-contextualising-contiguity is different from the typical notion of analogy/mere-analogising in the sense that the latter is rather generally about 'mere conceptualisations of common/comparative patterning and the accompanying vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity' without establishing the analogy/mere-analogising coherent ontological-contiguity⁶⁶ as of existential-contextualising-contiguity and thus do not speak to 'an entailing dynamics of existentially reflected ontological-contiguity⁶⁶ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' as is the case with 'thought-experiments of mere common/comparative patterning' thus inducing blurriness⁷ of meaningfulness-and-teleology⁹⁹⁵⁵ as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanentontological-contiguity⁶⁶'> which do not project an entailing dynamics unlike thought-experiments of veridical existential-contextualising-contiguity such as Einsteinian relativity conceptualisations as to their foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in

reflecting 'immanent-ontological-contiguity'⁶⁶),—as-operative-notional~deprocrypticism⁴³ and so since thought-experiments reflecting existential-contextualising-contiguity because of their awareness of 'relative-ontological-incompleteness'⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ don't fall into the ontological-flaws of equating/levelling-down everything across space and time associated with presencing—absolutising-identitive-constitutedness¹³⁷⁹ when it comes to reflecting ontological-contiguity⁶⁶ projection in relative-ontological-completeness⁸⁷ as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ given that existence—is-theabsolute-a-priori-of-conceptualisation enabling sublimation-overdesublimation, and this differentiation between veridical knowledge-reification⁸⁶ and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and the fact that various epistemic-conceptions of specialisations are of their 'peculiar optimal epistemicity for inducing sublimation', but then the

requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³—for—conceptualisation as to sublimating ontological-good-
faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
<seeding/incipient—profound⁶⁹-supererogation⁹⁶,—as-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>
remains of the same ontological-congruence across all human
knowledge-reification⁸⁶ domains as reflected by the overall registry-
worldview's/dimension's reference-of-thought⁸³—and—reference-of-
thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ implied peculiar
('relative-ontological-completeness⁸⁷—
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)')
foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-
contiguity⁶⁶'),—as-operative-notional~deprocrypticism⁴³ 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-thought⁸³ 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-thought⁸³ underlying all these subject-matters) but more thoroughly implicated in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) and low emotional-involvement inducing the requisite candidness for prospective knowledge-reification⁸⁶ 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-thought⁸³ in enhancing overall human contemplation for knowledge-reification⁸⁶;¶ such an existential-contextualising-contiguity conception of knowledge-reification⁸⁶ unlike the mere aestheticisation of abstract dialecticism or analogy/mere-analogising makes a most profound claim to being ontological/scientific by the more profound veracity that it is epistemically embedded as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (thus averting vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity) and construes of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied- 'prospective-aporeticism-overcoming/unovercoming'> enabling sublimation-over-desublimation, that is, the existential-contextualising-contiguity of knowledge-

reification⁸⁶ projects/construes of transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity and transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity in recognition of 'an
 effective reality basis implying more and more profound
 reconstruals/reconceptualisations (and so as to <~~amplifying~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought
 arising by human limited-mentation-capacity-deepening⁵² thus 'is not
 mere eclecticism' as can be interpreted from a naïve presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ epistemic-projection
 perspective to knowledge-reification⁸⁶ as to a relic/artifactual orientation
 poorly entertaining ontological-contiguity⁶⁶ projection of 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing>) as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ and that then equates/level-down everything across
 space and time failing to reflect historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ 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-thinking²⁰-‘projective-insights’/‘epistemic-
 projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-
 sublimation⁹⁰ drivenness as to a prospective ontological-contiguity⁶⁶
 projection of relative-ontological-completeness⁸⁷ 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-teleology⁹⁹⁵⁵ as transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity (and so in contrast
 to the mere aestheticisation of abstract dialecticism or analogy/mere-
 analogising) with existential-contextualising-contiguity speaking thus of
 overall human sublimationinducing—
 textuality/hermeneutics/possibilities-of-becoming-
 existentialinterpretation/axiomatisation-of-existence, and we can
 consider in this regards for instance the veridicality that the
 convolutedness of say modern day genetics knowledge-reification⁸⁶ in
 existential-contextualising-contiguity cannot be construed as of mere
 conceptual-patterning as say in terms of Mendelian hereditary (as
 conceptual-patterning can be so-elicited with the mere aestheticisation of
 abstract dialecticism or analogy/mereanalogising) since such a
 conceptual-patterning conception will be existentially/ontologically
 elusive by its poor reflection of relative-ontological-completeness⁸⁷ and
 by the relic/artifactual orientation not de-
 mentated/structured/paradigmed in perpetually furthering/inducing the
 veracity of existence—as-sublimating-withdrawal,-eliciting-of-*

*prospective-supererogation*⁹⁶ underlying the complex sublimating
conception of genetics in existential-contextualising-contiguity and in
many case such an approach as to blurriness⁷ of meaningfulness-and-
teleology⁹⁹⁵⁵ will rather distract from the more ontologically-profound
issue of deeper and deeper induced sublimation of genetics science as of
‘existential-contextualising-contiguity imbued sublimation-inducing—
textuality/hermeneutics/possibilities-of-becoming-
existentialinterpretation/axiomatisation-of-existence’ (and this mistake is
often made as of mere academicism in a flawed knowledge-reification⁸⁶—
gesturing that construe of the insights of latter existential-contextualising-
contiguity elucidations as to ontological-contiguity⁶⁶ projection of
‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness¹²/formative—supererogating-<in-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing> } as to human-and-social-
expectations/anticipations—metaphoricity⁵⁶—as-rede-
mentating/restructuring/reparadigming—psychologism⁸⁹ rather in terms
of abstract and vague relic/artifactual conceptualisations failing to
establish the entailing dynamics of existentially reflected ontological-
contiguity⁶⁶ as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶ invalidating any existential-contextualising-
contiguity analysis and end up equating/leveling-down everything across
space and time as of naive absolutising conceptual-patterning and isms—
conceptualisations by wrongly implying everything is of the same

*ontological-contiguity*⁶⁶ thus undermining *historiality/ontological-*
*eventfulness/ontological-aesthetic-tracing*⁴⁵ insights along the same lines
 like absurdly striving to idly rearticulate Mendelian hereditary as from
 the insight garnered from say modern day genetics with a poor capacity
 to discern their respective *historiality/ontological-*
*eventfulness/ontological-aesthetic-tracing*⁴⁵ implications as to the overall
*human prospective knowledge-reification*⁸⁶ project of sublimation and
human emancipation) and this insight underlies the contention herein to
 overcome blurriness⁷ of *meaningfulness-and-teleology*⁹⁹⁵⁵ of our
*positivism–procrypticism*⁸⁰ *uninstitutionalised-threshold*¹⁰² for the
*prospective relative-ontological-completeness*⁸⁷, and so-reflected as the
*deprocrypticism*¹⁷—*apriorising/axiomatising/referencing–psychologism*
enculturated/constructed social-pragmatics-framing-of—predicative-
*effectivity–sublimation- (as-to-underlying-ontological-commitment*⁶⁵)
 ('preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-
 '<~~amplituding~~/formative–epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism') with regards to its
 given 'relative <~~amplituding~~/formative–
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity foregrounding—entailment-(postconverging–
 narrowing-down~sublimation as to existence—as-sublimating-

*withdrawal,-eliciting-of-prospective-supererogation*⁹⁶ in reflecting
*'immanent-ontological-contiguity*⁶⁶*'*),-as-operative-
*notional~deprocrypticism*⁴³ in elucidating *ontological-contiguity*⁶⁶-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective> as to its prospectively induced
scalarising as of human supererogatory/messianic intemporal and
secondnature'd socially-optimal instigative potency' at its given/defined
institutionalisation ontologically-pertinent epistemic-conception of 'the
very same overall phenomenality/manifestation of existence—as-
*sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁶*'* (and
*so over prior positivism~procrypticism*⁸⁰—
apriorising/axiomatising/referencing~psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
*effectivity~sublimation-(as-to-underlying-ontological-commitment*⁶⁵*)*
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*⁸³*,-as-to-*
'<amplifying/formative-epistemicity>growth-or-
*conflatedness*¹²*/transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-
*drivenness*³¹*'—in-superseding-mere-formulaic-positivising/rational-*
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing~psychologism' given *'relative*
disparateness-of-conceptualisation-<unforegrounding-disentailment,-

*failing-to-reflect- 'immanentontological-contiguity'⁶⁶'> as to prior
 descalarising totalisingly-disentailing—discretion/whim-of-thought of
 individuals-suboptimal instigative potency as of human temporal-to-
 intemporal-dispositions accordioning-(as-of-varying-individuations-
 contextually-transversedesublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-
 devolved-referencing-imbued-ontological-performance⁷¹-<including-
 virtue-as-ontology>)' at its given/defined uninstitutionalised-threshold¹⁰²
 ontologically-deficient epistemic-conception of 'the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ ');¶ critically with regards to the
 '<~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 'immanent-ontological-contiguity'⁶⁶'),—as-operative-
 notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>', blurriness⁷ as to the very nature of the
 social will often lead to the naïve 'epistemic obviating of the inherent
 existential-contextualising-contiguity foreground/operantly-entailing-
 conception of many a social-domain (as to their veridical ontological-
 primemovers-totalitative-framework⁷² as <~~amplituding~~/formative—*

epistemicity>causality) 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,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ statistics over the effectively veridical and potent social-domain existential-contextualising-contiguity’ thus ‘ignoring the social-domain existential-contextualising-contiguity effective originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-itsinstitutionalisation 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 existential-contextualising-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-

socialexistential-contextualising-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 universalising¹⁰³-idealisation thinkers in both instances as to their foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶',)-as-operative-notional~deprocrypticism⁴³ social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipatory limitations and social-vestedness/normativity-<discretely-implied-functionalism> of their societies and epochs is naively being interpreted-and-unforegrounded/disentailed as of our presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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 existential-contextualising-contiguity ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human self-surpassing—existentialism-form-factor,-in-overcoming- 'notionally—collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency~sublimating-nascence,-disclosed-

~~from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-
~~in-supererogatory-epistemic-conflatedness¹²)~~, 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 existential-contextualising-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 aporetic concerns associated with the
 recurrence of economic and financial crises and weak income growth and
 redistribution;¶ all such cases of blurriness⁷ that
 unforegrounds/conceptually-disentails existential-contextualising-
 contiguity are intimately related to the poor capacity of such blurry
 domains-of-study to naturally (as of their underlying supposedly coherent
 ontological-commitment⁶⁵ with regards to the 'full-conflatedness¹² of
 apriorising/axiomatising/referencing-conceptualisation as to existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
~~in-supererogatory-epistemic-conflatedness¹²)~~ and clearly define their
 human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
 intemporal-dispositions-existentialism-form-factor framework/cadre (as
 to keep tab of the perpetual '~~<amplituding/formative-~~

epistemicity>totalising/circumscribing/delineating *existential-*
contextualising-contiguity foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
‘immanent-ontological-contiguity⁶⁶’),—as-operative-
notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<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-
constitutedness¹³⁷⁹ 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-transparency¹⁰⁴- (transparency-of-totalising-
entailing,-as-to-entailing-<amplifying/formative—
epistemicity>totalising~in-relative-ontological-completeness⁸⁷) 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-as-of-<amplifying/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-

~~in-supererogatory-epistemic-conflatedness~~¹² of construal of ontological-
 primemovers-totalitative-framework⁷² as reflecting existential-
 reality/ontological-veracity', (and where this fails as with climate change
 it again has to do with blurriness⁷ 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 existential-
 contextualising-contiguity foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism⁴³ '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 existential-
 contextualising-contiguity foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism⁴³ '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 aporetic things'

existential- *existential-transitioning-or-iterability-trace-of-narratives-as-*
 transitioning-or- *dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-*
 iterability-trace-of- *oneness-of-ontology-(in-lockstep-of-temporal-dispositions-hollow-*
 narratives-as- *constituting-<as-disjointed-misappropriation-of-meaningfulness-and-*
 dots/existential- *failing-intemporal-preservation>,-as-non-veridical-narratives-and-*
 contextualising- *intemporal-corresponding-ontological-reconstituting-as-to-*
 contiguity³⁸- *conflatedness¹²/deconstruction-realterations-for-ontologically-veridical-*
 reification⁸⁶/supers *narratives)*
 eding-oneness-of-
 ontology³⁹
 falsifiability⁴⁰ *falsifiability refers to epistemic-veracity 'determinable as from existence-*
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory-epistemic-conflatedness¹² construal of ontological-
primemovers-totalitative-framework⁷² as reflecting existential-
reality/ontological-veracity' as so-construed as from nonpresencing⁶⁰-
<perspective-ontological-normalcy/postconvergence> epistemic-
conception in prospective reflection of relative-ontological-
completeness⁸⁷-of-apriorising/axiomatising/referencing and so over
naïve presencing-absolutising-identitive-constitutedness¹³⁷⁹ epistemic-
conception prospectively in relative-ontological-incompleteness⁸⁸-of-
apriorising/axiomatising/referencing that fails to appreciate human self-
surpassing 'relative-ontological-incompleteness⁸⁸/relative-ontological-

*completeness*⁸⁷-{*sublimating~referencing/registering/decisioning,—as-*
*self-becoming/self-conflatedness*¹²/*formative—supererogating-<in-*
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing>} as to *human-and-social-*
*expectations/anticipations—metaphoricity*⁵⁶-*as-rede-*
*mentating/restructuring/reparadigming—psychologism*⁸⁹ (as to the fact
 that 'falsifiability is constantly redefined as to when relative-ontological-
*completeness*⁸⁷ avails with human limited-mentation-capacity-
*deepening*⁵²' so-reflected with the 'effective-and-relative theorising
~~*supererogatory*~~-*acuity/perspicacity/astuteness/edginess/incisiveness—of-*
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
*ment*³-*for—conceptualisation*' by the Corpenicuses/Galileos/Pasteurs, etc.
 up to our present day modern 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*²⁴—
~~*<amplituding/formative>supererogatory*~~-*de-mentativeness/epistemic-*
*growth-or-conflatedness*¹²/*transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation), and thus the broader implication of falsifiability is
 construed basically as 'epistemic-veracity for determining existential-
reality/ontological-veracity as of ~~*<amplituding/formative—*~~
epistemicity>causality~as-to-projective-totalitative—implications,—for-
*explicating-ontological-contiguity*⁶⁴⁴','¶ with the implication that since
 existence is the absolute a priori, the 'becoming of existence as ecstatic-

existence' is the inherent determinative basis of falsifiability as the latter is reflexive of ontological-primemovers-totalitative-framework⁷², 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ etc., falsifiability is reflected by determining the coherence-as-of-ontological-congruence and incoherence-as-of-ontological-incongruence of any such ambit implied 'overall singular ecstatic-existence unfolding manifestation model-theory' as reflected by 'the falsifiability of its underlying-and-subsumed-phenomena' with regards to the epistemic-veracity of their ontological-primemovers-totalitative-framework⁷² going by their specifically relevant repeatable/recurring methodological evaluations or observations or experiments, whereas where ecstatic-existence manifestation is about just a 'repeatable/recurrent ecstatic-existence manifestation phenomenon' then such an ecstatic-existence manifestation phenomenon is falsifiable as of the epistemic-veracity of its ontological-primemovers-totalitative-framework⁷² going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity

*faulty-mentation- faulty-mentation-procedure-deception-or-urge-(as-of-
 procedure- postlogicbacktracking-<iterative-looping-'set-of-dereifying-hollow-
 deception-or- narratives-and-acts'>-with-succeeding-shifting-of-the-narratives-and-*

urge⁴¹ *acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts)*

flawed-existential- *flawed-existential-elevation-of-reference-of-thought⁸³- (of-preconverging-*
elevation-of- *or-dementing¹⁹-apriorising-psychologism- 'denaturing¹⁵-postlogic-*
reference-of- *backtracking-towards-social-aggregation-enablers' over postconverging-*
thought⁸³⁴² *or-dialectical-thinking²⁰- 'intrinsic-reality/ontological-veridicality*
transcendental-enabling/sublimating/supererogatory-de-mentativity')

foregrounding— *foregrounding—entailment- (postconverging—narrowing-*
entailment- *down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-*
(postconverging— *of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-*
narrowing- *contiguity⁶⁶'),-as-operative-notional~deprocrypticism¹⁷,-as-to-*
down~sublimation *'<amplitudinal/formative—*
as to existence— *epistemicity>totalising/circumscribing/delineating existential-*
as-sublimating- *contextualising-contiguity³⁸ in elucidating ontological-contiguity⁶⁶-<as-*
withdrawal,- *from-prospective-ontological-normalcy/postconvergence-epistemic-or-*
eliciting-of- *notional~projective-perspective>'-(so-construed as the knowledge-*
prospective- *reification⁸⁶ exercise of 'foregrounding—entailment- (postconverging—*
supererogation⁹⁶ in *narrowing-down~sublimation as to existence—as-sublimating-*
reflecting *withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting*
'immanent- *'immanent-ontological-contiguity⁶⁶'),-as-operative-*
ontological- *notional~notional~deprocrypticism¹⁷ as to existential-contextualising-*
contiguity⁶⁶'),-as- *contiguity³⁸ conflatedness¹², with regards to prospective knowledge and*
operative- *its overall coherence with the relevant relative-ontological-*
notional~deprocry *completeness⁸⁷ reference-of-thought⁸³'s—nested-congruence/running-*

pticism⁴³

through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations,-with-such-explanations-reflected-as-of-ontological-contiguity⁶⁶-and-inducing-corresponding-prospective-sublimity) and so as to dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation involved in the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for such prospective knowledge-reification⁸⁶;¶ and with regards to ‘the reference-of-thought⁸³ of all the successive registry-worldviews/dimensions in their successive relative-ontological-completeness⁸⁷ as so-construed in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’ implied knowledge-reification⁸⁶, the foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~notional~deprocrypticism¹⁷ of meaningfulness-and-teleology⁹⁹⁵⁵ is rather as of ‘the successive reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ conflatedness¹²-construal-of-existential-contextualising-contiguity³⁸-as-of-<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’;¶ it can also be appreciated for instance that the natural sciences aspire for

comprehensive foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~notional~deprocrypticism¹⁷ in other to reflect deeper and deeper ontological-contiguity⁶⁶ and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their ‘assemblages of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-reification⁸⁶ requires defining-and-superseding that prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-necessity-and-mutual-coherence so-revealed as from foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~notional~deprocrypticism¹⁷ conception in existential-contextualising-contiguity³⁸;¶ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-

*notional~deprocrypticism¹⁷, -as-to- '<amplitudinal/formative-
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ in elucidating ontological-contiguity⁶⁶-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective> speaks to the fact that existence can
 only truly epistemically be construed as of
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> so-
 reflected as 'foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-
 contiguity⁶⁶'),'—as-operative-notional~notional~deprocrypticism¹⁷ as to
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-<imbued-and- 'hermeneutically/reprojectively-
 educing'—human-subpotency—epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation>', and this potency-
 driven epistemic-conception of existence's foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting 'immanent-ontological-contiguity⁶⁶'),'—as-operative-
 notional~notional~deprocrypticism¹⁷ 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-
manifestteleological-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 de-mentated/structured/paradigmed
around phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²-reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence> (such that there is a
notional~symmetrisation of phenomenal/manifest-subpotencies-and-
theircorresponding-phenomenal/manifest-teleological-aporeticism that is
equally reflected in 'the human-subpotency consciousness
phenomenal/manifest epistemicity in existence with regards to its
notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-
inreflecting-postconverging-or-dialectical-thinking²⁰-by-preconverging-
or-dementing¹⁹-perspectives-of-human-meaningfulness-and-
teleology⁹⁹⁵⁵> underlying human ontological-performance⁷¹-<including-
virtue-as-ontology>' and so with respect to the perspectival binarity as of
human-subpotency epistemic-projection so-construed as temporality⁹⁸
and human-subpotency epistemic-projection towards the full-potency of
existence so-construed as intemporality⁵¹, as so-reflected in both
'Derridean underdetermination-imbued force/violence conception' and
'Foucauldian knowledge/power conception construed as
knowledgeempowerment/ignorance-disempowerment' with regards to*

*human phenomenal/manifest sublimation and desublimation in existence,
as to the insight for mitigating the attendant drawback of desublimating
historicitytracing—in-presencing—hyperrealisation/hyperreal-
transposition in the pursuit for sublimating historicity/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵ at the very center of Foucault
and Derrida contentions, instead misconstrued by their presencing—
absolutising-identitive-constitutedness¹³⁷⁹ critics as to the latter's truth
relativism accusations that speak of their social-vestedness/normativity-
<discretely-implied-functionalism> posturing rather than profound
critiquing accounting for the ontological-veracity of human sublimation
and desublimation in existence underlined by Foucauldian historical-a-
priori ontological implications and Derridean quasi-transcendental
ontological implications as both directly undermining presencing—
absolutising-identitive-constitutedness¹³⁷⁹ conceptualisations and
indirectly-and-heuristically pointing to human self-surpassing 'relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
{sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating—<in-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing>} as to human-and-social—expectations/anticipations—
metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
psychologism⁸⁹ as to human subjection to the sublimating possibilities of
existence as herein fully-and-otherwise conceptualised as to the full
implications of the notion of 'de-mentation-(supererogatory—ontological-
de-mentation-or-dialectical—de-mentation—stranding-or-attributive-*

*dialectics*¹⁴ of human *reference-of-thought*⁸³–and–*reference-of-thought*⁸³–*devolving*⁸⁴–*meaningfulness-and-teleology*⁹⁹⁵⁵, as driving/dynamising the ‘*succession of registry-worldviews/dimensions in institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing*⁴⁵> as of human *limited-mentation-capacity-deepening*⁵²’ underlying the *ontological-contiguity*⁶⁶—*of-the-human-institutionalisation-process*⁶⁷ as of ‘human *living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology*⁹⁹⁵⁵’, and so decisively derived-and-construed as from ‘the counterintuitive discernment about the full ontological implications of human *cognisance-and-integration of postlogism*⁷⁷/*notional~psychopathy denatured meaningfulness-and-teleology*⁹⁹⁵⁵ at *uninstitutionalised-threshold*¹⁰² as articulated herein specifically with regards to psychopathy and social psychopathy manifestation in our *positivism–procrypticism*⁸⁰ *registry-worldview/dimension*’ providing insight on ‘the human *ontological-performance*⁷¹–*<including-virtue-as-ontology>* of *registry-worldviews/dimensions reference-of-thought*⁸³–and–*reference-of-thought*⁸³–*devolving*⁸⁴–*meaningfulness-and-teleology*⁹⁹⁵⁵, so-reflected dialectically as of human *notional-contiguity/epistemic-contiguity*⁶¹–*<profound-supererogation*⁹⁶–*of-mentally-aestheticised~postconverging/dialectical-thinking*²⁰–*qualia-schema>* and *notional-discontiguity/epistemic-discontiguity*⁶²–*<shallow-*

*supererogation*⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–
qualia-schema> speaking of ‘notional~symmetrisation-<as-to-
 symmetrisation-by-desymmetrisation-inreflecting-postconverging-or-
 dialectical-thinking²⁰–by–preconverging-or-dementing¹⁹-perspectives-of-
 human–meaningfulness-and-teleology⁹⁹⁵⁵> of the successive registry-
 worldviews/dimensions reference-of-thought⁸³–and–reference-of-
 thought⁸³-devolving⁸⁴–meaningfulness-and-teleology⁹⁹⁵⁵’);¶ such
 existence foregrounding—entailment-(postconverging–narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
 contiguity⁶⁶’),–as-operative-notional~notional~deprocrypticism¹⁷
 conception is very much unlike entailment as of vague elaboration-as-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside-existential-contextualising-contiguity³⁸ caught up in
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-contiguity⁶⁶’ construed as overallecstatic-
 existence-supervening-conflatedness¹² with the implication that
 supervening phenomenal/manifest~subpotencies-<in-transitive-

*conflatedness*¹²–*reflexivity, -in-the-full-potency-of-*
existence's~sublimating–nascence> as to overall reifying-and-
*empowering-reflexivity-of-ecstatic-existence-as-panintelligibility*⁷³-
<imbued-and- 'hermeneutically/reprojectively-educing' –human-
subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing~conceptualisation> are all in originariness/origination-*<so-*
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence>;¶ this further undermines naïve
physicalism that 'fails to perceive the comprehensive supervening of
*phenomenal/manifest~subpotencies-<in-transitive-conflatedness*¹²–
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-humanstudies) as to varied
phenomenal/manifest~subpotencies-corresponding-teleological-
aporeticisms as from the physical, chemical, biological, psychological,
*social, etc. as to the 'ontological-contiguity*⁶⁶ *of the comprehensive*
supervening of phenomenal/manifest~subpotencies-<intransitive-
*conflatedness*¹²–*reflexivity, -in-the-full-potency-of-*
existence's~sublimating–nascence>' so-reflected as overall reifying-and-
*empowering-reflexivity-of-ecstatic-existence-as-panintelligibility*⁷³-
<imbued-and- 'hermeneutically/reprojectively-educing' –human-
subpotency–epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-

referencing~conceptualisation>, and there is no veracity for a superseding physical epistemic-conception of the chemical, of the chemical of the biological, and of the biological of the psychological or social (and not even mathematics as of its transverse epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest~subpotencies as to the comprehensive supervening of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and- 'hermeneutically/reprojectively-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>), 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-contiguity⁶⁶ of the comprehensive supervening of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–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-conflatedness¹²–
reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence>;¶ it
can further be appreciated in this regards for instance that no amount of
abstract mathematics can substitute for the requisite inherent physics
epistemic-conception foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
'immanent-ontological-contiguity⁶⁶'),—as-operative-
notional~deprocrypticism¹⁷,—as-to- '<amplifying/formative—
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁸ in elucidating the inherent physics epistemic-
conception phenomenal/manifest~subpotency-<in-transitive-
conflatedness¹²–reflexivity,-in-the-full-potency-of-
existence's~sublimating–nascence> with regards to the ontological-
contiguity⁶⁶ of existence' given the inherent physics epistemic-conception
phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²–
reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> as
to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility⁷³-<imbued-and- 'hermeneutically/reprojectively-
educing'—human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing~conceptualisation> implied
originariness/origination-<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence>, and the same can be said of any other inherent subject-matter

*epistemic-conception with regards to the ontological-contiguity⁶⁶ 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-conflatedness¹²-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 with regards to
the ontological-contiguity⁶⁶ of existence (as even the social and socio-
psychological phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²-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-
conflatedness¹²-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-conflatedness¹²-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-conflatedness¹²-
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as
to their peculiar transverse epistemic-conception*

phenomenal/manifest~subpotencies should not lead to naïve reductionist interpretations in constitutedness¹³ that pretend to then substitute for the other phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–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-contiguity⁶⁶ of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness¹²’ whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> induced sublimation (so-reflected as ‘foregrounding—entailment-{postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’},–as-operative-notional~notional~deprocrypticism¹⁷ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–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-contiguity⁶⁶ of existence’ as to the possibility of human limited-mentation-capacity-

*deepening*⁵² *induced* *epistemic-conceptions* *of*
*phenomenal/manifest~subpotencies-<intransitive-conflatedness*¹²–
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*¹²–*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
*constitutedness*¹³ *as* *substituting* *for* *other*
*phenomenal/manifest~subpotencies-<in-transitive-conflatedness*¹²–
reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence>
(and thus fundamentally since a physics reductionism of existence cannot
generate the profound sublimation in existence of say a biology
epistemic-conception of living phenomena or a biological/neurological
reductionism of existence cannot generate the more profound sublimation
in existence of say a social and socio-psychological epistemic-conception
*of social-constructs and institutions meaningfulness-and-teleology*⁹⁹⁵⁵,
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)

~~<amplituding/form~~ ~~<amplituding/formative–epistemicity>causality~as-to-projective-~~
 ative– *totalitative–implications,-for-explicating-ontological-contiguity⁶⁶* as of
 epistemicity>causa *foregrounding—entailment-(postconverging–narrowing-*
 lity~as-to- *down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-*
 projective- *of-prospective-supererogation⁹⁶* in reflecting ‘immanent-ontological-
 totalitative– *contiguity⁶⁶’*),–as-operative-notional~deprocrypticism⁴³ meaningfulness-
 implications,-for- *and-teleology⁹⁹⁵⁵* in reflecting holographically-<conjugatively-and-
 explicating- *transfusively>* the *ontological-contiguity⁶⁶—of-the-human-*
 ontological- *institutionalisation-process⁶⁷,* and so-construed-as-from-the-ontological-
 contiguity⁶⁶⁴⁴ *normalcy/postconvergence-epistemic-or-notional~projective-perspective-*
of-conceptualisation;¶ in this regards ‘formativeness in existence as
~~<amplituding/formative–epistemicity>causality~as-to-projective-~~
totalitative–implications,-for-explicating-ontological-contiguity⁶⁶’ is
 rather reflected as of the teleologies (‘phenomenal/manifest
 conceptivity/epistemic-reflexivity in existence as ontological’) of
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–
 reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> as
 so-underlied as of overall reifying-and-empowering-reflexivity-of-
 ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif–and-re-

*apriorising/re-axiomatising/re-referencing~conceptualisation>, with the
 supererogatory implication that ‘the epistemic-projection perspectives of
 preconverging/dementing¹⁹—apriorising-psychologism and
 postconverging/dialectical-thinking²⁰—apriorising-psychologism’ are of
 ‘the very same notionalisation/notional-conception/amplituding of
 referencing/registering/decisioning of shallow-supererogation⁹⁶—to—
 profound-supererogation⁹⁶’ (such that the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ is ‘the very same
 notionalisation/notional-conception/amplituding of
 referencing/registering/decisioning of shallow-supererogation⁹⁶—to—
 profound-supererogation⁹⁶’) thus reflecting the fact that the ‘ontological-
 normalcy/postconvergence of the full-potency of existence’ as the
 absolute epistemic-projection perspective of profound-supererogation⁹⁶ is
 ‘not of referenced/registered/decisioned presence/constitutedness¹³’ but
 rather ‘of referencing/registering/decisioning
 becoming/conflatedness¹²/formative–supererogating’ and by extension
 the ‘epistemic-abnormalcy/preconvergence³⁰ of
 phenomenal/manifest~subpotencies-<intransitive-conflatedness¹²–
 reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>’ as
 to their epistemic-projection perspectives of relative profound-
 supererogation⁹⁶ is ‘not of
 desublimating~referenced/registered/decisioned self-presence/self-
 constitutedness¹³’ but rather ‘of
 sublimating~referencing/registering/decisioning self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—*

*aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>’, and so as to imply that ‘intelligibility of
phenomenality/manifestation in existence as to causality’ can only be
divulged as of ‘any given sublimating (whether ‘of sublimating inline-
manifestation/phenomenality’ or ‘of sublimating conceptive/epistemic-
reflexive-manifestation/phenomenality’ so-underlied totalisingly as of
overall panintelligibility⁷³—effusing/ecstatic-inlining)
sublimating~referencing/registering/decisioning self-becoming/self-
conflatedness¹²/formative—supererogating-<in-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>’ (and so-construed as to sublimating inline and/or
sublimating conceptive/epistemic-reflexive
phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>)*

historiality/ontolog *‘historiality/ontological-eventfulness/ontological-aesthetic-tracing of
ical- apriorising/axiomatising/referencing as to reference-of-thought⁸³—and-
eventfulness/ontol reference-of-thought⁸³-devolving⁸⁴’, and so underlined by the
ogical-aesthetic- ‘momentousness for prospective transcendence-and-
tracing⁴⁵ sublimity/sublimation/supererogatory—de-mentativity induced as from
human limited-mentation-capacity-deepening⁵²’, in perspective
ontological-normalcy/postconvergence projective-totalitative—
implications-for-explicating-ontological-contiguity⁶⁶,-as-reflecting-
<amplifying/formative—epistemicity>causality~all-along-
comprehensively-as-to-the-ontological-contiguity⁶⁶—of-the-human-*

*institutionalisation-process⁶⁷, - (construed psychoanalytically as of the
 conflatedness¹² - 'dynamics-of-fundamentally-seeded/incipient-human-
 limited-mentation-capacity-deepening⁵²-driven-as-to-
 intemporality⁵¹/intemporal-preservation-psychology-of-completeness-in-
 notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-
 of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema>-as-so-reflecting-prospective-transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity, -in-contrast-with-
 the-various-temporalities-psychologies-of-incompleteness-in-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>, -as-
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism-
 and-reflecting-prospectively-desublimation/gimmickiness', and so as-to-
 the-underlying-social- 'epistemic-totality³⁶' -of-meaningfulness-and-
 teleology⁹⁹⁵⁵ -with-regards-to-social-stake-contention-or-confliction}*

historicity- *'historicity-tracing—in-presencing—hyperrealisation/hyperreal-*
 tracing—in- *transposition of apriorising/axiomatising/referencing as to reference-of-*
 presencing— *thought⁸³—and-reference-of-thought⁸³-devolving⁸⁴, (is-so-construed-as-*
 hyperrealisation/hy *of-its-defining-shallow-de-mentative/structural/paradigmatic-*
 perreal- *'presencing-conceptualisation-disposition')-as-to-human-psychological-*
 transposition⁴⁶ *entrapment-to-the-incrementalism⁵⁰-in-relative-ontological-*
 incompleteness⁸⁸—enframed-conceptualisation-disposition-of- 'defining-
 priorly-aestheticised-conceptualisations', -as-so-resulting-from-prior-

*human-limited-mentation-capacity-ontological-performance*⁷¹-
<including-virtue-as-ontology>-outcomes;¶ *historicity-tracing—in-*
presencing—hyperrealisation/hyperreal-transposition *constrasts* *with*
prospective *historiality/ontological-eventfulness/ontological-aesthetic-*
*tracing*⁴⁵ *(which-is-construed-as-of-its-defining-prospective-*
aestheticised-conceptualisations-more-profound-de-
mentative/structural/paradigmatic-‘reoriginariness/reorigination-futural-
*ontological-performance*⁷¹-*<including-virtue-as-ontology>-projection,-*
superseding-presencing-conceptualisation-disposition’)-as-to-human-
psychological-uninhibitedness/decomplexification-for-maximalising-
*recomposuring*⁵⁴-*for-relative-ontological-completeness*⁸⁷—*unenframed-*
conceptualisation-disposition-of-‘defining-prospectively-aestheticised-
*conceptualisations’,-and-so-for-renewed-ontological-performance*⁷¹-
<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*¹³⁷⁹
*incrementalism*⁵⁰-*in-relative-ontological-incompleteness*⁸⁸—*enframed-*
conceptualisation *disposition’* *of* *successive* *registry-*
worldviews/dimensions *as* *to* *their* *<amplituding/formative>wooden-*
language- (imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-
*teleology*⁹⁹⁵⁵-*as-of-‘nondescript/ignorable-void*⁵⁹’-*with-regards-to-*
prospective-apriorising-implications>} *with* *respect* *to* *prospective*
human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to prior, present and prospective human-subpotency potential of overall aestheticisation—and-aestheticisation-towards-ontology

human-subject- *human-subject-emancipatory-relativism-driven-recomposuring-*
 emancipatory- *constructivism-towards-singularisation⁹²-(implied-as-of-human-limited-*
 relativism-driven- *mentation-capacity-deepening⁵²,-for-construal-of-existential-*
 recomposuring- *reality/ontological-veridicality-and-human-emancipatory-potential,-and-*
 constructivism- *so-as-of-prospective-relative-ontological-completeness⁸⁷-of-apriorising-*
 towards- *or-axiomatic-construct-or-reference-of-thought⁸³ }*
 singularisation⁹²⁴⁷

identitive- *identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-*
 constitutedness¹³- *dissingularisation²⁸-as-flawed-epistemic-determinism,-as-not-immanent-*
 as-‘epistemic- *or-lacking-internal-necessity-or-undifferentiated-as-lacking-ontological-*
 totality³⁶- *depth-of-reality-(as-of-‘no-differentiated-or-disambiguated-tracing-thus-*
 dereification-in- *neuterising⁵⁷-of’-dynamic-temporal-to-intemporal-ontological-*
 dissingularisation²⁸ *performance⁷¹-<including-virtue-as-ontology>,-thus-falsely-implying-all-*
 -as-flawed- *as-rather-dialectical-thinking }*
 epistemic-
 determinism⁴⁸

ignorance/affordab *ignorance/affordability/opportunism/exacerbation/social-chainism-or-*
 ility/opportunism/e *social-discomfiture-or-negative-social-aggregation/temporal-*

xacerbation/social- enculturation-or-temporal-endemisation-(as 'existential-contextualising-
 chainism-or-social- contiguity³⁸ reprisings' of psychopathic postlogism⁷⁷-slantedness,
 discomfiture-or- inducing derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 negative-social- apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 aggregation/tempo supererogation⁹⁶> as from 'mental-as-prelogism⁷⁸-as-of-conviction,-as-
 ral-enculturation- to-profound-supererogation⁹⁶ investment followed by muddled-reference-
 or-temporal- of-thought⁸³ in cohering-to-postlogism⁷⁷-set-of-narratives in denaturing¹⁵-
 endemisation⁴⁹ prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶';¶ arising
 as a result of the registry-worldview relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ and 'lack of constraining social universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) or construed more precisely not on the positivism-
 procrypticism⁸⁰ basis of such 'individuations <amplifying/formative-
 epistemicity>totalising~intervalist-as-categorising-phenomenal-
 abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment-for-operant-or-incidenting-predicative-insights-of-existential-
 contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-
 devolving⁸⁴-as-of-instantiative-context categorisation' but rather on the
 notional~deprocrypticism¹⁷ basis of ontological-contiguity⁶⁶ as
 'individuations candidty/candour capacity' as of perspective ontological-

normalcy/postconvergence notional evaluation of
temporality⁹⁸/shortness-to-intemporality⁵¹/longness-of-register-of-
meaningfulness/reference-of-thought⁸³ de-
mentative/structural/paradigmatic—ontological-performance⁷¹-
<including-virtue-as-ontology> }

incrementalism⁵⁰ - *akrasiatic-incrementalism-in-relative-ontological-incompleteness⁸⁸ -<as-*
 in-relative- *to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-*
 ontological- *transposition⁴⁶, -‘circularly-in-akrasiatic-drag/interiorising’-of-motif-*
 incompleteness⁸⁸ *and-apriorising/axiomatising/referencing>—enframed-conceptualisation*
 —enframed- *as to lack-of-~~<amplituding>~~/formative-epistemicity>growth-or-*
 conceptualisation *conflatedness¹²/transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹
so-reflected in the lack-of-the-epistemic-projective-perspective-of-
ontological-normalcy/postconvergence

intemporality⁵¹ *intemporality / longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ /*
dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-
prospective-institutionalisation,-as-from-inherently-determinable-
apriorising-teleological-thresholding—as-teleological-framework-or-
narrative-framework / upholding/renewing-of-categorical-imperatives-
or-axioms-or-registry-teleology⁹⁹-for-intemporal-preservation-entropy-
or-contiguity—or—ontological-preservation-<as-so-preceding-in-
perspective-ontological-normalcy/postconvergence-human-epistemic-
categoricity-of-apriorising/axiomatising/referencing>

limited-mentation- *limited-mentation-capacity-deepening-(<~~amplituding~~/formative-*

capacity-
 deepening⁵²

*epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶),-as-recomposuring-of-
 apriorising/axiomatising/referencing-as-of-existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<amplituding/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-supererogatory-epistemic-conflatedness¹²,-as-of-‘human-subject-
 emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹²⁴⁷’-(as of relative constitutedness¹³ towards relative
 conflatedness¹²);¶ limited-mentation-capacity-deepening fundamentally
 speaks of human knowledge-reification⁸⁶ as from time immemorial so-
 construed as involving human projective conceptualising beyond
 animality (as from human recurrent-utter-uninstitutionalisation
 trepidatious-consciousness, base-institutionalisation—ununiversalisation
 warped-consciousness, universalisation—non-positivism/medievalism
 preclusive-consciousness, our present positivism—procrypticism⁸⁰
 occlusiveconsciousness and prospective notional~deprocrypticism¹⁷
 protensive-consciousness), speaking of human teleology⁹⁹ so-construed as
 ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in
 existence as ontological (so-reflecting
 <amplituding/formative>disposedness-(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*⁷³-<imbued-and-‘hermeneutically/reprojectively-
 educating’-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 living-development-as-to-
 personality-development, institutional-development-as-to-social-
 function-development and Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵), rather arising as of ‘aestheticisation-
 and-aestheticisation-towards-ontology of human ontological-
 performance’⁷¹-<including-virtue-as-ontology>’ underlying both ‘motif-
 as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness>’
 and
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment-for-conceptualisation as to aestheticisation-towards-ontology’ (so-
 construed as <amplifying/formative-
 epistemicity>totalising~conflatedness¹² of meaningfulness-and-
 teleology⁹⁹⁵⁵ involving ‘the epistemic-totalising³²~resubjecting of motif-
 as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness>
 to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in rede-mentating/restructuring/reparadigming
 intelligibility-(as-to-human-projective/reprojective—aestheticising-re-
 motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting-process,-in-

~~<amplifying/formative-epistemicity>~~totalising~conceptualisation)', and
 so-underscored by the reference-of-thought⁸³—and—reference-of-
 thought⁸³-devolving⁸⁴ dynamics of re-motif—and—re-apriorising/re-
 axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting) of human meaningfulness-and-teleology⁹⁹⁵⁵ with
 respect to 'human existential-instantiations of both manifest motif
 (outcome/outfit/shell—construed-historially-as-of-the-specifically-
 aestheticised-incrusting/plating/coating-as-institutional-manifestation)
 and associated/attendant manifest
 aposteriorising/logicising/deriving/intelligising/measuring
 meaningfulness-and-teleology⁹⁹⁵⁵';¶ with human limited-mentation-
 capacity-deepening as to aestheticisation—and—aestheticisation-towards-
 ontology speaking to an emphasis on both its 'generativity potential' and
 its 'ontological-performance⁷¹-<including-virtue-as-ontology> potential'
 (as reflected in issues of human meaningfulness-and-teleology⁹⁹⁵⁵ induced
 presencing—absolutising-identitive-constitutedness¹³⁷⁹) requiring
 appropriate human dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ to ever always
 preserve human meaningfulness-and-teleology⁹⁹⁵⁵ cross-fertilising
 'generativity potential' and 'ontological-performance⁷¹-<including-
 virtue-as-ontology> potential' as institutionally reflected respectively
 with the artistic, the philosophical and the scientific/ontological
 orientations of human meaningfulness-and-teleology⁹⁹⁵⁵, and in this
 respect 'the philosophical as spanning aestheticisation (generativity
 potential) and aestheticisation-towards-ontology (ontological-

*performance*⁷¹-<including-virtue-as-ontology> potential) of human
*meaningfulness-and-teleology*⁹⁹⁵⁵, speaks to the epistemic successes and
*failures as to human ontological-performance*⁷¹-<including-virtue-as-
ontology> leading up to science/ontology as aestheticisation towards-
ontology (ontological-performance⁷¹-<including-virtue-as-ontology>
potential) and science (including the aspiration of the social sciences) is
thus but the exactifying/precisioning—of-sublimation-<as-to-entailing-
theoretical,-conceptual-and-operant-implications> of the philosophical
from which it emerges as of natural philosophy (and human nature
philosophy as of human-subpotency construal with respect to aspiring
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 pedantry in incrementalism⁵⁰-in-
relative-ontological-incompleteness⁸⁸—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-
totalising³²~resubjecting to the validation/invalidation of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that
can establish the historicity/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵ of philosophical knowledge to avoid its degeneracy

into a poor and relic/artifactual knowledge-reification⁸⁶ pedantic
 gesturing of mere aestheticisation hardly appreciative of the cogency of
 'relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-
 self-becoming/self-conflatedness¹²/formative—supererogating-<in-
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing> } as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ as to a
 conception of cumulative/recomposuring knowledge allowing for future
 knowledge-reification⁸⁶ beyond a naïve institutionalised social-
 investedness/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-
 <unforegroundingdisentailment,-failing-to-reflect-'immanent-
 ontological-contiguity⁶⁶'> over foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism⁴³ meaningfulness-and-teleology⁹⁹⁵⁵ that
 projects requisite <amplituding/formative>disposedness-(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 differentfrom/complementary-to an exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific/ontological epistemic attitude that may by naivety utterly shut down alternate human aestheticising possibilities (as more radically manifested today with many a science-ideology approach) even as such alternate human aestheticising possibilities 'inducible exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> elucidations' may be required for science's very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence on 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 enframed-unenframed or enframed-overflowing or re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰- 'projective-insights'/'epistemic-projection-in-conflatedness¹²','-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ veracity that truly underlies all human meaningfulness-and-teleology⁹⁹⁵⁵ thus enabling the prospective possibility for human emancipation and progress (as even the sciences while ultimately aspiring for exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific accounts,

will implicitly adopt practices of inexactitude/tolerances as to the more critical issue of their prospective aporeticism-overcoming/unovercoming wherein for instance it is mostly in the last 30-or-so years that astronomy has arrived at a highly cogent scientific account of astronomical phenomena, in the medical domain because of the critical nature of any developments to human health and preservation of life even the most flimsy statistics are often portrayed as of relevance however the possibility for pseudo-analysis or later retraction, and generally in this respect science at its 'breakthrough-level of scientific accounts' is rather of relatively high inexactitude/tolerances as nascent scientific conceptions even within say the physics domain are contested, with the critical notion of science-inpractice rather being about ultimate aspiration to continually converge towards more and more exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> scientific accounts);¶ but then human limited-mentation-capacity-deepening as to aestheticisation—and-aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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

notion of the more universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as 'a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation—and-aestheticisation-towards-ontology notion of overall human knowledge' (as to any such non-Western social dynamics very own originariness-parrhesia,—as-spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutionalmanifestation) and furthermore such a misnomer as to its metaphysics-of-presence seem to supersede the more fundamental notion of human underlying ontological-commitment⁶⁵ (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-of-~~amplitudinal~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-supererogatory-epistemic-conflatedness¹² (as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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 social setups dynamics of relative-ontological-completeness⁸⁷ in renewing of human meaningfulness-and-teleology⁹⁹⁵⁵);¶ human limited-mentation-capacity-deepening thus implies that ultimately the actual knowledge attitude is that of the creative generation, elucidation and exactifying/precisioning—of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> of human meaningfulness-and-teleology⁹⁹⁵⁵ and so as to the requisite originariness-parrhesia,—as-spontaneity-of-aestheticisation ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—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-performance⁷¹-<including-virtue-as-ontology> potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but ‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning—of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> aspects as to specific human perception of artistic sublimation;¶ and in this regards human limited-mentation-capacity-deepening needs to factor in that much of the institutional confusion associated with the artistic, philosophical and scientific speaks more of presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-

*transposition*⁴⁶> conscious and unconscious institutional politics of self-preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation—and-aestheticisation-towards-ontology (while factoring that *existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied- 'prospective-aporeticism-overcoming/unovercoming'> is not beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically 'implicated philosophy' whether the scientist is explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicatedly articulated in scientific works in need for their philosophical explication (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> actually point to an overall *reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning* sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism *reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning*), and likewise the scientific

methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification⁸⁶—gesturing firstly as thought experiments and thereafter articulating effective practical methodologies not because they gave up on natural philosophy but because their normal living experience cognition they used was no longer sufficient for a more profound and creative insight into abstruse phenomenality and so they expanded upon their normal living experience cognition associated with thought experiments to ‘exactifying/precisioning—of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> framework of controlled experiences involving control methods’ as extension of their normal living experience cognition into the existentially atypical manifestation of natural phenomena and this is the very true meaning of scientific approaches and methods as not breaking away from philosophising but rather extension of philosophising into methodologically framed and controlled experiences known as experiments (with the naïve perspectiveless/soulless adoption of methods/methodologies/approaches in many a domain-of-study today by the mere token that this is the practice in the natural sciences losing sight of the underlying and relevant philosophising of such methods/methodologies/approaches as to profound and creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception

phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—
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-reification⁸⁶ orientation associated with the overall
philosophical and exactifying/precisioning–of-sublimation-<as-to-
entailing-theoretical,-conceptual-and-operant-implications> orientation
associated with science rather fundamentally speaks to the pre-eminence
of their aetiologisation/ontological-escalation purpose so-reflected in the
succession of 'relative-ontological-completeness⁸⁷—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation- (as-to-underlying-ontological-commitment⁶⁵)' 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-thought⁸³⁸⁰ and
prospectively deprocrypticism–or–preempting–disjointedness-as-of-
reference-of-thought⁸³¹⁷) and is thus primarily concerned about human
prospective Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of-meaningfulness-
and-teleology⁹⁹⁵⁵ and thereof the derived prospective living-development–

as-to-personality-development and institutional-development-as-to-social-function-development, so-speaking to a dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ 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-existential-extrication-as-of-existential-unthought) but rather 'a self-development conception de-mentatively/structurally/paradigmatically construed in association with the development of a better world as to the selfless notional~asceticism⁴ 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 universalising¹⁰³-idealisation as to their given epoch implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporeticisms concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticisms reflection of human historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ while avoiding an

epistemically-flawed complex of presencing—absolutising-identitive-constitutedness¹³⁷⁹;¶ along the same lines human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification⁸⁶ orientation further implies that there can't be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 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-<unforegroundingdisentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁶'> cannot be transformed and construed as de-mentative/structural/paradigmatic issues of inherent knowledge as of the inherent nature of science or inherent nature of the philosophical (failing to attend to prospective existential aporeticisms while construing the framework of human agreeability and agreeing as knowledge rather than the construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as the more fundamental purpose of the intellectual enterprise 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 way and academic practice of going about knowledge-reification⁸⁶ that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity⁶⁶ as to the proliferation of isms—conceptualisations without any ‘relative-ontological-completeness’⁸⁷

<amplifying/formative>entailment—as-to-totalising-

contiguous/coherent—factuality-of-variability *reflecting*
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, as well as mere conceptual-patterning with no contiguous knowledge-reification⁸⁶—gesturing 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 blurriness⁷ 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-transposition⁴⁶, is paradoxically construed as postmodern condition as of the modern’s take prospective uninstitutionalised-threshold¹⁰² of procrypticism⁸⁰ or disjointedness—as-of-reference-of-thought⁸³ (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 qualifying budding-positivists critiques of the non-positivising

*medievalworld/medievalism as the modern condition) with all this
 contradictory intellectual-muddling arising because of the precedence of
 institutional self-preservation over existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as we can easily
 appreciate that the lack of blurriness⁷ in many a natural science as to an
 untenable constraining of social universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) 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 and isms—conceptualisations because
 of institutional pre-eminence over relative-ontological-completeness⁸⁷
 conception as of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶), thus speaking of the requisite underlying
 ontological-good-faith/authenticity⁶⁸ and ontological-bad-
 faith/inauthenticity⁶³ insight (manifested beyond-the-
 consciousnessawareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>) when going about knowledge-reification⁸⁶ in
 domains-of-study subject to blurriness⁷, and critically human knowledge-
 reification⁸⁶ as to organic-knowledge is inherently of existential
 implications (as to the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to- 'human<amplifying/formative-*

epistemicity>totalising~purview-of-construal to which the sublimating relative-ontological-completeness⁸⁷ has to be epistemically affirmed while the desublimating relative-ontological-incompleteness⁸⁸ has to be epistemically unaffirmed and so with regards to the constraining implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ with no naïve notion of neutrality/goodnaturedness that wrongly leads to equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning 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 universalising¹⁰³-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness⁷ failing to grasp ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning and isms—conceptualisations providing the ubiquitous framework for a poorly accounted for media-driven popintellectualism 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-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> equally requires corresponding institutional sublimation that doesn't just assume a relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ value-construct and methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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);¶ 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<amplifying/formative-epistemicity>totalising~purview-of-construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily as being in ontological-contiguity⁶⁶), knowledge-reification⁸⁶ construed as of interpretation of say a given historical figure's theory/philosophy/thought is ever always 'priorly about the interpreter's

relative-ontological-completeness⁸⁷ constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality' such that in reality 'the ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure's theory/philosophy/thought without involving any relative-ontological-completeness⁸⁷ conception as to the-very-same-immanent-existence/intrinsic-reality' 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, with existence being exactly the 'starting/instigative concern (as to relative-ontological-completeness⁸⁷ construal) of the interpreter' and thereof deriving the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ implications (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure's theory/philosophy/thought as to relative-ontological-completeness⁸⁷ 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<amplifying/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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ 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-completeness⁸⁷ 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 genealogy knowledge-reification⁸⁶—gesturings respectively (which by their underlying/organising implicated 'projective-insights'/'epistemic-projection-in-conflatedness¹²', of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as so-explicated herein, stand-out particularly as to their re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰- 'projectiveinsights'/'epistemic-projection-in-conflatedness¹²'-of-notional~deprocrypticism¹⁷-prospective-sublimation) of the-very-sameimmanent-existence/intrinsic-reality/ontological-veridicality and thus de-mentatively/structurally/paradigmatically effectively enabling the construal of sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ implications of relative-ontological-completeness⁸⁷ just as it is so-implicated in the natural sciences unlike many a presencing—absolutising-identitive-constitutedness¹³⁷⁹ knowledge-

reification⁸⁶ posturing which are de-
mentatively/structurally/paradigmatically bogged down in desublimating
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶ as to their relic/artifactual postures equating/leveling-
down everything across space and time as of naive absolutising
conceptual-patterning and isms—conceptualisations with a poor sense of
the projective-insights/epistemic-projection-in-conflatedness¹² of
apriorising/axiomatising/referencing as to underlying/organising
‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness¹²/formative—supererogating-<in-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing> } as to human-and-social—
expectations/anticipations—metaphoricity⁵⁶—as-rede-
mentating/restructuring/reparadigming—psychologism⁸⁹), and as is
explicitly reflected herein as to the ontological-contiguity⁶⁶—of-the-
human-institutionalisation-process⁶⁷ imbued historiality/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵ projective-insights of
‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness¹²/formative—supererogating-<in-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing> } as to human-and-social—
expectations/anticipations—metaphoricity⁵⁶—as-rede-

mentating/restructuring/reparadigming-psychologism⁸⁹ (so-reflected as
 of notional~notional~deprocrypticism¹⁷ or
 <amplituding/formative>notional~preempting—disjointedness-as-of-
 reference-of-thought⁸³ dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation profound dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 projected apriorising/axiomatising/referencing-psychologisms) thusly
 striving to explain everything as of human-subpotency 'fatedness-of-
 sublimation-over-desublimation, to existence-potency~sublimating—
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² (in
 reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷);¶
 with human limited-mentation-capacity-deepening as of the-very-same-
 immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<amplituding/formative-epistemicity>totalising~purview-of-
 construal implying necessarily that the intellectual-and-moral valour in
 the human knowledge-reification⁸⁶ exercise is all about articulating its
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as to
 relative-ontological-completeness⁸⁷ ontological-veracity while
 collectively taking pride in the collective advancement so-arising with the

very first commitment of the intellectual being 'a prior commitment to
 inherent knowledge above all else' including above their very own
 theoretical/philosophical/thought postures as so-allowing for the full
 human knowledge-reification⁸⁶ potential as it is very often a
 relic/artifactual attachment to institutionally hallowed postures
 irrespective of the implications as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that brings about
 the enculturation of strategies of institutional self-preservation over
 prospective knowledge-reification⁸⁶;¶ and in this regards 're-originary—
 as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰- 'projective-insights'/ 'epistemic-
 projection-in-conflatedness¹²'-of-notional~deprocrypticism¹⁷-prospective-
 sublimation)⁹⁰ 'relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<in-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>)' as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality enabling the construal of sublimating
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵,
 fundamentally reflects how prospective destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating~desublimating-

decisionality}~of-ontological-performance⁷¹-<including-virtue-as-ontology> of human meaningfulness-and-teleology⁹⁹⁵⁵ are superseded by mere ‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’ as to the fact that there is no logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> for any prospective relative-ontological-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵ with logic rather being the inner working coherence/contiguity of any such a relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing construct with the consequence that the prior relative-ontological-incompleteness⁸⁸ meaningfulness-and-teleology⁹⁹⁵⁵ logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for universal human ‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’, capacity to-come-to-terms-with/to-respond-to prospective sublimating meaningfulness-and-teleology⁹⁹⁵⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as of human underlying ontological-commitment⁶⁵ that then as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring begets the prospective relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing construct logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> (as there is no prior recurrentutter-uninstitutionalisation, base-institutionalisation—

*ununiversalisation, universalisation–non-positivism/medievalism, and
 positivism/rational-empiricism manifestation of procrypticism–or–
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ respective
 logicalbases/logics-<as-to—transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹>
 for prospective base-institutionalisation, universalisation, positivism and
 prospectively deprocrypticism–or–preempting—disjointedness-as-of-
 reference-of-thought⁸³¹⁷ respectively but for universal human ‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹²’ capacity to-come-to-
 terms-with/to-respond-to prospective sublimating meaningfulness-and-
 teleology⁹⁹⁵⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ as of human underlying ontological-
 commitment⁶⁵ in then begetting as of psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring their
 prospective relative-ontological-completeness⁸⁷
 apriorising/axiomatising/referencing construct logical-bases/logics-<as-
 to—transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹>) so-reflected starkly in the fact
 that for instance as to a predisposition in an animistic social-setup to
 relate to the notion of plane as God of plane ‘it is rather the effective
 veracity as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ as of human underlying ontological-
 commitment⁶⁵,’ 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-to—transversality-of-affirmative-and-unaffirmative,-
 disambiguated-apriorising/axiomatising/referencing¹⁰¹>, but then any
 such prospective worldview reference-of-thought⁸³—and—reference-of-
 thought⁸³-devolving⁸⁴ transforming meaningfulness-and-teleology⁹⁹⁵⁵ is
 bound to elicit temporal-to-intemporal-dispositions at any such
 prospective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)—of-ontological-
 performance⁷¹-<including-virtue-as-ontology> with regards to social-
 stake-contention-or-confliction as so-de-
 mentatively/structurally/paradigmatically associated with an elicited
 ‘pedantry in incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation’ emphasising the disjointing relative-
 ontological-incompleteness⁸⁸ logical-basis/logic-<as-to—transversality-
 of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹> which is in want for prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
 as of maximalising-recomposuring⁵⁴-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation (to enable prospective
 Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵) as with the respective emphasising of non-universalising
 logical-basis/logic-<as-to—transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹>,

*non-positivising/non-rational-empiricism logical-basis/logic-<as-to—
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹> and
disjointing/disparateness/disentailing logical-basis/logic-<as-to—
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹> (with regards to the
apriorising/axiomatising/referencing construct of meaningfulness-and-
teleology⁹⁹⁵⁵) by ancient-sophists, medieval-scholastics and present day
intellectual-muddlement-(blurring/undermining-of-prospective-totalising-
entailing,-as-to-entailing-<amplifying/formative—
epistemicity>totalising~in-relative-ontological-completeness⁸⁷) (to
undermine prospective universalising¹⁰³-idealisation, budding-positivism
and postmodern-thought respectively) and involving 'their seeding-
misprising ontological-bad-faith/inauthenticity⁶³~de-
mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-
supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—
qualia-schema> that covertly and/or overtly project respectively that
afterall all the world that exists is-of-non-universalising-sophistry or is-
of-non-positivising-scholasticism or is-of-disjointed-intellectual-muddling
in contempt of 'relative-ontological-incompleteness⁸⁸/relative-
ontological-completeness⁸⁷-
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-
conflatedness¹²/formative~supererogating-<in-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-*

*referencing> as to human-and-social-expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹;¶ human limited-mentation-capacity-deepening as of
 organic-knowledge more critically involves ‘the requisite fundamental
 knowledge-reification⁸⁶—gesturing point-of-departure’ as
 referencing/registering/decisioning nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-
 completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> by ‘their very own
 sublimating prospective/nascent relative-ontological-completeness⁸⁷
 reference-of-thought⁸³/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning’ in order to fulfil the requisite
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation for effective theoretical-conceptual-
 operant conceptualisation enabling ‘sublimating
~~supererogatory~~—unbeholdening-conflatedness¹² historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵, (and so over
 referencing/registering/decisioning such nascent-particular/incipient-
 and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> by ‘the
 presublimation relative-ontological-incompleteness⁸⁸ reference-of-
 thought⁸³/grandestaxiomatic-construct—as-to-
 referencing/registering/decisioning’ thus rather inducing ‘desublimating
 relic/artifactual-beholdening-constitutedness¹³ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶’), and in this
 respect the institutionalised intellectual practice of any given registry-*

worldview/dimension failing to reflect 'the fundamental knowledge-reification⁸⁶—gesturing point-of-departure of prospective/nascent relative-ontological-completeness⁸⁷ reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning' rather speaks to a fundamental institutional-bankruptcy wherein for instance the 'presublimating relative-ontological-incompleteness⁸⁸ reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning' respectively as of the 'non-universalising knowledge-reification⁸⁶—gesturing' of ancient-sophistry, 'non-positivising knowledge-reification⁸⁶—gesturing' of medievalscholasticism or 'disjointing/disparateness/disentailing knowledge-reification⁸⁶—gesturing' of present day intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising-in-relative-ontological-completeness⁸⁷) as to their flawed fundamental knowledge-reification⁸⁶—gesturing point-of-departure cannot intelligibly conceptualise the effective theoretical-conceptual-operant implications warranting the 'prospective/nascent relative-ontological-completeness⁸⁷ reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning' respectively of Socratic philosophers 'universalising¹⁰³-idealisation knowledge-reification⁸⁶—gesturing', budding-positivists 'rational-empiricism/positivism knowledge-reification⁸⁶—gesturing' and prospective postmodern-thought 'deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ knowledge-reification⁸⁶—gesturing' (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-constitutedness¹³⁷⁹ mental-flex equating/leveling-
down everything across space and time as of naive absolutising
conceptual-patterning and isms—conceptualisations and so in lieu of
grasping the projective-insights for drawing sublimating ‘relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<in-projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing>’ as to human-and-social—expectations/anticipations—
metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
psychologism⁸⁹), 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-completeness⁸⁷—reference-of-thought⁸³-
devolving⁸⁴> is not beholdening upon existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and speaks to
<~~amplifying~~/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ that rather stifles
prospective human knowledge possibilities as to their disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-ontological-contiguity⁶⁶’> (rather than foregrounding—
entailment-(postconverging—narrowing-down~sublimation as to*

*existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism⁴³ meaningfulness-and-teleology⁹⁹⁵⁵
 that projects requisite <amplituding/formative>disposedness-(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-reification⁸⁶ framework involving a detour to existence-
 potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<amplituding/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-supererogatory~epistemic-conflatedness¹² in epistemic-totalisingly³²–
 resubjecting the collective and individual mortals that we are (however
 the emotional-involvement as succumbing to temporal impulses is exactly
 what leads to relic/artifactual conceptions of knowledge bent on
 institutional self-preservation rather than attending to prospective
 aporeticism-overcoming/unovercoming), there can’t be any pretense as of
 vague human-subpotency temporal purposes to compromise knowledge
 as to the fact that only the ‘affirmation as of sublimating veracity’ or
 ‘unaffirmation as of desublimating impertinence’ reflects organic-
 knowledge as to its requisite
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru*

*ment³ 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-threshold¹⁰²/presublimating-
 desublimating-decisionality)-of-ontological-performance⁷¹-<including-
 virtue-as-ontology>, is to enable the social and institutional attendance-
 to/dealing-with its prospective aporeticism-overcoming/unovercoming as
 to human self-surpassing and by this token rather construing of practices
 of institutional or social recognition within prior institutionalised
 framework as dispensable/superfluous with regards to prospective
 knowledge imbued transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity parrhesiastic
 purposes of prospective knowledge-reification⁸⁶) and so beyond
 presencing—absolutising-identitive-constitutedness¹³⁷⁹
 <~~amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ and blurriness⁷
 induced pedantic abandonment to desublimating incrementalism⁵⁰-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation (in
 lieu of sublimating maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation with the so-
 induced universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-
 as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-*

relative-ontological-completeness⁸⁷) part-and-parcel of the process of human crossgenerational transformation more critical and important than any punctual enframed notions of knowledge acquiescence) and with the appropriate intellectual attitude being one beyond the immediate existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>' and in this regards knowledge-reification⁸⁶ can only extend as far as eliciting human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal and subsequent second-natured human institutionalisation from the universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplitudine~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷), but knowledge-reification⁸⁶ ends/should-not aspire to any 'convincing' of ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profoundness inceptively

lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation

logical-processing- *logical-processing-or-logical-implication—supposedly-apriorising-in-*
 or-logical- *conviction-as-to-profound-supererogation⁹⁶-<construed-as-to-act-*
 implication— *execution-or-logical-implications-of- ‘notion-of-agreement-or-*
 supposedly- *disagreement’>*

apriorising-in-
 conviction-as-to-
 profound-
 supererogation⁹⁶⁵³

maximalising- *antiakrasiatic—maximalising-recomposuring-for-relative-ontological-*
 recomposuring⁵⁴- *completeness⁸⁷-<as-to-historiality/ontological-eventfulness/ontological-*
 for-relative- *aesthetic-tracing⁴⁵,- ‘reprojectively-as-exteriorising/deneuterising¹⁶’-of-*
 ontological- *motif-and-apriorising/axiomatising/referencing>—unenframed-*
 completeness⁸⁷— *conceptualisation as to dimensionality-of-sublimating²⁴—*
 unenframed- *<amplifying/formative>supererogatory—de-mentativeness/epistemic-*
 conceptualisation *growth-or-conflatedness¹²/transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation so-reflected in the epistemic-projective-perspective-of-
ontological-normalcy/postconvergence- (unwinding-as-
unfolding/dépliage-as-détendre of elucidation-in grasping existential-
contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-

relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-
 devolving⁸⁴-as-of-instantiative-context as to existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality
 over wrongly-projected
 decontextualising/unimbricatedness/unthreadedness/unrecomposuring-as-
 virtuality-or-ontologically-flawed-construal (preconverging-or-
 dementing¹⁹—apriorising-psychologism reference-of-thought⁸³ in
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism
 as shallowness-of-thought-or-unsophistication-of-understanding))

meaningfulness-
 and-teleology⁹⁹⁵⁵ meaningfulness as of its inherent ‘apriorising-teleological-thresholding—
 as-teleological-framework/narrative-framework of
 contextualising/instantiative-devolving-meaningfulness’ as of
 conflatedness¹²-with-existence,-as-defining-backdrop-Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹-as-well-as-derived-conventioning-referencing-with-regards-
 to-institutional-development—as-to-social-function-development-and-
 living-development—as-to-personality-development-possibilities;¶
 construed as <amplifying/formative—
 epistemicity>totalising/circumscribing/delineating reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-

*teleology*⁹⁹ defining any given registry-worldview/dimension in reflection
of the fact that there can only be one ~~<amplituding/formative-~~
epistemicity>totalising/circumscribing/delineating meaningfulness-and-
*teleology*⁹⁹ as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to- 'human<amplituding/formative-
epistemicity>totalising~purview-of-construal' for inducing intelligibility,
such that the reification⁸⁶ issue/problem with meaningfulness-and-
*teleology*⁹⁹ is rather derivational as of human relative ontological-
*performance*⁷¹-*<including-virtue-as-ontology>* as of 'various relative-
ontological-completeness⁸⁷-of-reference-of-thought⁸³' in reflecting
*meaningfulness-and-teleology*⁹⁹ as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-
'human~~<amplituding/formative-~~*epistemicity>totalising~purview-of-*
construal' as from existence-potency~sublimating-nascence,-disclosed-
from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-~~supererogatory-~~*epistemic-conflatedness*¹²
epistemic/notional~projective-perspective over human-subpotency
epistemic/notional~projective-perspective (thus inducing successive
relative
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment for aposteriorising/logicising/deriving/intelligising/measuring
*meaningfulness-and-teleology*⁹⁹) as well as the given reference-of-
thought⁸³-devolving⁸⁴ temporal-to-intemporal ontological-performance⁷¹-
<including-virtue-as-ontology> of its ~~<amplituding/formative-~~

epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology⁹⁹

metaphoricity⁵⁶ *metaphoricity as evolving-and-devolving—‘<amplitudinal/formative-epistemicity>totalising~conception-of-existential-contextualising-contiguity³⁸-in-reification⁸⁶’, construed ultimately as of the crossgenerational superseding of any given registry-worldview/dimension <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ meaningfulness-and-teleology⁹⁹⁵⁵ (as to ‘human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’), as of prospective relative-ontological-completeness⁸⁷ superseding/undermining/deflating of prior relative-ontological-incompleteness⁸⁸, as meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure rede-mentating/restructuring/reparadigming;¶ implying ‘differing-and-incompatible meaningfulness-and-teleology⁹⁹⁵⁵ finality’ of the relative-ontological-incompleteness⁸⁸ and the relative-ontological-completeness⁸⁷ as of their respectively implied supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ and pseudo-edginess/pseudo-incisiveness as*

~~<amplitudinal/formative>~~wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) as of the implied
 reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation as reasoning-from-results/afterthought
 (as to elicitable ~~<amplitudinal/formative>~~wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵-as-of-‘nondescript/ignorable-void⁵⁹’-
 with-regards-to-prospective-apriorising-implications>)), thus rendering
 ‘propositional compatibility as of mutual
 aposteriorising/logicising/deriving/intelligising/measuring’ improbable
 as both are affirmative whereas in reality the former should be affirmed
 and the latter should be unaffirmed thus explaining why only a
 ‘prospective meaningfulness-and-teleology⁹⁹⁵ routing ontologically-
 hegemonising-narrative⁷⁰ 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-commitment⁶⁵
 underlying any society/social-setup conventioning as so reflected by its
 ‘selfassuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-
 existential-reality with respect to its social-stake-contention-or-
 confliction’ enabling the relative-ontological-completeness⁸⁷ ‘prospective
 meaningfulness-and-teleology⁹⁹⁵ routing ontologically-hegemonising-

*narrative*⁷⁰ as to *psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring* (and not *propositional-convincing-of-dialogical-equivalence*)' over the *relative-ontological-incompleteness*⁸⁸ crossgenerationally as of *ontological-primemovers-totalitative-framework*⁷² sublimating implications, reflecting the fact that there is no *base-institutionalisation propositional-convincing-of-dialogical-equivalence* of *recurrent-utter-uninstitutionalisation* but rather a '*prospective meaningfulness-and-teleology*⁹⁹⁵⁵ routing ontologically-hegemonising-narrative⁷⁰ as to *psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring*' arising as of their *ontological-primemovers-totalitative-framework*⁷² sublimating implications pointing out that *base-institutionalisation* is relatively as to *existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness*¹² and this notion of '*prospective meaningfulness-and-teleology*⁹⁹⁵⁵ routing ontologically-hegemonising-narrative⁷⁰ as to *psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring* (and not *propositional-convincing-of-dialogical-equivalence*)' applies likewise in '*affirming relative existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness*¹² sublimating-validation/desublimating-invalidations' of universalisation

over base-institutionalisation, positivism/rational-empiricism over
 universalisation, and prospectively notional~deprocrypticism¹⁷ over our
 positivism~procrypticism⁸⁰, and such a state of improbable propositional-
 convincing-of-dialogical-equivalence arises because of prior relative-
 ontological-incompleteness⁸⁸ shiftiness-of-the-Self⁹¹ associated with
 human sovereignconstructs in <amplituding/formative-
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ which can
 naturally be overcome 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-deepening⁵² resources-and-talent focussing for knowledge-
 reification⁸⁶', but then sophistic/pedantic dispositions as of social-stake-
 contention-or-confliction in incrementalism⁵⁰-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation with regards to such
 issues like climate change, public policy, etc. can turn around and
 wrongly reaffirm the 'ontological-veracity of human
 <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable-void⁵⁹ '-
 with-regards-to-prospective-apriorising-implications>) as of
 propositional-convincing-of-dialogical-equivalence' to undermine such
 'prospective meaningfulness-and-teleology⁹⁹⁵⁵ routing ontologically-
 hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring' enlightenment from its
*dispensing-with-immediacy-for-relative-ontological-completeness*⁸⁷-by-
*reification*⁸⁶/*contemplative-distension*²⁶ specialisms even though we know
 that the truly specialist lawyer, chemist, etc. doesn't adopt any such
propositional-convincing-of-dialogical-equivalence relation with
 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-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-teleology⁹⁹⁵⁵ routing ontologically-
 hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring', and this relation between flawed
 sophistic/pedantic social-stake-contention-or-confliction encouraging of
 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorablevoid'-with-
 regards-to-prospective-apriorising-implications>) propositional-
 convincing-of-dialogical-equivalence in incrementalism⁵⁰-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation and veridical
 intellectual 'prospective meaningfulness-and-teleology⁹⁹⁵⁵ routing
 ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring' for
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—

*unenframed-conceptualisation also arises when it comes to prospective knowledge-reification⁸⁶ of preceding/traditional normativities, conventions, practices, etc. (such as manifested with sophistic/pedantic mediums, shamans, witchdoctors, ancient Sophists, medieval-scholasticism pedants and modern day intellectual-muddledment-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)), and hence ultimately with respect to human limited-mentation-capacity implications sophistry can-and-is only undermined by prospective relative-ontological-completeness⁸⁷ 'prospective meaningfulness-and-teleology'⁹⁵⁵ routing ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' knowledge-reification⁸⁶ in inducing the universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the prospective registry-worldview/dimension 'foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism⁴³ as of its construction-of-the-Self" from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-*

large every modern human construction-of-the-Self is
 positivistic/rational-empirical as of reference-of-thought⁸³-level that the
 possibility of devolving specialisms/profound positivistic knowledge-
 construct can arise (without the possibility of its sophistic/pedantic
 social-stake-contention-or-confliction undermining with regards to
 eliciting non-positivism, supernaturalism, etc.
 <~~amplitudinal~~/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable-void⁵⁹ '-
 with-regards-to-prospective-apriorising-implications>)) even when the
 vast majority of humans never have a thorough grasp of any specifically
 given specialism/profound positivistic knowledge-construct say modern
 medicine, physics, social science, etc., and likewise the sophistic/pedantic
 difficulty facing the prospective possibility of notional~deprocrypticism¹⁷
 as it is prospectively reflective of our present positivism~procrypticism⁸⁰
 uninstitutionalised-threshold¹⁰² lies in the fact that it is highly liable to
 present social-stake-contention-or-confliction procrypticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ sophistry 'flawed
 encouraging of propositional-convincing-of-dialogical-equivalence
 <~~amplitudinal~~/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable-void⁵⁹ '-
 with-regards-to-prospective-apriorising-implications>) as of present
 disjointedness-as-of-reference-of-thought⁸³' in undermining the

'prospective meaningfulness-and-teleology⁹⁹⁵⁵ routing ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as of its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶, and such prospective notional~deprocrypticism¹⁷ organic knowledge-reification⁸⁶ necessarily requires at least the induced universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ 'foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³ as of notional~deprocrypticism¹⁷ construction-of-the-Self' from whence its implied specialised/profound knowledge-construct can be engaged in deferential-formalisation-transference (without the possibility of sophistic/pedantic undermining like the eliciting of various temporal manifestations of disjointedness-as-of-reference-of-thought⁸³ as of social-stake-contention-or-confliction implications) even if the vast majority of humans don't have a thorough grasp of notional~deprocrypticism¹⁷ implied profound/specialisms knowledge-construct implications

neuterising⁵⁷

neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-

epistemically-flawed-presencing—absolutising-identitive-constitutedness¹³⁷⁹—or—identitive-constitutedness¹³-as- 'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸

neuterisation⁵⁸ *neuterisation- {undisambiguation of temporal-as-denaturing¹⁵/preconverging-or-dementing¹⁹ from intemporal-as-sound/postconverging-or-dialectical-thinking²⁰, so-construed-as-binarity-of-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-with-temporal-as-denaturing¹⁵falsely-represented-as-if-in-ontological-contiguity⁶⁶-with-intemporal-as-sound,-rather-than-disambiguated-into-prospective-notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>-andprior-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-representations, but-wrongly-implying-as-of-the-very-same-existential-meaningfulness-and-teleology⁹⁹⁵⁵-of-apriorising/axiomatising/referencing}*

nondescript/ignorable-void⁵⁹ *nondescript/ignorable—void, in underlying holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ epistemic-ricochetting/transepistemicity foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in*

reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism⁴³ meaningfulness-and-teleology⁹⁹⁵⁵ as of
 human limited-mentation-capacity-deepening⁵² grasp of 'ecstatic-
 existence as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-'prospective-aporeticism-
 overcoming/unovercoming'>', a 'prior registry-worldview's/dimension's
 nondescript/ignorable–void as of its ontologically-flawed
 preconverging/dementing¹⁹–qualia-schema' refers to the fact that no
 registry-worldview/dimension going by its relative-ontological-
 incompleteness⁸⁸ as of prior registry-worldview/dimension epistemic
 perspective is representatively cognisant-and-integrative of its
 meaningfulness-and-teleology⁹⁹⁵⁵ as of its prospective destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating–
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-
 virtue-as-ontology> implied/appreciable preconverging/dementing¹⁹–
 qualia-schema (so-reflected as from the prospective registry-
 worldview/dimension in relative-ontological-completeness⁸⁷ epistemic
 perspective), as it rather reproduces circularly its 'prior registry-
 worldview's/dimension's nondescript/ignorable–void as of its
 ontologically-flawed preconverging/dementing¹⁹–qualia-schema' over
 any such prospective registry-worldview's/dimension's veridically
 implied/appreciable preconverging/dementing¹⁹–qualia-schema
 representation of the prior registry-worldview's/dimension's

*destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–
desublimating-decisionality)~of-ontological-performance⁷¹-<including-
virtue-as-ontology>, with the implication that the ‘destructuring-
threshold-(uninstitutionalised-threshold¹⁰²/presublimating–
desublimating-decisionality)~of-ontological-performance⁷¹-<including-
virtue-as-ontology> preconverging/dementing¹⁹–qualia-schema’
respectively of prior recurrent-utter-uninstitutionalisation,
ununiversalisation, non-positivism/medievalism and our procrypticism–
or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ (as failing dispensing-
with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification⁸⁶/contemplative-distension²⁶) as reflected from the epistemic
perspective respectively of prospective base-institutionalisation,
universalisation, positivism and notional~deprocrypticism¹⁷ (as
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification⁸⁶/contemplative-distension²⁶) 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/dementing¹⁹–qualia-schema’:
and any such ‘prior registry-worldview’s/dimension’s
nondescript/ignorable–void as of its ontologically-flawed
preconverging/dementing¹⁹–qualia-schema’ can only veridically be
conceptualised-and-analysed as of ‘the ontological-contiguity⁶⁶—of-the-
human-institutionalisation-process⁶⁷ (ecstatic-existence prospective
digression induced epistemic-ricochetting/transepistemicity)*

dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation as to difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹,
 with regards to the transepistemic/epistemic-ricochetting
~~<amplituding/formative—epistemicity>~~causality~as-to-projective-
 totalitative~implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of
 human limited-mentation-capacity-deepening⁵² in human epistemic-
 retotalising grasp of ecstatic-existence as of existence—as-the-absolute-
 a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-
 perspective-ontological-normalcy/postconvergence-implied- 'prospective-
 aporeticism-overcoming/unovercoming'>', and so as of the relative-
 ontological-completeness⁸⁷ prospective registry-worldview's/dimension's
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ 'induced postconverging/dialectical-thinking²⁰-qualia-schema as
 from its apriorising-pyschologism/mental-schema implicated value-
 ricochetting/transvaluation—as-to-prospective-relative-ontological-
 completeness⁸⁷, superseding of the relative-ontological-incompleteness⁸⁸
 prior registry-worldview's/dimension's
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru

*ment*³ ‘implied prior postconverging/dialectical-thinking²⁰–qualia-schema which becomes prospectively a prior preconverging/dementing¹⁹–qualia-schema’ (thus grasping the ‘teleologically-determinative ontological-primemovers-totalitative-framework⁷²’ of the prior registry-worldview’s/dimension’s meaningfulness so-construable as of its preconverging/dementing¹⁹–qualia-schema reflection of its destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~~–of-ontological-performance⁷¹-<including-virtue-as-ontology>);¶ as the prior registry-worldview’s/dimension’s destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~~–of-ontological-performance⁷¹-<including-virtue-as-ontology> is construed as a <~~amplituding~~/formative>wooden-language-~~(imbued—temporal—mere-form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸)~~ 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-deepening⁵²’-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 universalising¹⁰³-idealisation

presencing—absolutising-identitive-constitutedness¹³⁷⁹ perspective, and noting as well here that the conceptual-patterning naivety of Platonism as merely prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is alien to Plato and the Socratic philosophers whose anamnesis rather speaks of originariness-parrhesia,—as—spontaneity-of-aestheticisation conceptualisation of their universalising¹⁰³-idealisation), as human-subpotency doesn't constrain 'the becoming of ecstatic-existence-as-transcendental-signifier' as of the latter's transcendence-and-sublimity/sublimation/~~supererogatory~~ de-mentativity inducing implications such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰> as from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation in restoring dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, implies the prospective registry-worldview/dimension in

*relative-ontological-completeness⁸⁷ is of superseding value-
 ricochetting/transvaluation—as-to-prospective-relative-ontological-
 completeness⁸⁷ so-reflected as of ‘the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ (ecstatic-existence prospective
 digression induced epistemic-ricochetting/transepistemicity)
 dimensionality-of-sublimating²⁴—
 <amplitudinal/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation as to difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹,
 induced ‘prospective intemporal-as-ontologically-veridical/ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
 meaningfulness-and-teleology⁹⁹⁵⁵ as equivalence/correspondence
 antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-
 as-ontology>’ over the prior registry-worldview’s/dimension’s
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–
 desublimating-decisionality)-of-ontological-performance⁷¹-<including-
 virtue-as-ontology> ‘presencing—absolutising-identitive-
 constitutedness¹³⁷⁹/identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-
 dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
 induced ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
 faith/inauthenticity⁶³ reproducibility—mathesis/motif/thrownness-*

*disposition,—as—reproducibility-of-aestheticisation seeding-misprising of
reasoning-from-results/afterthought meaningfulness-and-teleology⁹⁹⁵⁵ as
covert-pretence-of-equivalence/correspondence—antiakrasiatic-
aspiration-ontological-performance⁷¹-<including-virtue-as-ontology>’;¶
with the above reflecting the fact that originariness-parrhesia,—as—
spontaneity-of-aestheticisation inducing of prior reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as outcome/outfit/shell—construedhistorially-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifestation is rather a ‘secondnatureed positive-opportunism⁷⁵ implied
mechanical-knowledge’ but then the very possibility for prospective
originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing of
prospective reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation (as to when ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications-<as-to-
existence-potency~sublimating~nascence,-disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supereerogatory—epistemic-conflatedness¹²—as-to-the-ontological-
normalcy/postconvergence-projective-perspective,-to-which-latter-
human-subpotency-projectively-conflates-to-in-order-to-overcome-our-
prospective-epistemic-abnormalcy/preconvergence³⁰> from such human-
subpotency prior reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation is implied), lies with
the organic-knowledge reconstrual of anamnesis as of ‘the ontological-*

*contiguity*⁶⁶—*of-the-human-institutionalisation-process*⁶⁷ (ecstatic-
*existence prospective digression induced epistemic-
 ricochetting/transepistemicity) dimensionality-of-sublimating*²⁴—
~~<amplitudinal/formative>supererogatory~~—*de-mentativeness/epistemic-
 growth-or-conflatedness*¹²/*transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation as to difference-conflatedness*¹²—*as-to-totalitative-
 reification*⁸⁶—*in-singularisation*⁹²—*as-veridical-epistemic-determinism*²¹ ,
*induced 'prospective intemporal-as-ontologically-veridical/ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
 meaningfulness-and-teleology*⁹⁹⁵⁵ as *equivalence/correspondence
 antiakrasiatic-aspiration ontological-performance*⁷¹—*<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*⁹⁹⁵⁵
*ontological-performance*⁷¹—*<including-virtue-as-ontology>* involves
*'direct bilateral relationship of appropriate construction-of-the-Self for
 appropriate cognisance-and-integration of prospective relative-
 ontological-completeness*⁸⁷ *meaningfulness-and-teleology*⁹⁹⁵⁵ , in order for
*the upholding of anamnesis (as to when ecstatic-existence-as-
 transcendental-signifier—becoming-spontaneity-implications-<as-to-
 existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplitudinal/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-*

~~in-supererogatory~~-epistemic-conflatedness¹²-as-to-the-ontological-
normalcy/postconvergence-projective-perspective,-to-which-latter-
human-subpotency-projectively-conflates-to-in-order-to-overcome-our-
prospective-epistemic-abnormalcy/preconvergence³⁰> 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 <~~amplifying~~/formative> wooden-language-(imbued—
temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸) at its destructuring-threshold-
(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-
decisionality)—of-ontological-performance⁷¹-<including-virtue-as-
ontology> cannot uphold/uptake the prospective registry-
worldview's/dimension's meaningfulness-and-teleology⁹⁹⁵⁵ as it rather
engages with such prospective knowledge in complexification of its prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation <~~amplifying~~/formative> wooden-
language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-

*imperatives/axioms/registry-teleology⁹⁹⁸) which is alien to the requisite
 prospective registry-worldview's/dimension's parrhesiastic value-
 ricochetting/transvaluation—as-to-prospective-relative-ontological-
 completeness⁸⁷ human-and-social-expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism-<as-from-perspective-ontological-
 normalcy/postconvergence>;¶ hence the
 <~~amplitudinal~~/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) of a prior registry-
 worldview's/dimension's destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)—of-ontological-
 performance⁷¹-<including-virtue-as-ontology> as its human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint emerges as of 'asceticism'⁴
 consciousness point-of-referencing projection (<~~amplitudinal~~/formative—
 epistemicity>causality~as-to-projectivetotalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶) towards the prospective registry-
 worldview/dimension' eliciting the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—
 <~~amplitudinal~~/formative>~~supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—*

equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹, wherein the ascetically implied metaphoricity⁵⁶ 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-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵' thus overriding the 'prior registry-worldview's/dimension's nondescript/ignorable—void as of its ontologically-flawed preconverging/dementing¹⁹—qualia-schema' with regards to its destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)—of-ontological-performance⁷¹-<including-virtue-as-ontology>, such that a <~~amplituding~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) simply speaks of a registry-worldview's/dimension's <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of the 'shiftiness-of-the-Self⁹¹' whether as of trepidatious/warped/preclusive/occlusive presencing—absolutising-identitive-constitutedness¹³⁷⁹/identitive-constitutedness¹³-as- 'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-

*determinism*⁴⁸

nonpresencing⁶⁰

*nonpresencing-or-withdrawal-or-metaphysics-of-absence-or-transcendental-reasoning-of-event-as-prospective-ontology-origination perspective/framing/reference/horizon of meaningfulness-and-teleology*⁹⁹⁵⁵ *as to the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications of difference-conflatedness*¹²-*as-to-totalitative-reification*⁸⁶-*in-singularisation*⁹²-*as-veridical-epistemic-determinism*²¹;¶ *reflected as existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness*¹² *or existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality*;¶ *nonpresencing-~~<perspective-ontological-normalcy/postconvergence>~~ speaks to the transcendental-signifier/transcendentalenabling/sublimating/~~supererogatory~~-de-mentativity that is ecstatic-existence as phenomenologically reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁶ *‘both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance*⁷¹-*<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-*

*contiguity*⁶¹ and *desublimating notional-discontiguity/epistemic-discontiguity*⁶² as of *human limited-mentation-capacity-deepening*⁵² implications) and *signified-as-to-immanency* (speaking of *ontological-contiguity*⁶⁶ perspective of the unchanging immanency of existence as *oneness-of-ontology* as to the coherence underlying the very possibility for *construing-and-reconstruing* of intelligibility in existence)' so construed as *reflexivity-in-ecstatic-existence*, and critically in this regards *reductionist conceptions* will wrongly tend to imply 'human-subpotency *non-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>*' *supersedes* the 'scalarity/immanency of existence's *ontological-normalcy/postconvergence*';¶ this further explains why *reductionisms* (as to *their* ~~<amplifying/formative-epistemicity>~~ *totalising/circumscribing/delineating* implications) fail to reflect *nonpresencing-<perspective-ontological-normalcy/postconvergence>* as to the requisite *human limited-mentation-capacity-deepening*⁵² *knowledge-reification*⁸⁶—gesturing and with such *reductionisms* rather inducing *presencing—absolutising-identitive-constitutedness*¹³⁷⁹ as to *elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity*³⁸ poor and relic/artifactual conceptions of knowledge that poorly contemplates of *human limited-mentation-capacity-deepening*⁵² implications, and so as 'failing to override *apriorising constitutedness*¹³ with *apriorising conflatedness*¹² as

the latter enables 'relative-ontological-incompleteness'⁸⁸/relative-ontological-completeness'⁸⁷-
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>)' as to human-and-social-expectations/anticipations—
metaphoricity⁵⁶-as-rede-mentating/restructuring/reparadigming—
psychologism'⁸⁹ to be drawn' in keeping tab of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 'both
as signifier-as-to-transcending (speaking of human-subpotency
ontological-performance'⁷¹-<including-virtue-as-ontology> perspective of
the changing transcendence-and-sublimity of existence reflected as to
sublimating notional-contiguity/epistemic-contiguity⁶¹ and desublimating
notional-discontiguity/epistemic-discontiguity⁶² as of human limited-
mentation-capacity-deepening⁵² implications) and signified-as-to-
immanency (speaking of ontological-contiguity⁶⁶ perspective of the
unchanging immanency of existence as oneness-of-ontology as to the
coherence underlying the very possibility for construing-and-reconstruing
of intelligibility in existence)' so-construed as reflexivity-in-ecstatic-
existence;¶ the failure to adopt such a nonpresencing-<perspective—
ontological-normalcy/postconvergence> apriorising conflatedness¹²
construal (underlined by human limited-mentation-capacity-deepening⁵²
as to existential-contextualising-contiguity³⁸ 'implied
<amplifying/formative-epistemicity>totalising~renewing-realisation,-
re-perception,-re-thought-in-epistemic-conflatedness¹²s of ontological-

*contiguity*⁶⁶) is critically associated with *presencing—absolutising-identitive-constitutedness*¹³⁷⁹ *academicism proliferation of isms—conceptualisations mere conceptual-patterning*’ articulated rather as of *elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity*³⁸ (wherein the *knowledge-reification*⁸⁶—*gesturing* 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*⁶⁶ in ~~<amplifying~~*/formative—epistemicity>**totalising/circumscribing/delineating* conception of *meaningfulness-and-teleology*⁹⁹⁵⁵’) as to *disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity*⁶⁶> and thus with the ‘*ontologically-flawed implication that the absolute a priori is not construed as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁶’ but instead any of such given *isms—conceptualisations* and associated *reductionisms* now substituting for the *unchanging immanentbackdrop of existential-contextualising-contiguity*³⁸ as the *absolute a priori of conceptualisation as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought,* and so rather than a *knowledge-reification*⁸⁶—*gesturing of foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-*

*of-prospective-supererogation*⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional-deprocrypticism⁴³ that starts-from-andremains-in/is-of-epistemical-embeddedness-with existential-contextualising-contiguity³⁸ (as to prospective knowledge-reification⁸⁶—gesturing 'implied <amplituding/formative—epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness¹²s of ontological-contiguity⁶⁶') in construing of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to be conceptually superseded/overcome in transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity as is the case with all true science/ontology so-reflected in their historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ (consider in this regards the apriorising conflatedness¹², in reflecting the unchanging immanentbackdrop of existential-contextualising-contiguity³⁸, of recurrent aspiration for ontological-contiguity⁶⁶ across Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-gravity/etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, 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 <amplituding/formative—epistemicity>totalising/circumscribing/delineating conception of

*ontological-contiguity⁶⁶ of physics across-the-times' rather than an
 apriorising constitutedness¹³ disposition for the mere articulation of
 idle/single 'isms-conceptualisations mere conceptual-patterning' as of
 elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁸ lacking
 <amplitudinal/formative-
 epistemicity>totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification⁸⁶-gesturing 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-totality³⁶ of
 existential-contextualising-contiguity³⁸ 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 historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ and rather so as successive
 <amplitudinal/formative-
 epistemicity>totalising/circumscribing/delineating profound-and-
 contiguous knowledge-reification⁸⁶-gesturings and 'not any naïve
 shallowminded comparison of commonality of 'isms-conceptualisations
 mere conceptual-patterning' failing priorly to disambiguate the
 successive knowledge-reification⁸⁶-gesturings 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-*

*reification⁸⁶—gesturing in ontological-contiguity⁶⁶ in reflection of
 existential-contextualising-contiguity³⁸ as to ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing>)* as to *human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ across-the-times as to physics relative-ontological-
 completeness⁸⁷ conception as from pre-Newtonian/Leibnizian notion of
 time, Newtonian/Leibnizian notion of time, Einsteinian notion of time up
 to present-day physics theories notion of time reflecting the epistemic-
 veracity that there is no sound concept and conceptualising without the
 ‘priorly projected ontological-contiguity⁶⁶ in reflection of existential-
 contextualising-contiguity³⁸ and as of the relative-ontological-
 completeness⁸⁷ implied profoundness’ within which any such concept and
 conceptualising is articulated and ‘this effectively contrasts with such
 apriorising constitutedness¹³ disposition naïve shallowminded isms—
 conceptualisations mere conceptual-patterning’ that equates/leveldown
 everything across space and time as to wrongly imply everything is of the
 same ontological-contiguity⁶⁶ thus with a poor grasp of ‘knowledge-
 reification⁸⁶—gesturing in ontological-contiguity⁶⁶ in reflection of
 existential-contextualising-contiguity³⁸ as to ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-*

*conflatedness*¹²/*formative–supererogating–<in-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing>’ as to human-and-social–expectations/anticipations–
metaphoricity*⁵⁶–*as-rede-mentating/restructuring/reparadigming–
psychologism*⁸⁹ and so ‘as to a superficiality and ontological-bad-
faith/inauthenticity⁶³ that is patently incapable of construing underlying
human ~~<amplituding>~~*formative–epistemicity>totalising~thrownness-in-
existence*³⁴ *relevant* *human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be superseded and
rather often directly/indirectly contravene/disregard such parrhesiastic
insights’ as so-of-ten instigated with such idle/single ‘isms–
conceptualisations mere conceptual-patterning’ in apriorising
constitutedness*¹³ *as* *of* *elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity*³⁸ and which in so doing do
not satisfy foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’),–*as-operative-notional~deprocrypticism*⁴³ *as* *to*
‘~~<amplituding>~~*formative–
epistemicity>totalising/circumscribing/delineating* *existential-
contextualising-contiguity*³⁸ in elucidating ontological-contiguity⁶⁶–<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>’ with the consequence of failing/poorly

reflecting 'the requisite ontologically-pertinent dynamic theoretical-
 conceptual-operant depth/profoundness for addressing subject-matters
 as epistemic-conceptions as to their given/defined human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint with respect to
 originariness-parrhesia,-as-spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³-for-conceptualisation'), with foregrounding-entailment-
 (postconverging-narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-
 notional~deprocrypticism⁴³ operantly implying 'drawing out the full
 <~~amplifying~~/formative-
 epistemicity>totalising/circumscribing/delineating implications of
 assertions/claims/conceptualisations as of ontological-contiguity⁶⁶ in
 reflection of existential-contextualising-contiguity³⁸ such that there is
 hardly any notional~disjointedness of the
 assertions/claims/conceptualisations as validating their ontological-
 veracity';¶ on the other hand, the 'knowledge-reification⁸⁶-gesturing in
 ontological-contiguity⁶⁶ in reflection of existential-contextualising-
 contiguity³⁸ as to 'relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<in-projective/reprojective—

aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>} as to human-and-social-expectations/anticipations—
*metaphoricity*⁵⁶—*as-rede-mentating/restructuring/reparadigming—*
*psychologism*⁸⁹ of deconstruction, genealogy and other critical theory
practices are meant to articulate meaningfulness-and-
*teleology*⁹⁹⁵⁵/*conceptualisations* by their
derivation/delineation/disambiguation as from human epistemic-
embeddedness in existence so-construed as thrownness (as to the
phenomenological aspiration/possibility for overcoming imbued
deficiency construed as metaphysics-of-presence as defining/given
human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint by their originariness-
parrhesia,—as—spontaneity-of-aestheticisation
~~*supererogatory*~~—*acuity/perspicacity/astuteness/edginess/incisiveness—of-*
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
*ment*³—*for—conceptualisation)* in reflecting relative-ontological-
*incompleteness*⁸⁸ to ‘relative-ontological-incompleteness⁸⁸/relative-
*ontological-completeness*⁸⁷-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
*conflatedness*¹²/*formative—supererogating-<in-projective/reprojective—*
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>} as to human-and-social-expectations/anticipations—
*metaphoricity*⁵⁶—*as-rede-mentating/restructuring/reparadigming—*
*psychologism*⁸⁹ of knowledge-reification⁸⁶—*gesturing and 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'⁸⁶—gesturing in ontological-contiguity⁶⁶ in
 reflection of existential-contextualising-contiguity³⁸ as to 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing>)' as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism'⁸⁹ as of human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism' over mere apriorising constitutedness¹³ shallowminded
 articulation of conceptualisations with a poor sense of 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing>)' as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism'⁸⁹, 'as so-exemplified with naïve truth relativism
 accusations as to the weirdly and wrongly implied posture that human
 limited-mentation-capacity-deepening⁵² doesn't occur';¶ and the specific
 articulation herein by this author is rather of a profound 'knowledge-
 reification'⁸⁶—gesturing in ontological-contiguity⁶⁶ in reflection of

*existential-contextualising-contiguity*³⁸ as to 'relative-ontological-
incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<in-projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing>)' as to human-and-social-expectations/anticipations—
metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
psychologism⁸⁹ as reflecting '—~~amplifying~~/formative—
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation⁹⁶ in reflecting
'immanent-ontological-contiguity⁶⁶'),—as-operative-
notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>' prompted
derivation/delineation/disambiguation of conceptualisations in
apriorising-conflatedness¹²-as-to-difference (over-and-undermining
apriorising constitutedness¹³-as-to-absolutising-identity) with regards to
the conceptual 'overcoming of metaphysics-of-presence intermediating-
ascriptivity or neutering⁵⁷ of human meaningfulness-and-teleology⁹⁹⁵⁵
apriorising conceptualisation' (so-articulated from the 'deepest
phenomenological transcendental-point-of-departure handle as of the
notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷

deneuterising¹⁶—referentialism or deascriptivity’ as from the ontological-normalcy/postconvergence epistemic-projection perspective and in reflecting ‘the temporal-to-intemporal-notional-binarity of human ontological-performance⁷¹-<including-virtue-as-ontology> at uninstitutionalised-threshold¹⁰²,’ 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-temporal-to-intemporal-dispositions—existentialism-form-factor), so-underscored by human limited-mentation-capacity-deepening⁵² as of de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴~~ implied ‘notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-inreflecting-postconverging-or-dialectical-thinking²⁰—by-preconverging-or-dementing¹⁹-perspectives-of-human-meaningfulness-and-teleology⁹⁹⁵⁵> of the successive registry-worldviews/dimensions reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵,’ as to their ‘aestheticisation—and—aestheticisation-towards-ontology of human ontological-performance⁷¹-<including-virtue-as-ontology>’;¶ (as to ‘human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’) in notionally/epistemically construing

the ontological-performance⁷¹-<including-virtue-as-ontology> of human limited-mentation-capacity-deepening⁵² implied successive registry-worldviews/dimensions translated as the various specifically given de-scalarising of the 'scalarity/immanency of existence's ontological-normalcy/postconvergence' (as to the specific neuterising⁵⁷/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 de-scalarising', base-institutionalisation~ununiversalisation '~~<amplituding/formative-epistemicity>~~totalising~nominal-as-tendentious de-scalarising', universalisation~non-positivism/medievalism '~~<amplituding/formative-epistemicity>~~totalising~ordinal-as-qualifying de-scalarising' and positivism~procrypticism⁸⁰ '~~<amplituding/formative-epistemicity>~~totalising~intervalist-as-categorising de-scalarising' while paradoxically wrongly assuming (as to their ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) the ontological-performance⁷¹-<including-virtue-as-ontology> of the 'scalarity/immanency of existence's ontological-normalcy/postconvergence' so-implied veridically as to the deneuterising¹⁶/deascriptivity of deprocrypticism~or~preempting~disjointedness-as-of-reference-of-thought⁸³¹⁷ '~~<amplituding/formative-~~

epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism
scalarising’;¶ (thus ‘scalarising of human meaningfulness-and-
teleology⁹⁹⁵⁵’ effectively speaks of ontological-normalcy/postconvergence
analysis as to nonpresencing-<perspective–ontological-
normalcy/postconvergence> implications while ‘descalarising of human
meaningfulness-and-teleology⁹⁹⁵⁵’ effectively speaks of epistemic-
abnormalcy/preconvergence³⁰ analysis as to the specifically given
presencing—absolutising-identitive-constitutedness¹³⁷⁹ registry-
worldview/dimension), and it should be noted as well that besides the
defining de-scalarising of any specifically given registry-
worldview/dimension as reference-of-thought⁸³ epistemic-totality³⁶ of
meaningfulness-and-teleology⁹⁹⁵⁵, the successive registry-
worldviews/dimensions as to their reference-of-thought⁸³-devolving⁸⁴
further involve ‘devolving de-scalarising and scalarising of human
meaningfulness-and-teleology⁹⁹⁵⁵’ (that is, de-scalarising as to epistemic-
devolving~random-as-impulsive, epistemic-devolving~nominal-as-
tendentious, epistemic-devolving~ordinal-as-qualifying, epistemic-
devolving~intervalist-as-categorising and scalarising as to epistemic-
devolving~ratio-contiguity/ratiocination-as-referentialism) reflecting the
manifest specifically given registry-worldview/dimension ontological-
performance⁷¹-<including-virtue-as-ontology> of human
meaningfulness-and-teleology⁹⁹⁵⁵ with regards to ‘human living-
development–as-to-personality-development and human institutional-
development–as-to-social-function-development’, as rather so-devolving
conjugatively under the specifically given and defining registry-

worldview/dimension reference-of-thought⁸³ de-scalarising as epistemic-
totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵ implied 'human Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-
teleology⁹⁹⁵⁵' (reflecting the ontological-veracity of 'human temporal-to-
intemporal-dispositions accordioning-(as-of-varying-individuations-
contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
devolved-referencing-imbued-ontological-performance⁷¹-<including-
virtue-as-ontology>)' at uninstitutionalised-threshold¹⁰² as reflecting both
desublimating historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⁴⁶ and sublimating
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵
possibilities');¶ thus in the bigger scheme of things, the more thoroughly
profound/fundamental deprocrypticism—or—preempting—disjointedness-
as-of-reference-of-thought⁸³¹⁷ issue is about the ontological-contiguity⁶⁶
(as of '—<amplifying/formative—
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
'immanent-ontological-contiguity⁶⁶'),—as-operative-
notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-

notional~projective-perspective>) of assertions/claims articulated in today's intellectual-muddledment-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) institutional-being-and-craft ladened (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) with sophistic strategies of empty/vague process and pedantry, 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-reification⁸⁶' for agendadriven deceitful/dastardly/scheming purposes in proximity with deceptive supposedly objectively mediative institutions, and so as to underlying ontological-bad-faith/inauthenticity⁶³~dementating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> inducing a social intellectual impotency undermining the supposed purpose of veridically cumulating/expanding the breadth of human knowledge as to an intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁶>) substituting for and in many ways not exposed to the sublimating-validation/desublimatinginvalidation of existence-potency~sublimating-

nascence, -disclosed-from-prospective-epistemic-digression-as-of-
<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought, -in-supererogatory-epistemic-conflatedness¹², so-
associated with sycophantic beholdenness to socially dominant vested-
interests/actors reflecting an underlying overall procrypticism—or-
disjointedness-as-of-reference-of-thought⁸³⁸⁰
<amplitudinal/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸);¶ as the evaluation of
assertions/claims as to such a prospective deprocrypticism—or-
preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ projected
ontological-contiguity⁶⁶ overcoming procrypticism—or-disjointedness-as-
of-reference-of-thought⁸³⁸⁰ blurriness⁷ of meaningfulness-and-
teleology⁹⁹⁵⁵ is rather of foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
‘immanent-ontological-contiguity⁶⁶’),—as-operative-
notional~deprocrypticism⁴³ and strictly-defined as of
‘notional~deprocrypticism¹⁷ originariness-parrhesia,—as-spontaneity-of-
aestheticisation
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³—for—conceptualisation’ so-reflected as of deprocrypticism¹⁷—

apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of-predicative-
 effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵)
 construed-as 'preempting—disjointedness-as-of-reference-of-thought'⁸³,-
 as-to- '<amplitudinal/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism' given 'relative
 <amplitudinal/formative-
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 'immanent-ontological-contiguity⁶⁶'),—as-operative-
 notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective> as to its prospectively induced
 scalarising as of human supererogatory/messianic intemporal and
 secondnature socialy-optimal instigative potency' at its given/defined
 institutionalisation ontologically-pertinent epistemic-conception of 'the
 very same overall phenomenality/manifestation of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' (and
 so over prior positivism-procrypticism⁸⁰—

apriorising/axiomatising/referencing-psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵)
 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-thought⁸³,-as-to-
 '<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹'—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism' given 'relative
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-'immanentontological-contiguity⁶⁶'> as to prior
 descalarising totalisingly-disentailing—discretion/whim-of-thought of
 individuals-suboptimal instigative potency as of human temporal-to-
 intemporal-dispositions accordioneing-(as-of-varying-individuations-
 contextually-transversedesublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-
 devolved-referencing-imbued-ontological-performance⁷¹-<including-
 virtue-as-ontology>)' at its given/defined uninstitutionalised-threshold¹⁰²
 ontologically-deficient epistemic-conception of 'the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶'), with the 'deprocrypticism¹⁷—

apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation- (as-to-underlying-ontological-commitment⁶⁵)’
peculiarly/uniquely differentiated from the ‘positivism–procrypticism⁸⁰—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity–sublimation- (as-to-underlying-ontological-commitment⁶⁵)’ in
that notional~deprocrypticism¹⁷ as of its originariness/origination-<so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence> perspective construes of prospective
knowledge-reification⁸⁶ as of ‘the full ontological implications of full
human limited-mentation-capacity-deepening⁵² as to its deepest/most-
profound foregrounding—entailment- (postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
contiguity⁶⁶’,-as-operative-notional~deprocrypticism⁴³’ thus speaking to
deprocrypticism requisite de-mentative/structural/paradigmatic
delineation of both the existentially contextualised ‘sublimating
ontological-good-faith/authenticity⁶⁸~de-
mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-
supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-
thinking²⁰-qualia-schema> underlying intemporal ontological-
performance⁷¹-<including-virtue-as-ontology> (as of dimensionality-of-
sublimating²⁴—<amplituding/formative>supererogatory-de-

*mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation profound dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
projected apriorising/axiomatising/referencing-psychologism)’ and
‘desublimating ontological-bad-faith/inauthenticity⁶³~de-
mentating/structuring/paradigm-ing-<seeding/incipient-shallow⁶⁴-
supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—
qualia-schema> underlying temporal ontological-performance⁷¹-
<including-virtue-as-ontology> (as of dimensionality-of-desublimating-
lack-of²⁵—<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation shallow/lack-of dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
projected apriorising/axiomatising/referencing-psychologism)’
associated with any ‘deprocrypticism—or-preempting—disjointedness-as-
of-reference-of-thought⁸³¹⁷ prospective knowledge-reification⁸⁶ as ever
always about preserving the ascendancy of organic-knowledge in
superseding-andoverriding mechanical-knowledge (with the latter rather
associated with <amplituding/formative>wooden-language-(imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-
reference-of-thought⁸³—categorical-imperatives/axioms/registry-
teleology⁹⁹⁸)) thus involving the anticipation of human temporal-to-*

*intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of
 prospective knowledge-reification⁸⁶ imbued reference-of-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸;¶ and critically so,
 as to the fact that
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³–for–conceptualisation rather speaks of ‘one long continuous whole
 of human originariness-parrhesia,–as–spontaneity-of-aestheticisation as
 of notional~deprocrypticism¹⁷’ (reflecting ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷–
 (sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—
 aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing>) as to human-and-social–expectations/anticipations—
 metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–
 psychologism⁸⁹) which as guiding spirit no human prospective
 apriorising/axiomatising/referencing–conceptualisation can pretend to
 ignore-and-override without falling into perversion of meaningfulness-
 and-teleology⁹⁹⁵⁵ as to pedantry and/or sophistry by
 meremethodologising/mutualising/organising/institutionalising the
 human-subpotency existentialising—enframing/imprintedness-<as-to-
 historicitytracing—in-presencing–hyperrealisation/hyperreal-
 transposition> in gimmickiness/desublimation, as
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru*

flawed engagement as 'wrongly implying underlying logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation'⁹⁶⁵³ deficiency validating logical re-engagement' rather leads to the mere complexification of the prior relative-ontological-incompleteness⁸⁸ apriorising/axiomatising/referencing—conceptualisation (as to its deficient ontological-performance⁷¹-<including-virtue-as-ontology> and vices-andimpediments undermining the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>) and so as analysing-and-accounting-for the instigative underlying 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—asso-being-as-of-existential-reality human solipsistic necessitatedrivenness' either as of 'parrhesiastic seeding-promise-of-human-subpotency-ontological-performance⁷¹-<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence's~sublimating—nascence-as-of-itscoherence/contiguity' or 'seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology⁹⁹⁵⁵ as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology>' (as the latter conception with regards to the notional~notional~deprocrypticism¹⁷ of the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ reflects the fact that meaningfulness-and-teleology⁹⁹⁵⁵ is much 'more

*profoundly than just about projected reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation, which at uninstitutionalised-threshold¹⁰² actually
 involves <amplituding/formative—epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸), but speaks of instigated and
 reinstigated originariness-parrhesia,—as—spontaneity-of-aestheticisation
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness’ as
 to the fact that knowledge cannot be articulated to imply other human-
 beings are not warranted to project the requisite dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ arising from ontological-good-
 faith/authenticity⁶⁸ but rather ‘just responding mechanically to the
 untenable constraining of social universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,—as-to-entailing-
 <amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) of any prospective knowledge-reification⁸⁶ as to positive-
 opportunism⁷⁵, as wrongly and seemingly implying that if such
 prospective knowledge-reification⁸⁶ untenable constraining and positive-
 opportunism⁷⁵ 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-reification⁸⁶ arises
as of ontological-good-faith/authenticity⁶⁸ reasoning-
through/messianicreasoning induced sublimation-over-desublimation),
and in many ways human cognitive confliction at uninstitutionalised-
threshold¹⁰² doesn't imply the given presencing—absolutising-identitive-
constitutedness¹³⁷⁹ is the ontologically-veridical framing for reconstruing
human ontological-performance⁷¹-<including-virtue-as-ontology> even
as it is the apriorising/axiomatising/referencing—psychologism/mental-
schema since it is fundamentally about overcoming the latter's
<~~amplituding~~/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ as of prospective
secondnaturing institutionalisation as revealed when it turns away from
inherent-and-genuine knowledge-reification⁸⁶ 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-constitutedness¹³⁷⁹ with re-
originary—as-unenframed/unbeholdening/outlier-conceptualisation-
(imbued-postconverging/dialectical-thinking²⁰ - 'projective-
insights'/'epistemic-projection-in-conflatedness¹²'-of-
notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-
disposition prospective apriorising/axiomatising/referencing—
conceptualisation (as to existence-potency~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression-as-of-
<~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-*

perception/re-thought, -in-supererogatory-epistemic-conflatedness¹²⁾ and the corresponding social secondnaturing, as thus enabling and explaining the succession of registry-worldviews/dimensions reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with genuineknowledge ever always about ‘adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity⁶³’ as to its self-contained intemporal purpose as of the very defining tradition of all such historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ sublimation-over-desublimation so-construed as intellectualism with respect to the fact that there can’t be any ontology/science where any mortal by mere status and influence can be excepted directly or indirectly from ontological analysis implications as this then de-mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically—conceptually—operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual—function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume 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 emancipatory vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism⁷⁷ social

implications as associated say with notions-and-accusations-of-sorcery in
 non-positivistic social-constructs or postlogism⁷⁷ psychopathy social
 implications as to our positivism-procrypticism⁸⁰ social-construct thus
 requiring that any such ontologically illegitimate perverted dynamics of
 social status and influence is necessarily trampled upon to de-
 mentatively/structurally/paradigmatically preserve the possibility of an
 ontology/science and so notwithstanding any sophistic disposition to elicit
 <amplitudinal/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of ‘nondescript/ignorablevoid’-with-
 regards-to-prospective-apriorising-implications> } as of
 <amplitudinal/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ against the
 requisite dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ associated
 with all such prospective aporeticism-overcoming/unovercoming
 superseding sublimation-overdesublimation;¶ in this respect, the
 ‘equalisation of all historicity/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵ aestheticisation—and-aestheticisation-towards-
 ontology’ as to dimensionality-of-sublimating²⁴—
 <amplitudinal/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation is exactly what reflects
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
*ment*³*–for–conceptualisation as ‘one long continuous whole of human*
originariness-parrhesia,–as–spontaneity-of-aestheticisation reflecting
holographically-<conjugatively-and-transfusively> the ontological-
*contiguity*⁶⁶*—of-the-human-institutionalisation-process*⁶⁷*’ (that precedes-*
anddefines registry-worldviews/dimensions
meremethodologising/mutualising/organising/institutionalising as to
human-subpotency) as it is so-fundamentally tied down to ontological-
*good-faith/authenticity*⁶⁸*~de-mentating/structuring/paradigming-*
*<seeding/incipient–profound*⁶⁹*-supererogation*⁹⁶*,–as-mentally-*
*aestheticised~postconverging/dialectical-thinking*²⁰*–qualia-schema>*
reflecting the implications of human limited-mentation-capacity-
*deepening*⁵² *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*⁶⁸*)*
*associated with the reference-of-thought*⁸³*–categorical-*
*imperatives/axioms/registry-teleology*⁹⁹⁸ *in respectively superseding prior*
recurrent-utter-uninstitutionalisation, ununiversalisation, non-
*positivism/medievalism and procrypticism*⁸⁰ *addressing/bound-to-address*
their given prospective human-subpotency–
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint are flipped-about
mechanically as of
meremethodologising/mutualising/organising/institutionalising

*temporal projection (driven as of ontological-bad-faith/inauthenticity⁶³) in
 respectively undermining the attainment of prospective base-
 institutionalisation, universalisation, positivism and
 notional-deprocrypticism¹⁷ as to the fact that such temporal-projection
 associated with sophistic and pedantic tendencies are rather of
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ relation with prior
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸ 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 universalising¹⁰³-idealisation, medieval scholastics
 satisfaction with non-positivising pedantry in the face of budding-
 positivism as well as with today's intellectual-muddlement-
 {blurring/undermining-of-prospective-totalising-entailing,-as-to-
 entailing-<amplifying/formative-epistemicity>totalising-in-relative-
 ontological-completeness⁸⁷} of poor knowledge-reification⁸⁶—gesturing
 that fails 'knowledge-reification⁸⁶—gesturing in ontological-contiguity⁶⁶ in
 reflection of existential-contextualising-contiguity³⁸ as to 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 {sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing>} as to human-and-social—expectations/anticipations—*

*metaphoricity*⁵⁶—*as-rede-mentating/restructuring/reparadigming—*
*psychologism*⁸⁹ and for instance naively interprets enlightenment
*thinkers in presencing—absolutising-identitive-constitutedness*¹³⁷⁹ 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*⁸³⁸⁰ *prospective* *human-subpotency—*
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and wrongly and
defectively decontextualising enlightenment thought into the present as of
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
*failing-to-reflect- ‘immanent-ontological-contiguity*⁶⁶*> that fail the*
*notional~notional~deprocrypticism*¹⁷ *foregrounding—entailment-*
(postconverging—narrowing-down~sublimation as to existence—as-
*sublimating-withdrawal,-eliciting-of-prospective-supererogation*⁹⁶ *in*
*reflecting ‘immanent-ontological-contiguity*⁶⁶*’),—as-operative-*
*notional~deprocrypticism*⁴³ *operant test of ‘drawing out the full*
<amplifying/formative—
epistemicity>totalising/circumscribing/delineating implications of
*assertions/claims/conceptualisations as of ontological-contiguity*⁶⁶ *in*
*reflection of existential-contextualising-contiguity*³⁸ *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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵
aestheticisation—and-aestheticisation-towards-ontology’ as to
dimensionality-of-sublimating²⁴—
<amplifying/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation, the idea is that as of underlying maximalising-
recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation for institutional-cumulation/institutional-recomposeure-
<as-to-historicity/ontological-eventfulness/ontological-aesthetic-
tracing⁴⁵> with regards to reference-of-thought⁸³—and—reference-of-
thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ implications had
Socrates as typifying universalising¹⁰³-idealisation Socratic philosophers
been at the more profound human limited-mentation-capacity-
deepening⁵² aporetic possibility for prospective positivism/rational-
empiricism as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶ he would have supererogatorily (even as
there is no universalising¹⁰³-idealisation logical-basis/logic-<as-to—
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹> for advocating any such
positivism/rational-empiricism but for Socrates ‘aporeticism—
overcoming/unovercoming supererogating ontological-performance⁷¹-
<including-virtue-as-ontology>’ which manifested in inducing
universalising¹⁰³-idealisation over prior non-universalising sophistry
which had no logical-basis/logic-<as-to—transversality-of-affirmative-*

and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹> for any such universalising¹⁰³-
idealisation) acted as Descartes as typifying the budding-positivists and
likewise had Descartes and Socrates been at the more profound human
limited-mentation-capacity-deepening⁵² aporetic possibility for
prospective deprocrypticism—or-preempting—disjointedness-as-of-
reference-of-thought⁸³¹⁷ as articulated herein they would have
supererogatorily adopted this same deprocrypticism—or-preempting—
disjointedness-as-of-reference-of-thought⁸³¹⁷ insight as to the
scalarity/immanency of existence's ontological-
normalcy/postconvergence (as the underlying idea of
notional~notional~deprocrypticism¹⁷ as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ speaks of 'the
successive supererogatory maximalising-recomposuring⁵⁴-for-relative-
ontological-completeness⁸⁷—unenframed-conceptualisation as
scalarisation for institutional-cumulation/institutional-recomposeure-<as-
to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>
crossgenerational levels of human limited-mentation-capacity-
deepening⁵²' with regards to 'reference-of-thought⁸³—and—reference-of-
thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ so-construed as
of
notional~deprocrypticism¹⁷/~~amplitudinal~~/formative>notional~preemptin
g—disjointedness-as-of-reference-of-thought⁸³' (since there is no
logicalbasis/logic-<as-to—transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹>

inherent to any relative-ontological-incompleteness⁸⁸ registry-worldview/dimension validating its prospectively projected relative-ontological-completeness⁸⁷ registry-worldview/dimension but rather an 'aporeticism—overcoming/unovercoming supererogating ontological-performance⁷¹-<including-virtue-as-ontology>' as to projective-insights/epistemic-projection-in-conflatedness¹² of apriorising/axiomatising/referencing with regards to underlying/organising 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹) and so-reflected in the successive foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism⁴³ as from non-rules—apriorising/axiomatising/referencing—psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-institutionalisation—ununiversalisation, universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism of universalisation–non-positivism/medievalism,
 positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism of positivism–procrypticism⁸⁰ and preempting—
 disjointedness-as-of-reference-of-thought⁸³, -as-to-
 ‘<~~amplituding~~/formative–epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism of deprocrypticism¹⁷)
 and thus reflecting the human limited-mentation-capacity centrality of
 ‘originariness-parrhesia, –as–spontaneity-of-aestheticisation
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness as to
 the ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-
 supererogation⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰–qualia-schema>’ as preceding-and-defining in addressing
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint before-and-over any
 soderived mere-
 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-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ in aporetically reflecting prospectively the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> underlying human limited-mentation-capacity-deepening⁵² in foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism⁴³ and so as superseding presencing—absolutising-identitive-constitutedness¹³⁷⁹ which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening⁵² implications and rather adopting the framework of prior mere-methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of²⁵—<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ‘as to the fact that dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-

*growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶ is aporetically the more fundamental
incipient/seeding originariness-parrhesia,—as—spontaneity-of-
aestheticisation to both Descartes thinking-proposition for budding-
positivism and Socrates's universalising¹⁰³-idealisation in then
secondarily inducing their respective reproducibility—
mathesis/motif/throwness-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/throwness-disposition,—as—
reproducibility-of-aestheticisation perspective whereas Descartes and
Plato—and-Plato's Socrates are more fundamentally involved in an
aporeticism overcoming/unovercoming exercise with respect to medieval-
scholasticism non-positivising and ancient-sophists non-universalising
respectively 'which is defining of where philosophy commences' as
'philosophy commences with dimensionality-of-sublimating²⁴—
~~<amplitudinal/formative>supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶' and in turn such naïve conception of
philosophy as of reproducibility—mathesis/motif/throwness-
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-historicity/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> aporeticism overcoming/unovercoming as to human
 limited-mentation-capacity-deepening⁵²-(<~~amplifying~~/formative-
 epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ so-underlied herein as to de-
 mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)¹⁴, is what today underlies
 the misanalysis/overemphasis of say Humean or Kantian philosophy as if
 of differently evolved framing to Descartes's thinking-proposition thus
 leading to their positivism/rational-empiricism relative presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation poorly contemplative prospectively of the more
 fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-
 of-aestheticisation for prospective philosophical framing as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ as so-implied with advanced postmodern-thought), and
 their equalisation exactly implies that Descartes and budding-positivists
 and Socrates and universalising¹⁰³-idealisation Socratic philosophers are
 more profoundly construed more than just as of their
 meremethodologising/mutualising/organising/institutionalising

*reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation but are rather critically construed as
 to their ‘parrhesiastic disposedness’ with regards to their prospective
 aporeticism-overcoming/unovercoming addressed in foregrounding—
 entailment-(postconverging—narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism⁴³ 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-
 tracing⁴⁵* in the overall human institutional-cumulation/institutional-
 recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> of *historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵* (as the ‘veracity of all prior human aporeticism self-
 surpassing of reference-of-thought⁸³—and—reference-of-thought⁸³-
 devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ in reflection of the
 immanence of existence as the very same all along’ has ever always
 veridically been about attaining deprocrypticism—or—preempting—
 disjointedness-as-of-reference-of-thought⁸³¹⁷ but for human limited-
 mentation-capacity implications thus inducing the entailing dynamics of
 ‘the successive registry-worldviews/dimensions aporeticism
 overcoming/unovercoming thresholds of existential
 apriorising/axiomatising/referencing rule’ as to human limited-
 mentation-capacity-deepening⁵² towards originariness/origination-<so-
 construed-as-to-ontological-normalcy/postconvergence-perspective-*

*scalarising-construal-of-existence> as notional~deprocrypticism¹⁷ in
 overcoming any relative presencing—absolutising-identitive-
 constitutedness¹³⁷⁹, and so no different from say human aporeticism self-
 surpassing associated with construing whatmatter-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-teleology⁹⁹⁵⁵ whatmatter-is-made-up-
 of equally remains immanently the same all along but for human
 aporeticism implications of limited-mentation-capacity-deepening⁵²
 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-deepening⁵² implied
 ‘originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence> in overcoming any relative presencing—absolutising-
 identitive-constitutedness¹³⁷⁹’), and our own present ‘originariness-
 parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness as to
 the ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-
 supererogation⁹⁶,—as-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰—qualia-schema>’ is rather about not construing of their prior*

mere-methodologising/mutualising/organising/institutionalising
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation in ontological-bad-
faith/inauthenticity⁶³ failing to factor in their relative-ontological-
incompleteness⁸⁸ human limited-mentation-capacity aporetic context so
as to falsely justify our present procrypticism—or-disjointedness-as-of-
reference-of-thought⁸³⁸⁰ presencing—absolutising-identitive-
constitutedness¹³⁷⁹ and then fail to address our own prospective aporetic
context as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶ 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/authenticity⁶⁸~de-
mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-
supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-
thinking²⁰-qualia-schema>’ in the light of our present human limited-
mentation-capacity-deepening⁵² aporetic context so-reflected as our
prospective procrypticism—or-disjointedness-as-of-reference-of-
thought⁸³⁸⁰ 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-thought⁸³⁸⁰
aporeticism resolvable as of deprocrypticism—or-preempting—

*supererogation*⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-
*thinking*²⁰-qualia-schema>' and is a central conceptualisation for the
deprocrypticism-or-preempting—disjointedness-as-of-reference-of-
*thought*⁸³¹⁷ foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-
contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³ in undermining
temporal distorting/undermining of prospective knowledge-reification⁸⁶
categorical-imperatives/axioms/registry-teleology⁹⁹⁸

notional- *notional-contiguity/epistemic-contiguity-<profound-supererogation*⁹⁶-of-
contiguity/epistemi *mentally-aestheticised~postconverging/dialectical-thinking*²⁰-qualia-
c-contiguity⁶¹ *schema>-(in- 'mutual*
~~*supererogatory*~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³,-whether-with-regards-to-mutual-relative-ontological-
incompleteness⁸⁸-or-mutual-relative-ontological-completeness⁸⁷-(of-the-
underlying-reference-of-thought⁸³-level),-notwithstanding-differing-
temporal-to-intemporal-dispositions-ontological-performance⁷¹-
<including-virtue-as-ontology>-as-to-reference-of-thought⁸³-devolving⁸⁴-
level-as-implying-differing-
aposteriorising/logicising/deriving/intelligising/measuring);¶ notional-
contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> (as
of such 'mutual

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³) rather speaks to difference-in-kind/difference-in-aposteriorising-
orlogicising;¶ and finally, as-of-the-epistemic-veracity-implications-
forknowledge-construal as implied with 'the-specific-notional-
contiguity/epistemic-contiguity-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-of-
ontological-contiguity⁶⁶', notional-contiguity/epistemic-contiguity-
<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>
speaks-of-the-epistemic-normalcy-and-ontological-
normalcy/postconvergence-perspective-of-analysis

notional- notional-discontiguity/epistemic-discontiguity-<shallow-
discontiguity/epistemic- supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-
qualia-schema>-<indiffering-relative-ontological-incompleteness⁸⁸-and-
discontiguity⁶² relative-ontological-completeness⁸⁷-at-reference-of-thought⁸³-level-as-
implying- 'differing

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³,-fundamentally-implying-at-their-reference-of-thought⁸³-
devolving⁸⁴level-the-irrelevance-or-ontological-impertinence-of-the-
relative-ontological-incompleteness⁸⁸-in-relation-to-the-relevance-or-
ontological-veracity-of-the-relative-ontological-completeness⁸⁷-
foraposteriorising/logicising/deriving/intelligising/measuring);¶

*notional-discontiguity/epistemic-discontiguity-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-
 qualia-schema> (as of such differing-relative-ontological-
 incompleteness⁸⁸-and-relative-ontological-completeness⁸⁷-at-reference-
 of-thought⁸³-level-as-implying- 'differing
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³) rather speaks to difference-in-nature/difference-in-apriorising-
 oraxiomatising;¶ and finally, as-of-the-epistemic-veracity-implications-
 forknowledge-construal as implied with 'the-specific-notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema>-of-ontological-contiguity⁶⁶', notional-discontiguity/epistemic-
 discontiguity-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>,-speaks-of-
 theepistemic-abnormalcy/preconvergence³⁰-perspective*

ontological-bad- *ontological-bad-faith/inauthenticity-(as-to-manifest-or-induced-*
 faith/inauthenticity *discrete/noncontiguous/incoherence-human-subpotency-epistemic-*
 63 *perspective-of-notional-discontiguity/epistemic-discontiguity⁶²-failing-to-*
reflect-ontological-contiguity⁶⁶,-in-existential-extrication-as-of-
existential-unthought-as-in-dimensionality-of-desublimating-lack-of²⁵—
<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—

equalisation}

ontological-bad- *ontological-bad-faith/inauthenticity*⁶³~de-
faith/inauthenticity *mentating/structuring/paradigming-<seeding/incipient-shallow-*
⁶³~de- *supererogation*⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-
mentating/structuri *qualia-schema>- (as-of-formative-thrownness-projective-*
ng/paradigming- *arbitrariness/waywardness- 'imbued-psychologism' -of-*
<seeding/incipient *apriorising/axiomatising/referencing- (as-preconverging-or-dementing*¹⁹-
-shallow⁶⁴- *reflexive-and-entailing- 'leveling-teleology*⁹⁹) *prospectively failing to*
supererogation⁹⁶,- *reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-*
as-mentally- *supererogation*⁹⁶
aestheticised~prec
onverging/dementi
ng¹⁹-qualia-
schema>

ontological- *human supposedly coherent ontological-commitment—construed-as-of-*
commitment⁶⁵ *existential-reality,-thusly-as-reifying-and-empowering-given-human-*
subpotency-reflexivity-in-ecstatic-existence- (with-human-
*'historiality/ontological-eventfulness/ontological-aesthetic-tracing*⁴⁵ (as
it reflects the accrued transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity underlying the
*ontological-contiguity*⁶⁶—of-the-human-institutionalisation-process⁶⁷ so-
constrained by existence-potency~sublimating-nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<amplitudinal/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-

~~in-supererogatory-epistemic-conflatedness~~¹²) construed as 'prospective
transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~
percolation-channelling as-to-social/institutional/conceptual-constructs
formation/establishment/superseding-metaphoricity⁵⁶', and so as of
'relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-
self-becoming/self-conflatedness¹²/formative-supererogating-<in-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing> } as to human-and-social-
expectations/anticipations—metaphoricity⁵⁶—as-rede-
mentating/restructuring/reparadigming-psychologism⁸⁹ of
nonextricatory firstnatureddness maximalising-recomposuring⁵⁴-for-
relative-ontological-completeness⁸⁷—unenframed-conceptualisation in
'prospective-apriorising/axiomatising/referencing—dialogical-
equivalence-<as-superseding-logical-basis>⁸¹' (beyond-and-superseding
the wrongly-implied 'prior-apriorising/axiomatising/referencing—
dialogical-equivalence-<as-superseded-logical-basis>⁸²' in relative-
ontological-incompleteness⁸⁸ human-and-social-
expectations/anticipations—metaphoricity⁵⁶—as-rede-
mentating/restructuring/reparadigming-psychologism-<as-from-
perspective-ontological-normalcy/postconvergence> of extricatory
secondnaturedd incrementalism⁵⁰-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation'));¶ critically the basis
for human sublimating-over-desublimating social-and-institutional-
constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—

incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc. is rather as of 'prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity percolation-channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding-metaphoricity⁵⁶, with respect to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹², in the sense that human social, institutional and conceptual constructions (as to their projected 'self-assuredness-of-ontological-good-faith/authenticity⁶⁸-as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction') warrant that 'the capacity to fulfil the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity function/posture' like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist/advocate/policymaker, etc. rather supersedes human prior-apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseded-logical-basis>⁸² (as to its naïve pretence of mere logical convincing rather than prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications) as the prior-apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseded-logical-basis>⁸² is more of prior reasoning-from-

to existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplitudinal/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~-epistemic-conflatedness¹², explaining why all
 prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity are rather about
 breaking from prior reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation,[¶] and in this regards,
 the ontological-commitment significance of prospective-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-
 superseding-logical-basis>⁸¹ rather arises as ‘a prospectively conflated
 possibility/invention’ as from prospective human ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 wherein the disseminative—selectivity-of-ontological-good-
 faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-
 faith/inauthenticity⁶³ as of dimensionality-of-sublimating²⁴—
 <amplitudinal/formative>~~supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation for human reference-of-thought⁸³—and—reference-of-
 thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ generation of
 ‘prospective base-institutionalisation
 apriorising/axiomatising/referencing’ out of recurrentutter-
 uninstitutionalisation, ‘prospective universalisation

*apriorising/axiomatising/referencing' out of base-institutionalisation–
ununiversalisation, 'prospective positivism/rational-empiricism
apriorising/axiomatising/referencing' out of universalisation–non-
positivism/medievalism, and 'prospective notional~deprocrpticism¹⁷
apriorising/axiomatising/referencing' out of positivism–procrpticism⁸⁰,
and in all the above instances of 'prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~~de-mentativity percolation-
channelling as-to-social/institutional/conceptual-constructs
formation/establishment/superseding~metaphoricity⁵⁶' actually rendered
possible as of the successive prospective-
apriorising/axiomatising/referencing~dialogical-equivalence-<as-
superseding-logical-basis>⁸¹ (and not the successive prior-
apriorising/axiomatising/referencing~dialogical-equivalence-<as-
superseded-logical-basis>⁸² respectively on the basis of 'prior
recurrentutter-uninstitutionalisation
apriorising/axiomatising/referencing', 'prior base-institutionalisation–
ununiversalisation apriorising/axiomatising/referencing', 'prior
universalisation–non-positivism/medievalism
apriorising/axiomatising/referencing' or 'prior positivism–
procrpticism⁸⁰ apriorising/axiomatising/referencing');¶ and likewise the
dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing–
existentialism-form-factor,-in-overcoming- 'notionally~collateralising-
beholdening-protohumanity'-to- 'attain-sublimating-humanity'-as-to-
existence-potency~sublimating~nascence,-disclosed-from-prospective-*

epistemic-digression-as-of-~~<amplitudinal/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <amplitudinal/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>)) choices (as to ontological-faithnotion-or-ontological-
 fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality) of the Socrates, Galileos, Descartes, Newtons, Darwins,
 Einsteins, etc. and as associated with corresponding human knowledge
 and scientific breakthroughs did not have any valid prior-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-
 superseded-logical-basis>⁸² but for the disseminative—selectivity-of-
 ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-
 bad-faith/inauthenticity⁶³ that could invent/made-possible the
 prospective-apriorising/axiomatising/referencing—dialogical-
 equivalence-<as-superseding-logical-basis>⁸¹ and so as of their
 ‘prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity percolation-
 channelling as-to-social/institutional/conceptual-constructs
 formation/establishment/superseding—metaphoricity⁵⁶’;¶ human
 ontological-commitment as such implies that the doctor, researcher,
 technologist, etc. initiative is not critically about logically engaging the

social framework in its presencing—absolutising-identitive-constitutedness¹³⁷⁹ prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸² but rather eliciting ‘prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity percolation-channelling as-to-social/institutional/conceptual-constructs formation/establishment/superseding—metaphoricity⁵⁶, as to historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ and critically as of prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ in reflecting the underlying supposedly coherent ontological-commitment of the social as to ‘fulfilling the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity function/posture’ like prospective cure from the doctor, prospective technical transformation from the technician/engineer, prospective scientific breakthrough from the researcher, prospective social transformation from the social scientist, etc. (but only as so-validated by the ontological-veracity of the manifest prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications de-mentatively/structurally/paradigmatically as upholding their deferential-formalisation-transference statuses or institutionally-and-socially surpassing-and-substituting-for prior deficient deferential-formalisation-transference statuses as to quackery, scamming, sophistry, etc.);¶ interestingly it is only as of the inventing/making-possible of the apriorising/axiomatising/referencing conception of genes-and-genetics,

quantum mechanics, prospective greek-philosophy-out-of-sophistry, etc. that the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>⁸¹ of the respective notions arose in the first place as before then such notions did not notionally/epistemically entailed any prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸² and likewise it is herein contended that prospective notional~deprocrypticism¹⁷ rather notionally/epistemically entails its prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>⁸¹ beyond-and-superseding any pretence of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸² as to our presencing—absolutising-identitive-constitutedness¹³⁷⁹ manifestation of positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ and so as of human reference-of-thought⁸³ prospective relative-ontological-completeness⁸⁷ implied existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplitudinal/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹²

ontological-
contiguity⁶⁶ ontological-contiguity-(as-of-the-effectively-operant-implications-of-prospective-relative-ontological-completeness⁸⁷-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring);¶

*as-of-affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-
 measuring/postconverging-or-dialectical-thinking²⁰-of-prospective-
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, while
 implying as of the same unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹-apriorising-psychologism>-of-prior-relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³;¶ and ontological-contiguity
 speaks-of-and-inherently-implies notional-contiguity/epistemic-
 contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as
 from the perspective of relative-ontological-completeness⁸⁷ in
 ontological-contiguity, for instance as of ‘the very same physics
 <amplifying/formative-epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-
 veridicality/existential-reality’, the state of relative-ontological-
 completeness⁸⁷ of theory-of-relativity-together-with-quantum-
 mechanics—axiomatic-constructs with respect to the state of relative-
 ontological-incompleteness⁸⁸ of classical-mechanics—axiomatic-
 constructs implies that the former perspective is of notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> since its perspective provides knowledge about itself and
 enlightens the interpretation of the latter as to its correctness-and-flaws,*

while the latter perspective is rather of notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> since it
 cannot grasp the overall picture of its own correctness-and-flaws and
 furthermore it is inherently in no position to analyse and account for the
 picture of the correctness-and-flaws of the former, and insightfully this
 equally explains why prospective notional~notional~deprocrypticism¹⁷
 perspective implying existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² as-
 to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism is the notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> for articulating and explaining the ontological-contiguity—of-
 the-human-institutionalisation-process⁶⁷ since it is the most profound
 human state of relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³ affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-
 measuring/postconverging-or-dialectical-thinking²⁰-of-prospective-
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³;¶ it should
 be noted here that there is no such thing as ‘ontological-discontiguity’ by
 the mere fact that ontology/intrinsic-reality/existence/existential-reality is
 the superseding-oneness-of-ontology and any ‘supposedly implied

ontological incoherence' (that may arise from human poor grasp of
ontology/intrinsic-reality/existence/existential-reality) is rather as of
human reference-of-thought⁸³ relatively deficient perception/construal
that then actually speaks of notional-discontiguity/epistemic-
discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> just as human
reference-of-thought⁸³ relatively efficient perception/construal
'supposedly attaining perspective ontological-contiguity' speaks of
notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-
of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
schema>, likewise there is no such thing 'ontological-decadence' but
rather 'epistemic-decadence' or teleological-decadence-<-in-
dimensionality-of-desublimating-lack-of²⁵—
<~~amplifying~~/formative>supererogatory~de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation>, 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/preconvergence³⁰',
and further there is no such thing as ontological-causality/metaphysical-
causality as 'existence as of its inherent immanency is tautologically all
the causation that there is as to its overall ontological-contiguity' and all
the notion of causality that is relevant thereof is undissociable from
human-subpotency epistemic-situation (as to human teleology⁹⁹ so-
construed as 'human phenomenal/manifest conceptivity/epistemic-

*reflexivity in existence as ontological (so-reflecting
 <amplitudinal/formative>disposedness-(as-to-orientation/value-
 construct/valuation-and-derived-parameterising) and
 <amplitudinal/formative>entailment-(as-to-totalising-
 contiguous/coherent-factuality-of-variability))', underlied as of overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-<imbued-and- 'hermeneutically/reprojectively-
 educating'-human-subpotency-epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation>) speaking of epistemic-
 causality as to human relative-ontological-completeness⁸⁷ conflatedness¹²
 implications, with the idea of ontological-causality/metaphysical-
 causality rather a confusion arising out of human presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ (and this further translates to
 imply that existence is what is of 'immanent determination'
 notwithstanding 'human-subpotency epistemic-causality imbued
 underdetermination' of the 'immanent-ontological-contiguity
 determination that is existence' such that a notion like overdetermination
 is also a confusion arising out of human presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ given that there can't be any determination
 superseding the 'immanent-ontological-contiguity determination that is
 existence' with any exaggerated-<as-supposedly-overdetermination> or
 understated-<as-supposedly-underdetermination> conception of
 determination rather speaking of 'human-subpotency epistemic-causality*

*imbued underdetermination' in waiting for the validative/invalidative
 manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ that as such speaks of human ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
 as to implicated human <amplitudinal/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-
 arbitrariness/waywardness-(as-to-the-human-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing-process-of- ' <amplitudinal/formative-
 epistemicity>totalising~conceptualisation') reflecting the
 underdetermined potential for attaining ontological-
 normalcy/postconvergence as of the 'immanent-ontological-contiguity
 determination that is existence', with such underdetermined potential
 realisable as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶);¶ interestingly it is important to grasp that
 'ontology as of ontological-contiguity' is integrative of both notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> and notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-
 qualia-schema> in the sense that 'existence is a full-potency that reflects
 the epistemic-conception of phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence> in both their notional-*

*contiguity/epistemic-contiguity*⁶¹-<*profound-supererogation*⁹⁶-of-
*mentally-aestheticised~postconverging/dialectical-thinking*²⁰-*qualia-*
schema> and *notional-discontiguity/epistemic-discontiguity*⁶²-<*shallow-*
*supererogation*⁹⁶-of-*mentally-aestheticised~preconverging/dementing*¹⁹-
qualia-schema>’ explaining why existence is rather tautologically
construed as overall reifying-and-empowering-reflexivity-of-ecstatic-
*existence-as-panintelligibility*⁷³-<*imbued-and-*
‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation> (as
epistemically-deficient and *epistemically-efficient*
*phenomenal/manifest~subpotencies-<in-transitive-conflatedness*¹²-
reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>
*ontological-performance*⁷¹-<*including-virtue-as-ontology*> in existence
are part-and-parcel of existence ‘with epistemic-deficiency rather
speaking to *phenomenal/manifest~subpotencies-<in-transitive-*
*conflatedness*¹²-*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*⁷³-
<*imbued-and-‘hermeneutically/reprojectively-educing’-human-*
subpotency-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing~conceptualisation> is conceptually/theoretically exactly
what is most profoundly of epistemic-normalcy and ontological-

normalcy/postconvergence about existence' as starkly manifested with such epiphenomenon like quantum entanglement (even as 'classical interpretations about reality' superficially as of' human conscious level of epistemic-sufficiency-constitutedness¹³' seem to overlook-the-reflexivity-orwrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>, failing to grasp that the ontological-veracity is one of transitive-conflatedness¹²-reflexivity speaking of an 'imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-andepiphenomena-subpotencies as to overall-ecstatic-existence-supervening-conflatedness¹²') basically because there is nothing beyond existence and 'all phenomenal/manifest~subpotencies are epistemic situations that speak to the transitive-conflatedness¹²-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-<intransitive-conflatedness¹²-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-conflatedness¹²-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*⁷³-<imbued-and- 'hermeneutically/reprojectively-
educing'-human-subpotency-epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing~conceptualisation>) about 'the specific
human-subpotency in transitive-conflatedness¹²-reflexivity in existence
(just as of all other phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²-reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence> of sufficiently relevant epistemic-
conception)', and this is exactly what epistemically underlies the the
construal of knowledge-reification⁸⁶ 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-contiguity⁶¹-
<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>
perspective of construal as human knowledge-reification⁸⁶ and
sublimation) ontological-contiguity implied ontological-
normalcy/postconvergence thus reflects that what is central-and-defining
is human notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-
qualia-schema> as of its formativeness/formative-existential-process
(that is as of epistemic/notional lack of notional-contiguity/epistemic-
contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>),

so-construable as to the ~~<amplitudinal/formative-~~
 epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁴⁴ of overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 'hermeneutically/reprojectively-educing'-human-subpotency-epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> with
 regards to 'varying magnitudes/scales—as-to-successively-profound-
 rede-mentating/restructuring/reparadigming-frames-as-from-living,-
 institutionalising,-and-Being-ontologising/infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency-
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
 intemporal-dispositions-existentialism-form-factor', and this then
 explains the defective ontological-performance⁷¹-<including-virtue-as-
 ontology> of all presencing—absolutising-identitive-constitutedness¹³⁷⁹
 meaningfulness-and-teleology⁹⁹⁵⁵ as de-
 mentatively/structurally/paradigmatically (as to de-mentation-
 (~~supererogatory~~—ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)¹⁴ of mental-
 aestheticisation induced level of human notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>) tied down to
 underlying relative-ontological-incompleteness of a registry-
 worldview's/dimension's

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ for aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology⁹⁹⁵⁵ in existence and thereof the social
dynamics of the derived temporal manifestations of
postlogism⁷⁷/ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-
aggregation/temporalenculturation-or-temporal-endemisation in
situations as to social-stake-contention-or-confliction

ontological-
contiguity⁶⁶—of-
the-human-
institutionalisation
-process⁶⁷ ontological-contiguity⁶⁶—of-the-human-institutionalisation-process (as of
its ‘<~~amplituding~~/formative-
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
‘immanent-ontological-contiguity⁶⁶’,)—as-operative-
notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>’), speaks of overall philosophical depth
of contemplation as to ‘coherence/contiguity-of-superseding—oneness-of-
ontology-implied-as-of-inherent-existencecoherence/contiguity,-and-so-
construed-as-the-enabler-of-insight-orintuition-or-foresight-as-of-
embodied-consciousness’ as ‘a deflating-andunifying conception of
human ontological-performance⁷¹-<including-virtue-as-ontology> across

*prior/present/prospective sublimating historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵, as 'true-ontology—as-of-
 Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵, reflecting human underlying supposedly coherent
 ontological-commitment⁶⁵;¶ wherein such a conception 'deflates-and-
 unifies-by-its-more-profound-explication all hitherto philosophical ideas
 and insights as well as raising up questions-of-coherence-beyondthe-
 prism-of-enframed-traditional-thinking' as from 'relative-ontological-
 incompleteness⁸⁸ to relative-ontological-completeness⁸⁷ (renewing
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³, as of apriorising-teleological-thresholding—as-
 teleologicalframework-or-narrative-framework) induced
 <~~amplifying~~/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of
 knowledge-reification⁸⁶-gesturing';¶ so-construed as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹ or protracted-teleological-
 wholeness/nested-congruence-inreflecting-the-ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process,-so-construed-as-
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism',
 thus providing 'a seeding-level of philosophical meaningfulness-and-
 teleology⁹⁹⁵⁵ that overcomes human-subpotency emotional-involvement
 and institutional existentialising—enframing/imprintedness-<as-to-*

*historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶>’, 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-of-<amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory~epistemic-conflatedness¹² as is sought in the natural
sciences, given that the ‘conflatedness¹²-construal-of-existential-
contextualising-contiguity³⁸-as-of-<amplituding/formative—
epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-ontological-contiguity⁶⁶⁴⁴ knowledge-reification⁸⁶’ is herein
explicitly articulated with the ontological-contiguity⁶⁶—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 constitutedness¹³ as
elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁸ ending up in its very own
<amplituding/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ meaningfulness-
and-teleology⁹⁹⁵⁵ that in many ways (as of our present positivism—
procrypticism⁸⁰ registry-worldview/dimension) increasingly amalgates in
its practice knowledge-reification⁸⁶ with social/media-driven influence
and is poorly discriminating with <amplituding/formative>wooden-
language-(imbued—averaging-of-thought-<as-to-*

leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable-void'⁵⁹ '-with-regards-to-prospective-apriorising-implications>) as of a sophistic/pedantic inclination, and so beyond-the-consciousnessawareness-teleology⁹⁹ -<in-existential-extrication-as-of-existential-unthought>';¶ the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process as such is reflexive of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as of the de-mentative/structural/paradigmatic accordioning-(as-of-varyingindividuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹ -<including-virtue-as-ontology>) implications of 'human dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-performance⁷¹ -<including-virtue-as-ontology> as construction-of-the-Self" and 'human

~~<amplitudinal/formative>~~ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasitic-drag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) in eliciting the
 apriorising/axiomatising/referencing destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating—desublimating-
 decisionality)—of-ontological-performance⁷¹-<including-virtue-as-
 ontology> as shiftiness-of-the-Self⁸¹, as generating, by the successive
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring of human reference-of-thought⁸³—and—reference-of-
 thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ (so-construed as
 de-mentation- (~~supererogatory~~—ontological—de-mentation-or-dialectical—
 de-mentation—stranding-or-attributive-dialectics)¹⁴), the successive
 registry-worldviews/dimensions as from recurrent-utter-
 uninstitutionalisation, base-institutionalisation—ununiversalisation,
 universalisation—non-positivism/medievalism, our positivism/rational-
 empiricism manifestation of procrypticism—or—disjointedness-as-of-
 reference-of-thought⁸³⁸⁰ and prospectively deprocrypticism—or—
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

ontological-good- ontological-good-faith/authenticity-(as-to-the-
 faith/authenticity⁶⁸ nondiscrete/contiguous/coherence-ontological-
 normalcy/postconvergence-epistemic-perspective-of-notional-
 contiguity/epistemic-contiguity⁶¹-reflecting-ontological-contiguity⁶⁶,-in-
 nonextricatory-existential-preempting-of-existential-unthought-as-of-

~~<amplifying/formative-epistemicity>~~growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹}
 ontological-good- ontological-good-faith/authenticity⁶⁸~de-
 faith/authenticity⁶⁸ mentating/structuring/paradigming-<seeding/incipient-profound-
 ~de- supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-
 mentating/structuri thinking²⁰-qualia-schema>-{as-of-formative-thrownness-projective-
 ng/paradigming- arbitrariness/waywardness- 'imbued-psychologism' -of-
 <seeding/incipient apriorising/axiomatising/referencing-(as-postconverging-or-dialectical-
 -profound⁶⁹- thinking²⁰') prospectively reflecting existence—as-sublimating-
 supererogation⁹⁶,- withdrawal,-eliciting-of-prospective-supererogation⁹⁶
 as-mentally-
 aestheticised~postc
 onverging/dialectic
 al-thinking²⁰-
 qualia-schema>
 ontologically- ontologically-hegemonising-
 hegemonising- narrative/narrativity/notional~deprocrypticism¹⁷-narrative/totalitative-
 narrative⁷⁰/narrativ aspiring-or- 'hegemonising-intemporal-as-ontological-narrative-
 ity/notional~depro metaphoricity⁵⁶-as-of-ontological-aesthetic-tracing'-(ontologically-driven
 crypticism¹⁷- construal as of correspondingly profound supposedly coherent
 narrative/totalitativ ontological-commitment⁶⁵ underlying any society/social-setup
 e-aspiring-or- conventioning as so reflected by its 'self-assuredness-of-ontological-
 'hegemonising- good-faith/authenticity⁶⁸-as-being-as-of-existential-reality with respect to

intemporal-as- *its social-stake-contention-or-confliction*', which is then enabling for
 ontological- *critical prospective metaphoricity*⁵⁶ ontological-veracity implications as
 narrative- *of prospective relative-ontological-completeness*⁸⁷ given the absolute
 metaphoricity⁵⁶-as- *primacy of existence-potency~sublimating~nascence,-disclosed-from-*
 of-ontological- *prospective-epistemic-digression-as-of-<amplitudinal/formative-*
 aesthetic-tracing' *epistemicity>totalising~renewing-realisation/re-perception/re-thought,-*
*in-supererogatory~epistemic-conflatedness*¹² over human-subpotency as
 of *ontological-primemovers-totalitative-framework*⁷²
<amplitudinal/formative-epistemicity>causality~as-to-projective-
*totalitative~implications,-for-explicating-ontological-contiguity*⁶⁶⁴⁴
 ontological- *ontological-performance-<including-virtue-as-ontology> of human*
 performance⁷¹- *meaningfulness-and-teleology*⁹⁹⁵⁵ by its epistemic-veracity of conception-
 <including-virtue- and articulation reflection of 'existence/intrinsic-reality/ontological-
 as-ontology> *veridicality as the absolute a priori of conceptualisation going by its*
ecstatic singularity' and so-construed as epistemic-veracity of human
*meaningfulness-and-teleology*⁹⁹⁵⁵ as of human supposedly coherent
*ontological-commitment*⁶⁵ *self-assuredness-of-ontological-good-*
*faith/authenticity*⁶⁸-*as-being-as-of-existential-reality with respect to its*
social-stake-contention-or-confliction;¶ with meaningfulness-and-
*teleology*⁹⁹⁵⁵ *construed epistemically in reflecting the human subject*
*'level of relative-ontological-incompleteness*⁸⁸/*relative-ontological-*
*completeness*⁸⁷-*(sublimating~referencing/registering/decisioning,-as-*
*self-becoming/self-conflatedness*¹²/*formative~supererogating-<in-*
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-

axiomatising/re-referencing> } of reference-of-thought⁸³
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment' as from the epistemic perspective of existence-
potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory~epistemic-conflatedness¹² as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism,
and the further operant reference-of-thought⁸³-devolving⁸⁴ of
meaningfulness-and-teleology⁹⁹⁵⁵ as of any such given reference-of-
thought⁸³ existential-contextualising-contiguity³⁸ instantiations of
aposteriorising/logicising/deriving/intelligising/measuring temporal-to-
intemporal meaningfulness-and-teleology⁹⁹⁵⁵;¶ ontological-performance-
<including-virtue-as-ontology> is thus about notionalisation/notional-
conception/amplituding of knowledge as to the human
conceptivity/epistemic-reflexivity purpose of aetiologisation/ontological-
escalation (more like medicine is rather about notionally understanding
the body for the de-mentative/structural/paradigmatic possibility of
curing), as so-reflecting human 'epistemic-projection of perspective
ontological-normalcy/postconvergence' and 'epistemic-projection of
perspective epistemic-abnormalcy/preconvergence³⁰' of ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (with regards to
human living-development—as-to-personality-development, institutional-
development—as-to-social-function-development and Being-
development/ontological-framework-expansion—as-to-depth-of-

*ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) and so-evaluated as to 'human temporal-to-intemporal-dispositions of individuation' in reflection of the de-mentative/structural/paradigmatic implications of human limited-mentation-capacity-deepening⁵² as so-underlied by human institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> (as to the succession of registry-worldviews/dimensions) as so-operatively enabled as of human de-mentation-~~(supererogatory)~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics¹⁴;¶ thus ontological-performance-<including-virtue-as-ontology> as herein construed (as from nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>) is rather all about evaluating/assessing human meaningfulness-and-teleology⁹⁹⁵⁵ while notionally accruing the conceptivity/epistemic-reflexivity implications as to relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>), so-reflected as of human 'referencing/registering/decisioning of shallow-supererogation⁹⁶—to—profound-supererogation⁹⁶ conception of social-stake-contention-or-confliction', and in this regards just as say medicine in the understanding of the body for rede-mentating/restructuring/reparadigming the*

possibility of curing is way more than just curing (as to the fact that at any given moment in time just a little proportion of the human population is actually/directly in quest for medical attention) with the even grander social implications of modern medicine being the ‘overall sublimation-induced human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> of healthy behaviour and healthy living existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ likewise the articulation of human ontological-performance-<including-virtue-as-ontology> (as to relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷- (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>)) is much more than just as of the ‘direct conceptivity/epistemic-reflexivity’ but speaks to the ‘overall sublimation-over-desublimation induced human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence> as of prospective human ontological-performance-<including-virtue-as-ontology> existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ associated with ‘relative-ontological-incompleteness⁸⁸/relative-

ontological-completeness⁸⁷-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative—supererogating-<in-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing>) as to human-and-social-expectations/anticipations—
metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
psychologism⁸⁹ (as to the fact for instance that say the prevalence of
notions-and-accusations-of-sorcery as inducing vices-and-impediments¹⁰⁵
in a non-positivistic social-setup is much more than just about doing
away with the ‘direct conceptivity/epistemic-reflexivity’ 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—metaphoricity⁵⁶—as-rede-
mentating/restructuring/reparadigming—psychologism-<as-from-
perspective—ontological-normalcy/postconvergence> as to human
ontological-performance-<including-virtue-as-ontology> in adopting a
positivistic existentialising—framing/imprinting-<as-to-prospective—
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ are
even much more momentous in myriad of positivistic ways and along the
same lines it is herein contended that more than just doing away with the
‘direct conceptivity/epistemic-reflexivity’ of incidental manifestations of
our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ the
‘overall sublimation-induced human-and-social-
expectations/anticipations—metaphoricity⁵⁶—as-rede-
mentating/restructuring/reparadigming—psychologism-<as-from-

*perspective—ontological-normalcy/postconvergence> as to human
 ontological-performance-<including-virtue-as-ontology> in adopting
 prospective deprocrypticism—or—preempting—disjointedness-as-of
 reference-of-thought⁸³¹⁷ existentialising—framing/imprinting-<as-to-
 prospective—historiality/ontological-eventfulness/ontological-aesthetic-
 tracing⁴⁵>’ are even much more profoundly significant as to potentially
 reflecting ‘human-decisionality-<as-to-play-of-valid/invalid-
 decisionality-imbued-sublimation/desublimation> omni-potential
 commensurability with inherent immanent-existence’s sublimation-
 structure’/omnipotentiality, and in all these instances such an expanded
 implication for prospective human ontological-performance-<including-
 virtue-as-ontology> arise as to the epistemic-projection perspective of
 relative profound-supererogation⁹⁶ is ‘not of
 desublimating~referenced/registered/decisioned self-presence/self-
 constitutedness¹³, but rather ‘of
 sublimating~referencing/registering/decisioning self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing>’ involving renewed self-awareness as to prospective
 construction-of-the-Self)*

ontological- *ontological-primemovers-totalitative-framework / totalitative-accruing—*
 primemovers- *relative-cause-and-effect-predicative-effectivity—sublimation-(as-to-*
 totalitative- *underlying-ontological-commitment⁶⁵) / operatives-of-ontologically-*
 framework⁷² *hegemonising-narrative⁷⁰: implicating- ‘the-specific-human-subpotency-*

*panintelligibility*⁷³-*reflexivity-in-ecstatic-existence*’-as-of-its-knowledge-
*reifying-and-empowering-conflatedness*¹²-*construal-of*-
existence/intrinsic-reality-and-so-reflected-as-of-existential-
*contextualising-contiguity*³⁸-(as the-*panintelligibility*⁷³-*insight-about-*
ecstatic-existence-epistemically-deflates-‘existence-in-existence-
*constitutedness*¹³-*construal’*)-(this speaks to the fact that any implied
*meaningfulness-and-teleology*⁹⁹⁵⁵ (as knowledge-reification⁸⁶) ‘epistemic-
veracity as well as its induced human empowerment for transcendence-
and-sublimity/sublimation/supererogatory-de-mentativity/emancipation’
can only arise de-mentatively/structurally/paradigmatically as of its
*inherent supposedly coherent ontological-commitment*⁶⁵ as so-reflected in
ontological-primemovers-totalitative-framework—so-construed-as-from-
ontological-normalcy/postconvergence-epistemic-perspective /
notional~projective-perspective-of-conceptualisation/totalitative-
accruing~relative-cause-and-effect-predicative-effectivity~sublimation-
*(as-to-underlying-ontological-commitment*⁶⁵*)* / *operatives-of-*
*ontologically-hegemonising-narrative*⁷⁰;¶ with the result that vague
*articulations of ‘supposed knowledge-reification*⁸⁶*’ out of this framework*
are rather epistemically-impertinent and ineffectual given their
elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
*outside-existential-contextualising-contiguity*³⁸);¶ insightfully, the
inherent human epistemic relation to ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications-<as-to-
existence-potency~sublimating~nascence,-disclosed-from-prospective-

epistemic-digression-as-of-~~<amplifying/formative-~~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory-epistemic-conflatedness¹²—as-to-the-ontological-
normalcy/postconvergence-projective-perspective,-to-which-latter-
human-subpotency-projectively-conflates-to-in-order-to-overcome-our-
prospective-epistemic-abnormalcy/preconvergence³⁰>, implies that
human conception of causality inherently ‘is-not-of/notontological’ but
rather ‘is-as-of/is-epistemic’ about ecstatic-existence-as-transcendental-
signifier, and this explains the conception of causality herein as
ontological-primemovers-totalitative-framework as conflating towards
the inherent ontological-normalcy/postconvergence of ecstatic-existence-
as-transcendental-signifier as from human-subpotency epistemic-
abnormalcy/preconvergence³⁰ to epistemic-normalcy as human-
subpotency strives to converge-as-construing to ecstatic-existence-as-
transcendental-signifier as of the projective—totalitative-implications of
ontological-primemovers-totalitative-framework construed as causality;¶
wherein for instance the appraisal of ‘health epiphenomenon of
existence’ as of historicity/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵ ranging from perceptivity-as-of-bad-omen,
perceptivity-as-of-a-specificplace-or-specific-evil-people-or-specific-evil-
period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-
failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-
an-ancestor, perceptivity-as-of-full-disease-and-scientific-theory-
construct-as-theexclusive-cause-and-effect-conceptualisation, and
perceptivity-as-of-factoring-in-socioeconomic,-hermeneutically-

education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery reflects the 'epistemic-veracity of human conflatedness¹²/projective-conflating apriorising' towards construing the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier speaking of 'ontological-primemover-totalitative-framework as causality as of construction', whereas a presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-thought⁸³ 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/preconvergence³⁰ in relative-ontological-incompleteness⁸⁸' requiring not such a constitutedness¹³ apriorising/axiomatising/referencing but rather a conflatedness¹²/projective-conflating apriorising/axiomatising/referencing in relative-ontological-completeness⁸⁷ 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ in existential-contextualising-contiguity³⁸ as of human limited-mentation-capacity-deepening⁵²');¶ and

this explains why a registry-worldview/dimension is a
 <~~amplifying~~/formative> wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable—void⁵⁹ '-
 with-regards-to-prospective-apriorising-implications>) with the state of
 relative-ontological-incompleteness⁸⁸ just as well aspiring for progress
 just as the state of relative-ontological-completeness⁸⁷ but the former
 failing to grasp that progress de-
 mentatively/structurally/paradigmatically arises rather by a change of
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ for aposteriorising/logicising/deriving/intelligising/measuring of
 meaningfulness-and-teleology⁹⁹⁵⁵ in existence, such that even such
 budding-positivists like Newton or Descartes while making breakthroughs
 as of positivism/rational-empiricism are still caught up in 'reasoning as
 of the old' non-positivism/medievalism
 apriorising/axiomatising/referencing respectively with Newton's interests
 in alchemy and in the case of Descartes lingering religious
 sacrality/inviolability influence/grip on his thoughts;¶ causality as herein
 construed as ontological-primemovers-totalitative-framework can thus be
 understood as the 'de-mentative/structural/paradigmatic implications of
 relative-ontological-completeness⁸⁷ in
 superseding/overcoming/transcending human-subpotency—
 aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of relative-ontological-

incompleteness⁸⁸ 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 conflatedness¹²/projective-conflating apriorising/axiomatising/referencing about the already given existence' and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-'hermeneutically/reprojectively-educing'-human-subpotency-epistemic-perspective-of-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, speaking to the fact that existence is rather about ecstatic reflexivity as all phenomena/manifestations in existence (so-construed as phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>) are as of their specifically/notionally enabled reifying and empowering;¶ finally it is just as important to grasp also here that the 'articulation as human-causative-construction' of the notions of 'temporal individuations or temporal-dispositions' and 'intemporal individuation or intemporal disposition' are rather conceived epistemically as of their de-mentative/structural/paradigmatic implications from the perspective of the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier and thus are construed as of their 'de-mentative/structural/paradigmatic implications of relative-ontological-

completeness⁸⁷ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸, reflecting a human-causative-construction conception in conflateness¹²/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic/notional~projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness¹³ as of presencing—absolutising-identitive-constitutedness¹³⁷⁹ apriorising/axiomatising/referencing (wherein for instance with regards to prospective human-causative-construction, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>, prospective aetiologisation/ontological-escalation say with respect to a temporal-disposition for accusing others of sorcery in a social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in conjugation and protraction of other temporal dispositions, speaks to the de-mentative/structural/paradigmatic implications of ‘non-positivism notional~procrypticism⁸⁰/notional~disjointedness-as-of-reference-of-thought⁸³, induced vices-and-impediments¹⁰⁵ as destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-

decisionality}~of-ontological-performance⁷¹-<including-virtue-as-ontology> requiring prospective intemporal-disposition projection as of the 'specific notional~notional~deprocrypticism¹⁷ or <amplifying/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ of positivism/rational-empiricism' ontological-performance⁷¹-<including-virtue-as-ontology> as prospective constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>, and this fundamental conception of aetiologisation/ontological-escalation applies in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with respect to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, including prospectively say as of our present positivism—procrypticism⁸⁰ requiring the de-mentative/structural/paradigmatic implications of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³17 aetiologisation/ontological-escalation)

panintelligibility⁷³ panintelligibility (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic-inlining construed as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-<imbued-and-'hermeneutically/reprojectively-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>) underscores 'the more fundamental

~~<amplitudinal/formative-epistemicity>~~totalising theoretical-conceptual-
 operant difference-scientific-construal of underlying existence
 phenomenality/manifestation as of conceptivity/epistemic-reflexivity
 involving phenomenal/manifest-subpotencies-<in-transitive-
 conflatedness¹²-reflexivity,-in-the-full-potency-of-
 existence's~sublimating-nascence> as to their perspective epistemic-
 totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-
 projective-arbitrariness/waywardness> to existence—as-the-absolute-a-
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied- 'prospective-aporeticism-
 overcoming/unovercoming'> so-underlying their dynamic-
 intelligibilities/teleologies in existence reflected as to re-motif-and-re-
 apriorising/re-axiomatising/re-referencing automatism' (and specifically
 with regards to human-subpotency panintelligibility—effusing/ecstatic-
 inlining reflects 'the epistemic-totalising³²~resubjecting of motif-as-to-
 aestheticisation-<imbued-projective-arbitrariness/waywardness> to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in rede-mentating/restructuring/reparadigmig
 intelligibility-(as-to-human-projective/reprojective—aestheticising-re-
 motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting-process,-in-
 <amplitudinal/formative-epistemicity>totalising~conceptualisation}') as
 so-underscored by 'effectively underlying human beholdening—inching,-
 apprehending,-and-taming—drive or aestheticising—

*surrealising⁹⁷/supererogating–drive–(for existentialising—
 framing/imprinting–<as-to-prospective–historiality/ontological–
 eventfulness/ontological-aesthetic-tracing⁴⁵>)’ and so as to the inherent
 absolutising referencing/registering/decisioning ontological-deficiency
 necessarily arising from human limited-mentation-capacity’ requiring
 ‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’, as to
 human limited-mentation-capacity-deepening⁵²) that underlies the notion
 of human de-mentation–(~~supererogatory~~–ontological–de-mentation-or–
 dialectical–de-mentation—stranding-or-attributive-dialectics)¹⁴ as
 factoring in the implications of human limited-mentation-capacity as to
 epistemic-abnormalcy/preconvergence³⁰ and ontological–
 normalcy/postconvergence epistemic-projection perspectives reflected
 respectively as of preconverging-or-dementing¹⁹–apriorising–
 psychologism and postconverging-or-dialectical-thinking²⁰–apriorising–
 psychologism);¶ panintelligibility is so-underlied as to teleology⁹⁹
 implied ‘phenomenal/manifest conceptivity/epistemic-reflexivity 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-conflatedness¹²–reflexivity, -in-the-full-potency-of–
 existence’s~sublimating–nascence> as the whole in ontological–
 contiguity⁶⁶ or integrality’, and with panintelligibility conception as
 herein articulated speaking to the more profound-and-dynamic existential
 construal of difference hermeneutically/reprojectively-educing*

*sublimation-over-desublimation so-construed beyond the successive
 Heideggerian ontological-difference conception knowledge-reification⁸⁶–
 gesturing (of shallow epistemicity insight) and the Derridean différence
 conception knowledge-reification⁸⁶–gesturing (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-reification⁸⁶–gesturing
 (panintelligibility as articulated herein rather projects of scientific
 exactifying/precisioning-of-sublimation-<as-to-entailing-theoretical,-
 conceptual-and-operant-implications>, as so-underlied by ‘existential
 phenomenalties/manifestations projected perspective
 <amplituding/formative>disposedness-(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 in existence as ontological’ (and so-
 reflected by their projected perspective*

~~<amplituding/formative>~~disposedness-(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-contiguity⁶⁶/integrality of their variously implied
intelligibilities/teleologies construed as from 'existence projected
perspective singularisation⁹²/epistemic-immanence/veridical-epistemic-
determinism backdrop' rather so-reflected by 'superseding
nonreductionist ontologically-contiguous-epistemicity of the underlying
overall panintelligibility—effusing/ecstatic-inlining of existence',
implying that the atom is not construable-as-existentially-incongruous
with the cell which is not construable-as-existentially-incongruous with
the social or for that matter all phenomenal/manifest~subpotencies-<in-
transitive-conflatedness¹²-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-
conflatedness¹²-reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence> are rather of reductionist
~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-
existence³⁴ 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 singularisation⁹²/epistemic-immanence/veridical–epistemic-determinism backdrop for sublimation-over-desublimation’ to which ‘<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence³⁴ conceptivity/epistemic-reflexivity adopts a projective-insights as of difference–conflatedness¹² 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-existence³⁴ conceptivity/epistemic-reflexivity’ 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-constitutedness¹³⁷⁹ epistemicity reductionism as so-construing the full-potency of existence’ (and further failing to epistemically account for relative-ontological-incompleteness⁸⁸ of reductionist <~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence³⁴ conceptivity/epistemic-reflexivity’ as to prospective supererogation⁹⁶ for relative-ontological-

completeness⁸⁷ inherent conceptivity/epistemic-reflexivity imbue-ment of existence) rather than ‘<amplitudinal/formative-epistemicity>totalising projective-insights as of difference-conflatedness¹² epistemicity nonreductionism of phenomenal/manifest-subpotencies-<in-transitive-conflatedness¹²-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 ‘<amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴ conceptivity/epistemic-reflexivity’ and cannot constitutively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in conflatedness¹² of the various phenomenal/manifest-subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> so-contrued as from human ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷- (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>)’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ the projective-insights about ‘superseding nonreductionist ontologically-contiguous-epistemicity of the underlying overall panintelligibility—effusing/ecstatic-inlining of existence’, and in

*fact existential supererogation*⁹⁶ as to '~~<amplituding/formative–~~
*epistemicity>totalising~thrownness-in-existence*³⁴ *conceptivity/epistemic–*
reflexivity' is always about driving towards 'nonreductionist epistemic–
reflexive conflating-construal of existential phenomenality/manifestation
as to ontological-normalcy/postconvergence perspective' reflecting
existence—as-the-absolute-a-priori-of–
conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting–
*of-prospective-supererogation*⁹⁶ -*<as-to-perspective-ontological–*
normalcy/postconvergence-implied- 'prospective-aporeticism–
overcoming/unovercoming'> and so over-and-beyond grotesquely
punctual confusion/misconstrual as of 'reductionist
conceptivity/epistemic-reflexivity constituting-construal of existential
phenomenality/manifestation as to human epistemic–
*abnormalcy/preconvergence*³⁰ *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*⁹⁶ ' implicit the reality of the
'~~<amplituding/formative–~~
epistemicity>totalising/circumscribing/delineating necessitation frame–
*of-ontological-contiguity*⁶⁶ *of the social and socio-psychological*
epistemic-conception phenomenal/manifest~subpotencies-<in-transitive–
*conflatedness*¹² -*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-contiguity⁶⁶, and so as of
 vague disparateness-of-conceptualisation-<unforegrounding-
 disentailment,-failing-to-reflect- 'immanent-ontological-contiguity⁶⁶'>);¶
 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-<intransitive-conflatedness¹²—
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>
 '<~~amplituding~~/formative-epistemicity>totalising~thrownness-in-
 existence³⁴ conceptivity/epistemic-reflexivity' as to epistemic-
 abnormalcy/preconvergence³⁰ epistemicity perspective is what underlies
 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
 reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness~diff
 erential as of relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-
 self-becoming/self-conflatedness¹²/formative-supererogating-<in-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing> } epistemicity underlying ontological-
 performance⁷¹-<including-virtue-as-ontology>' speaking to the inherent
 imbuelement of existence as of its 'transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity and immanence*

differential conceptivity/epistemic-reflexivity integral-difference’ (so-
construed as the ever requisite need for any ‘<amplitudinal/formative–
*epistemicity>totalising~thrownness-in-existence*³⁴ *conceptivity/epistemic-*
reflexivity’ *epistemic-conflatedness*¹² *implied projective/reprojective—*
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing induced ‘projective-insights for predicativeinsight’ so-
reflecting *dimensionality-of-sublimating*²⁴—
<amplitudinal/formative>supererogatory—de-mentativeness/epistemic-
*growth-or-conflatedness*¹²/*transvaluative-*
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) *so-underlying transversality-of-affirmative-and-*
*unaffirmative,-disambiguated-apriorising/axiomatising/referencing*¹⁰¹
(specifically as to human living-development-as-to-personality-
development, *institutional-development-as-to-social-function-*
development and Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of–
*meaningfulness-and-teleology*⁹⁹⁵⁵ *with the latter reflected in the*
succession of registry-worldviews/dimensions transversality-of-
affirmative-and-unaffirmative,-disambiguated-
*apriorising/axiomatising/referencing*¹⁰¹ *relative-ontological-*
*incompleteness*⁸⁸/*relative-ontological-completeness*⁸⁷-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
*conflatedness*¹²/*formative–supererogating-<in-projective/reprojective—*
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing>) *epistemicity as to ontological-performance*⁷¹-*<including-*

virtue-as-ontology>)

perversion-and- *perversion-and-derived-perversion-of-reference-of-thought⁸³-<as-*
 derived- *effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-*
 perversion⁷⁴-of- *shallow-supererogation⁹⁶>- (construed-as-of-human-limited-mentation-*
 reference-of- *capacity-induced- 'temporal-to-intemporal-notional-binarity'-of-*
 thought⁸³-<as- *categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-reconceptualised-*
 effectively- *rather-as-of-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-*
 apriorising-in- *thought⁸³ in preconverging/dementing¹⁹-apriosing-psychologism)*
 nonconviction/mad
 eupness/bottomlini
 ng-as-to-shallow-
 supererogation⁹⁶>

positive- *positive-opportunism speaks to the fact that unlike is the case with*
 opportunism⁷⁵ *intemporal/firstnatureness solipsistic constructs, 'underpinning-*
suprasocial-construct and as reflected as to human temporal-to-
intemporal-dispositions underlying <amplituding/formative>wooden-
language- (imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-
teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorable-void⁵⁹'-with-regards-to-
prospective-apriorising-implications>} *as deterministic validation of*
ontological-veracity is never a critically relevant element for prospective
intemporal/firstnatureness knowledge-reification⁸⁶ generation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶' given that the underpinning-suprasocial-construct of

*meaningfulness-and-teleology*⁹⁹⁵⁵ as reflected in any social-setup
 institutionally is rather 'a secondnatured/habituated institutionalisation
 construct as from deferential-formalisation-transference as to
 presencing—absolutising-identitive-constitutedness¹³ social-
 vestedness/normativity-<discretely-implied-functionalism>' rather
 arising from the 'untenable existentially constraining knowledge-reifying-
 and-empowering epistemic-reflexivity sublimating-over-desublimating
 implications of existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplitudinal/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-supererogatory-epistemic-conflatedness¹² induced metaphoricity⁵⁶ as
 of dimensionality-of-sublimating²⁴—
 <amplitudinal/formative>supererogatory-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-
 as-of-existential-reality reasoning-through/messianic-reasoning in
 solipsistic transversality', and thus reflecting the ontological-veracity that
 any such underpinning-suprasocial-construct is not the inherently
 relevant basis for prospective knowledge-reification⁸⁶ 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-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory-~~epistemic-conflatedness¹², so-induced metaphoricity⁵⁶
 as of supposedly coherent human ontological-commitment⁶⁵ and so
 validated as of ontological-primemovers-totalitative-framework⁷² with
 respect to 'adhering to existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-~~supererogatory-~~epistemic-conflatedness¹²
 implications' in order for prospective deferential-formalisation-
 transference suprasocial meaningfulness-and-teleology⁹⁹⁵⁵ to arise;¶ as
 the fact is underpinning-suprasocial-constructs are rather
 afterthought/reasoning-from-results as for instance it is not the inherent
 budding-positivists meaningfulness-and-teleology⁹⁹⁵⁵ as of mere
 abstraction that induced a social transformation into positivist thinking
 but rather the 'accruing constraining effect on existence' of such
 budding-positivism instigated positivist and liberal meaningfulness-and-
 teleology⁹⁹⁵⁵ 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-incompleteness⁸⁸
 framework of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment as of apriorising-teleological-thresholding-as-teleological-

*framework/narrative-framework of contextualising/instantiative-
 devolving-meaningfulness' in <amplituding/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵-as-of- 'nondescript/ignorablevoid'-with-regards-to-
 prospective-apriorising-implications>}* with poor nonextricatory-
 existential-preempting-of-existential-unthought without such manifest
 positive-opportunism and the possibility for transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity can only arise as of
 untenable prospective existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²
 constraining relative-ontological-completeness⁸⁷ framework
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ as opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ in its
 crossgenerational transformative effect even as its initial instigation
 doesn't elicit immediate positive-opportunism as of its dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming- 'notionally-collateralising-
 beholdening-protohumanity'-to- 'attain-sublimating-humanity'-as-to-
 existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplituding/formative-

*epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human
temporality⁹⁸/shortness <~~amplituding~~/formative>wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-
implications>)) explaining the inevitable/inherent conflictedness to such
budding transformative stances as articulated by the Socrates,
Copernicuses, Galileos, Descartes, Diderots, and relevant ‘prophesiers of
antiquity as philosophers’, with the <~~amplituding~~/formative—
epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-ontological-contiguity⁶⁶⁴⁴ that any given suprasocial
framework is inherently of ‘epistemically underdeterminative
contemplation for ontologically and intellectually assessing its
prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity’ as the suprasocial
mathetic/motiffed/thrownd state of recurrent-utter-uninstitutionalisation
is of epistemically underdeterminative contemplation as of its
<~~amplituding~~/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸) for intellectually gauging about
prospective base-institutionalisation, and likewise base-
institutionalisation—ununiversalisation with regards to prospective*

universalisation, universalisation–non-positivism/medievalism with
 regards to prospective rational-empiricism/positivism, and prospectively
 our positivism–procrypticism⁸⁰ with regards to
 notional–deprocrypticism¹⁷ as in all such cases the suprasocial and
 <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) inclination is in an
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as of its
 ‘shiftiness-of-the-Self⁹¹’, whether as of
 trepidatious/warped/preclusive/occlusive identitive-constitutedness¹³-as-
 ‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-
 epistemic-determinism⁴⁸, and this is exactly what renders all such
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
 rather as of ‘intemporal ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for
 originary/as of-event reasoning-through/messianic-reasoning’ involving
 the ‘displacement/decentering-of-the-human-subject induced as of de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)¹⁴’ as to the fact that it is
 more critically ‘a matter of psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring’ by ‘projecting of the

*transcending of the prior reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation of reference-of-
thought⁸³ as of ‘the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ (ecstatic-existence prospective digression
induced epistemic-ricochetting/transepistemicity) dimensionality-of-
sublimating²⁴—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation as to difference-conflatedness¹²-as-to-totalitative-
reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹’,
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-performance⁷¹-<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-incompleteness⁸⁸ of
reference-of-thought⁸³/psyche that has to be ‘addressed
psychoanalytically before engaging in prospective knowledge-
reification⁸⁶’,*

postlogic- *postlogic-backtracking-<iterative-looping- 'set-of-dereifying-hollow-*
 backtracking- *narratives-and-acts'>-with- 'successive-shifting-of-the-narratives-and-*
 <iterative-looping- *acts-foci'-construed-as- 'deception-of-successively-shifting-or-*
 'set-of-dereifying- *noncohering-narratives-and-acts' - (construed-as-of-slanted-*
 hollow-narratives- *'unsoundness-or-ontological-bad-faith/inauthenticity'⁶³-of-reference-of-*
 and-acts'⁷⁶ *thought⁸³'-for-the-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-*
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>;¶ and-so-to-avoid-wrongly-validating-the-reference-
of-thought⁸³/registry-elements-(implied—logical-dueness-or-scape,
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and teleology⁹⁹)-as-veridical-and-then-wrongly-implying-
engaging-within-logical-processing-or-logical-implication—
supposedly-apriorising-inconviction-as-to-profound-supererogation⁹⁶)
 postlogism⁷⁷-as-of- *postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-*
 compulsing- *as-to-threshold-of-shallow-supererogation¹⁰⁹⁶-(perverted-outcome-*
 nonconviction/mad *sought-precedes-existentially-veridical-logical-dueness)*
 eupness/bottomlini
 ng-as-to-threshold-
 of-shallow-
 supererogation¹⁰⁹⁶
 postlogism⁷⁷/psych *postlogism/psychopathy-as-of-preconverging-or-dementing¹⁹—*
 opathy-as-of- *apriorising-psychologism-(as-of-lower-threshold-in-failing-dispensing-*
 preconverging-or- *with-immediacy-for-relative-ontological-completeness⁸⁷-by-*
 dementing¹⁹— *reification⁸⁶/contemplative-distension²⁶,-with- 'slanting-qualia-schema'-*

apriorising- *manifested-overtly-at-childhood-psychopathy-destructuring-threshold-*
psychologism *but-susceptible-to-be-wrongly-construed-as-‘postconverging/dialectical-*
thinking²⁰—qualia-schema’-at-covert-adulthood-psychopathy-
destructuring-threshold-and-as-the-latter-induces-conjugated-
postlogism-destructuring-threshold)

prelogism⁷⁸-as-of- *prelogism-as-of-conviction,-as-to-profound-supererogation⁹⁶-*
conviction,-as-to- *(existentially-veridical-logical-dueness-(so-implied-as-to-existentially-*
profound- *veridical-apriorising/axiomatising/referencing-implied-logical-dueness-*
supererogation⁹⁶ *as-of-postconverging-or-dialectical-thinking—apriorising-psychologism)-*
precedes-logical-outcome-arrived-at-(as-to-existentially-nonveridical-
apriorising/axiomatising/referencing-implied-logical-dueness-as-of-
preconverging-or-dementing¹⁹—apriorising-psychologism))

presencing or *presencing / metaphysics-of-presence / ordinary-nontranscendental-*
presencing— *reasoning / presencing—absolutising-identitive-constitutedness¹³ /*
absolutising- *presencing-epistemically-enframed-encumbering-of-ontology-elucidation*
identitive- */ pseudoconflation perspective/framing/reference/horizon of*
constitutedness¹³⁷⁹ *meaningfulness-and-teleology⁹⁹⁵⁵ as to identitive-constitutedness¹³-as-*
‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-
epistemic-determinism⁴⁸;¶ with presencing—absolutising-identitive-
constitutedness¹³ fundamentally arising as to the inadequacy of human-
subpotency to fully grasp existence/ontological-veracity in reflection of
human *<amplitudinal/formative—epistemicity>totalising~thrownness-in-*
existence³⁴ *as to the implications of human limited-mentation-capacity*
(inducing *presencing—absolutising-identitive-constitutedness¹³*

~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ so-reflecting
 specifically in the successive registry-worldviews/dimensions relative-
 ontological-incompleteness⁸⁸—apriorising/axiomatising/referencing—
 psychologisms) such that without this issue of human limited-mentation-
 capacity then the human epistemic-projection of meaningfulness-and-
 teleology⁹⁹⁵⁵ will fully grasp existence/ontological-veracity as so implied
 as from the prospective deprocrypticism—or—preempting—disjointedness-
 as-of-reference-of-thought⁸³¹⁷ perspective of ontological-
 normalcy/postconvergence (metaphoricitically reflected by the
 prospective deprocrypticism¹⁷—apriorising/axiomatising/referencing—
 psychologism enculturated/constructed social-pragmatics-framing-of—
 predicative-effectivity—sublimation-(as-to-underlying-ontological-
 commitment⁶⁵)), and effective human ontological-performance⁷¹-
 <including-virtue-as-ontology> as to human limited-mentation-capacity
 can thus be construed-and-assessed as from the so-defining
 notional~deprocrypticism¹⁷ perspective in reflecting the successive
 defining aporeticisms of the varying
 apriorising/axiomatising/referencing—ontologically-deficient human
 epistemic-projection of meaningfulness-and-teleology⁹⁹⁵⁵ (underlined by
 the successive registry-worldviews/dimensions given presencing—
 absolutising-identitive-constitutedness¹³ in want of dimensionality-of-
 sublimating²⁴—~~<amplituding/formative>~~supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—

equalisation) as of the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷;¶ with presencing—absolutising-identitive-constitutedness¹³ social-vestedness/normativity-<discretely-implied-functionalism> of human meaningfulness-and-teleology⁹⁹⁵⁵ of the successive registry-worldviews/dimensions as poorly amenable to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² (so-arising as to ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> of ontological-performance⁷¹-<including-virtue-as-ontology> as undermining prospective ontological-veracity’ so-reflected with regards to human-subpotency prospectively implied epistemic-abnormalcy/preconvergence³⁰ construed as of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation epistemic projection, in contrast to the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>’);¶ with the implication that more than just a question of dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, ‘presencing—absolutising-identitive-constitutedness¹³ as of social-vestedness/normativity-

~~<discretely-implied-functionalism>~~' (taking account of the
~~<amplituding/formative-~~
 epistemicity>totalising/circumscribing/delineating nature of human
 meaningfulness-and-teleology⁹⁹⁵⁵) refers to the overall construct of
 human meaningfulness-and-teleology⁹⁹⁵⁵ (as manifested variously by all
 individuals within any given registry-worldview/dimension) assuming a
~~<amplituding/formative-~~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ with respect to
 prospective ontological-veracity sublimation possibilities, as to the fact
 that the priorly induced 'human living-development-as-to-personality-
 development, institutional-development-as-to-social-function-
 development and Being-development/ontological-framework-expansion-
 as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵, de-
 mentatively/structurally/paradigmatically defines (given the already
 inculcated 'presencing—absolutising-identitive-constitutedness¹³ as of
 social-vestedness/normativity-<discretely-implied-functionalism>') the
 possibility for re-engaging with ontological-veracity for prospective
 sublimation of human meaningfulness-and-teleology⁹⁹⁵⁵, and so-reflected
 by the fact that any given registry-worldview/dimension operates on the
 basis of a presencing—absolutising-identitive-constitutedness¹³ 'supposed
 human-subpotency abstract self-determinative ontological-
 performance⁷¹-<including-virtue-as-ontology> capacity as to the full-
 potency of existence' whereas in reality 'human instigated
 meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-

virtue-as-ontology> capacity' (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically 'a <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating signposting exercise' operating on the overall basis of the given registry-worldview's/dimension's 'social-construct <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² imbued secondnaturing' when it comes to social-stake-contention-or-confliction;¶ and as from the overall human aestheticisation-and-aestheticisation-towards-ontology existentialising-frame of ontological-performance⁷¹-<including-virtue-as-ontology>, 'presencing—absolutising-identitive-constitutedness¹³ as of socialvestedness/normativity-<discretely-implied-functionalism>' thus speaks of human-subpotency beholdening-becoming—distortiveoriginariness/distortive-origination—as-to-historicity-tracing~inhibitedmental-aestheticising (as manifested with the presencing—absolutising-identitive-constitutedness¹³ 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-tracing⁴⁵~disinhibited-mental-aestheticising as of the scalarity/immanency of existence's ontological-normalcy/postconvergence as 'bechancing-backdrop of nonpresencing⁶⁰-

<perspective—ontological-normalcy/postconvergence>’, and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive de-mentative/structural/paradigmatic presencing—absolutising-identitive-constitutedness¹³ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> conceptualisation implications’ (as to ‘presencing—absolutising-identitive-constitutedness¹³ preconverging/dementing¹⁹—apriorising-psychologism epistemic-projection perspective’ which fails to factor in that human limited-mentation-capacity implies that the <amplifying/formative—epistemicity>totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> sublimating meaningfulness-and-teleology⁹⁹⁵⁵ (herein rather construed as of appropriate nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> epistemic-conflatedness¹² as of projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness⁸⁷ (as to ‘nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> postconverging/dialectical-thinking²⁰—apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed

~~<amplituding/formative-epistemicity>~~totalising construal by epistemic-
conflatedness¹² as of projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing), and so for instance
with the notion of say teleology⁹⁹ (construed herein as from
nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>)
as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as
ontological’ (so-reflecting ~~<amplituding/formative>~~disposedness-(as-to-
orientation/value-construct/valuation—and-derived-parameterising) and
~~<amplituding/formative>~~entailment-(as-to-totalising-
contiguous/coherent-factuality-of-variability))’ and ‘is not beholdening
to any presencing—absolutising-identitive-constitutedness¹³
~~<amplituding/formative-epistemicity>~~totalising construal given
epistemic-abnormalcy/preconvergence³⁰ implied epistemic-projection
perspective’ with the ontological-veracity of teleology⁹⁹ projectively
arising as herein construed as of ontological-normalcy/postconvergence
implications of ~~<amplituding/formative-epistemicity>~~totalising
construal, and this underlying projective ontological-
normalcy/postconvergence epistemic-conception is reflected with all the
terms/terminologies articulated herein like solipsism, organicalism,
akrasiatic-drag, temporality⁹⁸, intemporality⁵¹, 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-
teleology⁹⁹⁵⁵ underlied totalisingly-entailing by the overall ontological-

*contiguity*⁶⁶—*of-the-human-institutionalisation-process*⁶⁷ and thereof
corresponding protracted living-development-as-to-personality-
development and institutional-development-as-to-social-function-
development implications), with this projective ontological-
normalcy/postconvergence epistemic-conception conceptual approach
herein including the very notion of ‘presencing—absolutising-identitive-
*constitutedness*¹³ *rather construed herein as from nonpresencing*⁶⁰-
<perspective-ontological-normalcy/postconvergence>’ to imply the
ontological-veracity of presencing—absolutising-identitive-
*constitutedness*¹³ *‘is not present to itself’ but rather to its prospective*
*relative-ontological-completeness*⁸⁷ *perspective and so in ‘contrast to the*
epistemic-conception of such a notion like presentism’ (lacking such
<amplifying/formative-epistemicity>totalising conception backdrop as
of Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-
*teleology*⁹⁹⁵⁵ *underlied totalisingly-entailing by the overall ontological-*
*contiguity*⁶⁶—*of-the-human-institutionalisation-process*⁶⁷ *implied*
*epistemic-conflatedness*¹² *as of projective/reprojective—aestheticising-re-*
motif-and-re-apriorising/re-axiomatising/re-referencing) and thus ends
up ‘wrongly construing of the present circularly as of the epistemic-
projection perspective of the very same present as its epistemic-
conception is then wrongly constitutively absolutised in its present
*epistemic-abnormalcy/preconvergence*³⁰ *’ thus failing to reflect the overall*
*existential becoming/conflatedness*¹²/*formative-supererogating (and so*
‘epistemic-reflexively as of human limited-mentation-capacity-

deepening⁵² - (<~~amplitudinal~~/formative-epistemicity>totalisingly~as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶’) that de-mentatively/structurally/paradigmatically
 veridically reflects the successive registry-worldviews/dimensions given
 presencing—absolutising-identitive-constitutedness¹³ (with this ‘overall
 existential becoming/conflatedness¹²/formative-supererogating backdrop
 for conceptualising presencing—absolutising-identitive-constitutedness¹³,
 rather construed as of Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ underlied totalisingly-entailing by the
 overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ implied epistemic-conflatedness¹² as of
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing and ‘so-undergirded by human
 dimensionality-of-sublimating²⁴—
 <~~amplitudinal~~/formative>~~supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation as of the operative human mental-devising-representation
 de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-
 de-mentation—stranding-or-attributive-dialectics)¹⁴
 postconverging/dialectical-thinking²⁰—apriorising-psychologism—by—
 preconverging/dementing¹⁹—apriorising-psychologism as to human
 meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-
 virtue-as-ontology> deepening’)

procrypticism—or— *procrypticism—or-disjointedness-as-of-reference-of-thought*⁸³ is rather as
 disjointedness-as- of the specific positivism/rational-empiricism prospective
 of-reference-of- uninstitutionalised-threshold¹⁰² failing of deprocrypticism—or—
 thought⁸³⁸⁰ *preempting—disjointedness-as-of-reference-of-thought*⁸³¹⁷, and across the
 successive registry-worldviews/dimensions in reflection of all the
 uninstitutionalised-threshold¹⁰² (as successive 'failing of
 notional~deprocrypticism—or~notional~preempting—disjointedness-as-
 of-reference-of-thought⁸³¹⁷') so-construed as notional~procrypticism—or—
 notional~disjointedness-as-of-reference-of-thought⁸³- (speaks to
 'disjointedness-as-of-reference-of-thought⁸³'-as-misappropriated—
 meaningfulness-and-teleology⁹⁹⁵⁵-in-arrogation,-out-of-existential-
 contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-
 devolving⁸⁴-as-of-instantiative-context,-so-construed-as-of- 'threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-
 psychologism', so-reflected by its ontologically-perspectival-degraded-
 as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-
 teleology⁹⁹-differentiation-as-of-subtransversality—
 apriorising/axiomatising/referencing')
 prospective- *prospective-apriorising/axiomatising/referencing—dialogical-*
 apriorising/axioma *equivalence-<as-superseding-logical-basis>-<as-from-prospectively-*
 tising/referencing— *construedreoriginariness/reorigination>;¶ as-dialogical-equivalence-*
 dialogical- *arising-only-after-secondnaturing/education-to-prospective-*

equivalence-<as- *transcendence-and-sublimity/sublimation/supererogatory-de-mentativity*
 superseding-
 logical-basis>⁸¹

prior- *prior-apriorising/axiomatising/referencing-dialogical-equivalence-<as-*
 apriorising/axioma *superseded-logical-basis>-<as-from-prospective-ontological-*
 tising/referencing- *normalcy/postconvergence-epistemic-construal-of-distorted-*
 dialogical- *originariness/distorted-origination>*
 equivalence-<as-
 superseded-
 logical-basis>⁸²

reference-of- *reference-of-thought- (registry/anchoring-of-meaning/meaningful-*
 thought⁸³ *reference/ontological-reference/contending-reference/registry-worldview*
reflected-as-of-soundness-or-ontological-good-faith/authenticity⁶⁸-of-
reference-of-thought') *construed as projected-or-anticipated-grandest-*
existential-axiomatic-construct 'as underlying psychologically the very
instigation of human apriorising/axiomatising/referencing for the
production of meaningfulness-and-teleology⁹⁹⁵⁵’;¶ the reference-of-
thought speaks to ‘referencing of meaningfulness-and-teleology⁹⁹⁵⁵’ and
reference herein is underlined by both reference-of-thought (so-construed
as *human* *<amplituding/formative-*
epistemicity>totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human meaningfulness-and-
teleology⁹⁹⁵⁵ as to the projected apriorising/axiomatising/referencing-
psychologism) and reference-of-thought-devolving⁸⁴ (so-construed as to

*human becoming existential-instantiations effective delineating of human
 meaningfulness-and-teleology⁹⁹⁵⁵ anchored upon the reference-of-thought
 backdrop of overall conceptualisation as to overall reference of
 meaningfulness-and-teleology⁹⁹⁵⁵ and so for articulating devolving-
 conceptualisations as devolving axiomatic-constructs of meaningfulness-
 and-teleology⁹⁹⁵⁵), with reference herein thus implying 'relative-
 ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing>) as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ as to human limited-mentation-capacity-deepening⁵²
 (and this conception of reference differs from a presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ perspective 'of referencing existence in
 absolute identitive terms' which fail to project the requisite epistemic
 insight as to the sublimating implications of human limited-mentation-
 capacity-deepening⁵² underlined by its dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory—de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation associated with the overall ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ as to its difference-conflatedness¹²-
 as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ and so with regards to 'the very same overall*

*phenomenality/manifestation of existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶, so-reflected as from
originariness/origination-<so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
existence>)*

reference-of- *reference-of-thought⁸³-devolving-teleological-de-*
thought⁸³- *mentating/structuring/paradigming-of-meaningfulness-and-teleology⁹⁹⁵⁵*
devolving⁸⁴

registry- *registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-*
worldview's/dime *<as-Being-or-ontological-or-existential-defect>-<with-regards-*
nsion's- *to registry-worldview's/dimension's-given-de-*
uninstitutionalised- *mentative/structural/paradigmatic-denaturing¹⁵-of-ontologically-*
threshold¹⁰²- *veridical-meaningfulness-and-teleology⁹⁹⁵⁵-as-to-its-given-reference-of-*
defect-<as-Being- *thought⁸³-for social-functioning-and-accordance-defect,-as-defined-*
or-ontological-or- *placeholder-setup/mental-devising-*
existential- *representation/mentation/consciousness-awareness-teleology⁹⁹}*
defect>⁸⁵

reification⁸⁶ *reification is teleologically reflected as of singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism in construing ontologically-
veridical meaningfulness-and-teleology⁹⁹⁵⁵, as reification arises as of the
de-mentative/structural/paradigmatic <amplifying/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-ontological-contiguity⁶⁶⁴⁴ as to ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-*

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
potentiative-aspiration for prospective relative-ontological-
completeness⁸⁷ as from prior relative-ontological-incompleteness⁸⁸ and
so with regards to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to- ‘human<amplitudinal/formative–
epistemicity>totalising~purview-of-construal’, and implies the de-
mentative/structural/paradigmatic <amplitudinal/formative–
epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-ontological-contiguity⁶⁶⁴⁴ of meaningfulness-and-teleology⁹⁹⁵⁵
as of prospective relative-ontological-completeness⁸⁷ construed as
maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
unframed-conceptualisation over prior relative-ontological-
incompleteness⁸⁸ construed as incrementalism⁵⁰-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation, wherein prospective
relative-ontological-completeness⁸⁷ is a reified/elucidated-as-of-more-
profound construal overlooking/superseding the prior relative-
ontological-incompleteness⁸⁸ as a dereified/poorly-elucidated-as-of-
more-shallow construal;¶ in other words, reification is about
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ resetting of the <amplitudinal/formative–
epistemicity>totalising/circumscribing/delineating meaningfulness-and-
teleology⁹⁹⁵⁵ purview to the prospective relative-ontological-
completeness⁸⁷ as of human limited-mentation-capacity-deepening⁵²

relative- *prospective antiakrasiatic–relative-ontological-completeness as to*
 ontological- *prospective nonpresencing⁶⁰ -<perspective–ontological-*
 completeness⁸⁷ *normalcy/postconvergence>*
 relative- *prior akrasiatic–relative-ontological-incompleteness as to prior*
 ontological- *presencing—absolutising-identitive-constitutedness¹³⁷⁹*
 incompleteness⁸⁸ *<amplifying/formative–epistemicity>totalising~self-referencing-*
syncretising/circularity/interiorising/akrasiatic-drag³³
 ‘relative- *‘relative-ontological-incompleteness⁸⁸/relative-ontological-*
 ontological- *completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-*
 incompleteness⁸⁸/r *self-becoming/self-conflatedness¹²/formative–supererogating-<in-*
 elative- *projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-*
 ontological- *axiomatising/re-referencing> } as to human-and-social–*
 completeness⁸⁷- *expectations/anticipations—metaphoricity⁵⁶—as-rede-*
 (sublimating~refer *mentating/restructuring/reparadigming–psychologism’ reflect reference-*
 encing/registering/ *of-thought⁸³-construed-ontological-veridicality-as-so-determined-by-*
 decisioning,—as- *existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-*
 self-becoming/self- *prospective-relative-ontological-completeness⁸⁷-of-reference-of-*
 conflatedness¹²/for *thought⁸³-devolving⁸⁴-as-of-instantiative-context and speaks to the*
 mative– *fundamental*
 supererogating- *supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-*
 <in- *apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru*
 projective/reprojec *ment³ meaningfulness-and-teleology⁹⁹⁵⁵ implications as to human limited-*
 tive— *mentation-capacity-deepening⁵² (so poorly recognised as from*
 aestheticising-re- *presencing—absolutising-identitive-constitutedness¹³⁷⁹ perspective that*

motif-and-re- by 'elaboration-as-mere-
 apriorising/re- extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 axiomatising/re- outside-existential-contextualising-contiguity³⁸ develop an ontologically-
 referencing>) as to flawed overall absolutising epistemic-abnormalcy/preconvergence
 human-and-social- perspective of construal of existence' by so-projecting of 'an underlying
 expectations/antici absolute intelligibility framework' that supposedly supersedes existence—
 pations— as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 metaphoricity⁵⁶— sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-
 as-rede- to-perspective-ontological-normalcy/postconvergence-implied-
 mentating/restruct 'prospective-aporeticism-overcoming/unovercoming'>, with the
 uring/reparadigmin consequence that such an ontologically-deficient knowledge-reification⁸⁶
 g-psychologism'⁸⁹ framework gesturing goes on to analyse sophisticated thought not making
 the same mistake as supposedly ontologically-flawed as of its
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ instigated
 paradoxical criticism of relativity), factoring in that 'existence is not
 beholdening to human-subpotency' as to when the human projects any
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ which needs to be validated as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶, and thus the
 conception of relative-ontological-completeness⁸⁷ speaking rather of the
 validative pertinence imparted by existence and so relatively (with
 regards to registry-worldviews/dimensions reference-of-thought⁸³ as to
 implied living-development-as-to-personality-development, institutional-
 development-as-to-social-function-development and Being-

*development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵) as from recurrent-utter-uninstitutionalisation to prospective
 notional~deprocrypticism¹⁷
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ as of the overall ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ (whereas the presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ perspective by equating/leveling-down
 everything across space and time as of naive absolutising conceptual-
 patterning and isms—conceptualisations as to wrongly imply everything is
 of the same ontological-contiguity⁶⁶ in absolute terms as to its epistemic
 lack of projective-insights as to contrasting relative-ontological-
 incompleteness⁸⁸ and relative-ontological-completeness⁸⁷
 apriorising/axiomatising/referencing—psychologisms, ‘will naively equate
 in absolution as to a relativity-accusation such relative-ontological-
 completeness⁸⁷ projective-insights about the overall ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹ as to imply by the relativity-accusation
 it is along the same lines with Ancient sophists non-universalising
 meaningfulness-and-teleology⁹⁹⁵⁵ or it is basically unintelligible’, and so
 since it wrongly operates on the basis that its presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ perspective is supposedly of absolutely
 profound knowledge-reification⁸⁶—gesturing without factoring the*

implications of human limited-mentation-capacity and human limited-
 mentation-capacity-deepening⁵²);¶ and operantly 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing>) as to human-and-social—expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism' refers to epistemic-veracity for knowledge-
 reification⁸⁶/ontological-veracity rather construed as of human limited-
 mentation-capacity-deepening⁵² induced 'given axiomatic-
 constructs/reference-of-thought⁸³ existential-contextualising-contiguity³⁸
 conflatedness¹² <~~amplifying~~/formative—epistemicity>causality~as-to-
 projective-totalitative—implications,—for-explicating-ontological-
 contiguity⁶⁶⁴⁴ of 'affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-
 postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of
 prospective relative-ontological-completeness⁸⁷'—by—
 'unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-
 to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior
 relative-ontological-incompleteness⁸⁸,
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³', and so over the epistemic-impertinence and flawed approach of

'atomising/taking-to-pieces constitutedness¹³ conception as knowledge-reification⁸⁶/ontological-veracity'

re-originary-as- *re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-*
 unenframed/unbeh *(imbued-postconverging/dialectical-thinking²⁰ - 'projective-*
 oldening/outlier- *insights'/'epistemic-projection-in-conflatedness¹² -of-*
 conceptualisation- *notional~deprocrypticism¹⁷-prospective-sublimation)-{so-reflected as of*
 (imbued- *the ontological-normalcy/postconvergence epistemic projective-*
 postconverging/dia *perspective as to dimensionality-of-sublimating²⁴—*
 lectical-thinking²⁰ - *<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-*
 'projective- *growth-or-conflatedness¹²/transvaluative-*
 insights'/'epistemi *rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—*
 c-projection-in- *equalisation)-underlying-the-imbued-human-subpotency- 'fatedness-of-*
 conflatedness¹² - *sublimation-over-desublimation'-as-of- 'notional~deprocrypticism¹⁷-as-*
 of- *from-recurrent-utter-uninstitutionalisation,-base-institutionalisation,-*
 notional~deprocry *universalisation,-positivism/rational-empiricism-and-prospectively-*
 pticism¹⁷ - *deprocrypticism¹⁷ -(with regards to living-development-as-to-*
 prospective- *personality-development, institutional-development-as-to-social-*
 sublimation)⁹⁰ *function-development and Being-development/ontological-framework-*
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology⁹⁹⁵⁵)
 shiftiness-of-the- *shiftiness-of-the-Self as of mere reproducibility—*
 Self⁹¹ *mathesis/motif/thrownness-disposition,-as-reproducibility-of-*
aestheticisation existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-

*transposition*⁴⁶> *dereifying-gesturing-(as of the defined registry-
worldview's/dimension's 'reference-of-thought*⁸³ *existential-
contextualising-contiguity*³⁸ *presencing—absolutising-identitive-
constitutedness*¹³⁷⁹ *at its uninstitutionalised-threshold*¹⁰², *-as-of-its-
specific-immediacy-existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition*⁴⁶>' as *trepidating/warping/precluding/occluding-as-to-
notional~procrypticism*⁸⁰ *imbued teleological-inflections-(of-more-
profound-nondisjointing—<amplitudinal/formative—
epistemicity>totalising/circumscribing/delineating)* 'respectively as its
so-shifty-defined *apriorising-teleological-thresholding—as-teleological-
framework/narrative-framework of contextualising/instantiative-
devolving-meaningfulness*' reflected as of its mere reproducibility—
*mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation poorly contemplative of existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation*⁹⁶ *requisite
prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation)*

singularisation⁹² 'epistemically-immanent'—*as-of-internal-necessity-and-
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment*³;¶ *as-of-apriorising-teleological-wholeness/nested-congruence
singularisation-(operantly-construed-as-of-maximalising-
recomposuring*⁵⁴*for-relative-ontological-completeness*⁸⁷*/preempting—
disjointedness/as-internal-coherencing);¶ and thus singularisation is*

construed 'as from ~~<amplituding/>~~formative-epistemicity>causality~as-
 to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<in-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing>)' rather as 'postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism representation', with singularisation so-
 induced by 'prospective parrhesiastic-aestheticisation reproducibility—
 mathesis/motif/thrownness-disposition,-as-reproducibility-of-
 aestheticisation as postconverging/dialectical-thinking²⁰-qualia-schema',
 reflecting the contrastive apriorising-teleological-thresholding—
 asteleological-framework/narrative-framework of 'prospective
 postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 intemporal parrhesiastic-aestheticisation induced reasoning-
 through/messianic-reasoning reproducibility—
 mathesis/motif/thrownness-disposition,-as-reproducibility-of-
 aestheticisation' and 'prior preconverging-or-dementing¹⁹—apriorising-
 psychologism temporal underpinning-suprasocial-construct as to its
~~<amplituding/>~~formative-wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing¹⁹-narratives—of-the-reference-of-thought⁸³-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) and sophistry reproducibility—

mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’ (with the
implication that such ‘prospectively induced singularisation is not really
meaning but rather metaphoricity⁵⁶—as-event-of-prospective-
intemporalparrhesiastic-aestheticisation with regards to the prior
preconverging-or-dementing¹⁹—apriorising-psychologism temporal
underpinning—suprasocial-construct as to
<amplifying/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸) and sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’, say for instance
with regards to the de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment implications of a God-of-plane type of assertion by a non-positivism
social-setup speaking of its deficient prior-temporal-parrhesiastic-
aestheticisation so-reflected-in-its-non-
positivismmathesis/motif/thrownness-disposition-that-is-not-
positivistic/rational-empiricistic, as meaning rather requires that such a
non-positivism socialsetup operates a positivism/rational-empiricism
social-setup specific
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ and thus it is metaphoricity⁵⁶—as-event-of-prospective-

*intemporalparrhesiastic-aestheticisation because the non-positivism
social-setup rather enters into 'a crossgenerational non-positivism
pseudo-edginess/pseudo-incisiveness <amplifying/formative-
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ as of its
apriorising-teleological-thresholding-as-teleological-
framework/narrativeframework' with the 'prospective metaphoricity⁵⁶ as
positivism/rational-empiricism meaningfulness-and-teleology⁹⁹⁵⁵', over
which its pseudo-edginess/pseudo-incisiveness is crossgenerationally
involved-as-of-afooling-about-exercise in 'an internal parrhesiastic-
aestheticisation transitioning accommodation towards
positivism/rational-empiricism so-induced by the positive-opportunism⁷⁵
constraint of prospective positivism/rational-empiricism meaningfulness-
and-teleology⁹⁹⁵⁵' as so empirically verifiable historically with regards to
metaphoricity⁵⁶—as-event-of-prospective-intemporal-parrhesiastic-
aestheticisation induced transitioning as from relative-ontological-
incompleteness⁸⁸-of-reference-of-thought⁸³ towards relative-ontological-
completeness⁸⁷-of-reference-of-thought⁸³, and this reality should equally
prospectively be reflected with regards to our presencing—absolutising-
identitive-constitutedness¹³⁷⁹ positivism—procrypticism⁸⁰ prospective
integration of notional~deprocrypticism¹⁷ meaningfulness-and-
teleology⁹⁹⁵⁵ effectively rather implies metaphoricity⁵⁶—as-event-of-
prospective-intemporal-parrhesiastic-aestheticisation and not meaning to
our presencing—absolutising-identitive-constitutedness¹³⁷⁹ positivism—
procrypticism⁸⁰ as we rather enter into a pseudo-edginess/pseudo-*

incisiveness <~~amplifying~~/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of
 our apriorising-teleological-thresholding-as-teleological-
 framework/narrativeframework' with the prospective metaphoricity⁵⁶—
 as-event-of-prospective-intemporal-parrhesiastic-aestheticisation as
 notional~deprocrypticism¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵)

socially- socially-functional-and-accordant-(construed-in-terms-of- 'least-and-
 functional-and- derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-
 accordant⁹³ of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²'-and-not-
 'maximal-as-intemporal-operating-modality-of-reference-of-thought⁸³-as-
 of-maximalising-recomposuring⁵⁴-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-
 prospective-institutionalisation';¶ as-the-
 transdimensional/transcendental-dichotomy-of-ontologically-unsound-
 and-sound-shades-of-apparently-the-same-reference-of-thought⁸³-(so-
 disambiguated-as-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-
 of-reference-of-thought⁸³-devolving⁸⁴-as-of-existential-instantiative-
 context))

storied- storied-construct/ontologically-valid-narration-(as-of- 'ontologically-
 construct/ontologic hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-
 ally-valid-narration as-ontology>')

subknowledging⁹⁴ subknowledging-(preconverging-or-dementing¹⁹-as-if-of-ontologically-

veridical-sound-thought)

sublimation-inducing—*sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence-<so-construed-as-textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence*⁹⁵
*the-premeaningfulness/preframing-underlying-conceptivity/epistemic-reflexivity-of-nonpresencing*⁶⁰*-<perspective-ontological-normalcy/postconvergence>-that-enables-relative-ontological-completeness*⁸⁷*-‘foregrounding—entailment-as-reflecting-ontological-contiguity*⁶⁶*-and-thus-as-of-ontology/science’-as-from-human-amplitudinal/formative-epistemicity>totalising-thrownness-in-existence*³⁴*’-imbuing-‘existential-contextualising-contiguity-for-dialectical-thinking/postconverging-epistemic-projection-and-reprojection’,-and-so-over-‘merely-analogised-or-dialecticised-or-any-elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity*³⁸*’-as-to-its-given-‘presencing-perspective-epistemic-abnormalcy/preconvergence-as-preconverging/dementing*¹⁹*’-induced-disparateness-of-conceptualisation-implied-unforegrounding-disentailment-failing-to-reflect-ontological-contiguity*⁶⁶*,-and-thus-not-as-of-ontology/science>*

supererogation⁹⁶*supererogation speaks to the fact that the very possibility for all human meaningfulness-and-teleology*⁹⁹⁵⁵*arises by way of individuals solipsistic self-becoming/self-conflatedness*¹²*/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing> detour to existence-potency~sublimating—*

*nascence, -disclosed-from-prospective-epistemic-digression-as-of-
 <amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought, -in-supererogatory-epistemic-conflatedness¹² as to
 'underlying individuals ontological-commitment⁶⁵ 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-teleology⁹⁹⁵⁵' (and thus with 'human
 meaningfulness-and-teleology⁹⁹⁵⁵ more precisely construed as
 intersolipsistic-intercessory-notions as to human individuals and
 collective-individuals phenomenal/manifest conceptivity/epistemic-
 reflexivity in existence' with regards to overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 'hermeneutically/reprojectively-educing'-human-subpotency-epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation>), such
 that the 'supposed reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation of meaningfulness-
 and-teleology⁹⁹⁵⁵ underlied by language, culture, social institutions,
 technical knowhow, etc. of any presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>' is not the inherently given possibility for its very
 manifestation to inceptively arise in individuals but rather 'individuals
 are involved in self-becoming/self-conflatedness¹²/formative—*

*supererogating-<in-projective/reprojective—aestheticising-re-motif—
 and-re-apriorising/re-axiomatising/re-referencing> solipsistic-and-
 intersolipsistic conceptivity/epistemic-reflexivity as to their self-
 eliciting/stimulating epistemic-conflatedness¹² 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/throwness-disposition,—as—
 reproducibility-of-aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵
 underlied by language, culture, social institutions, technical knowhow,
 etc. of any presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition^{46>}’ (as to human
 living-development—as-to-personality-development, institutional-
 development—as-to-social-function-development and Being-
 development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵) to arise/result as individuals and collective-individuals
 achieved human sublimation-over-desublimation in existence as of their
 self-becoming/self-conflatedness¹²/formative—supererogating-<in-
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing> involving renewed self-awareness as to
 prospective construction-of-the-Self;¶ supererogation thus speaks of the
 very ‘human epistemic-conflatedness¹² 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—surrealising⁹⁷/supererogating—drive-(for
existentialising—framing/imprinting-<as-to-prospective—
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)’
goes into grasping, mastering, developing, construing-of and
contemplating-of meaningfulness-and-teleology⁹⁹⁵⁵ on the basis of the
inherent implications of human <~~amplituding~~/formative—
epistemicity>totalising~thrownness-in-existence³⁴,-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/selfregeneration as
to human developing-and-redeveloping intelligibility (so-implied as of
‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-
<imbued-projective-arbitrariness/waywardness> to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation in rede-
mentating/restructuring/reparadigming intelligibility-(as-to-human-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,-in-<~~amplituding~~/formative—
epistemicity>totalising~conceptualisation)’), with the veridical
implication here that there is truly no ‘supposed reproducibility—*

*mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵ underlied by
language, culture, social institutions, technical knowhow, etc.’ but ever
always rather individuals and collectiveindividuals ‘self-becoming/self-
conflatedness¹²/formative—supererogating-<in-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing> ontological-performance⁷¹-<including-virtue-as-ontology>
in existentially-instantiating such supposed reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵ underlied by
language, culture, social institutions, technical knowhow, etc.’ and so-
reflected as of human supererogatory originariness-parrhesia,—as—
spontaneity-of-aestheticisation (in holding-forth as of rede-
mentating/restructuring/reparadigming intelligibility-(as-to-human-
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,-in-<amplifying/formative—
epistemicity>totalising~conceptualisation) for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring
of meaningfulness-and-teleology⁹⁹⁵⁵), and with this self-becoming/self-
conflatedness¹²/formative—supererogating-<in-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing> so-construed as ‘human epistemic-conflatedness¹² 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/throwness-disposition,—as—
 reproducibility-of-aestheticisation of meaningfulness-and-teleology*⁹⁹⁵⁵
*underlied by language, culture, social institutions, technical knowhow,
 etc.', and thus human supererogation explains why the social as an
 overall sublimation-over-desublimation construct is rather an abstract
 tissue arising as of human-subpotency 'fatedness-of-sublimation-over-
 desublimation, to existence-potency~sublimating~nascence,—disclosed-
 from-prospective-epistemic-digression-as-of-~~<amplitudinal~~/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,—
 in-~~supererogatory~~-epistemic-conflatedness*¹² (in reflecting
*holographically-~~<conjugatively-and-transfusively>~~ the ontological-
 contiguity*⁶⁶*—of-the-human-institutionalisation-process*⁶⁷), of human-
 subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—asso-being-
 as-of-existential-reality as to the disseminative—selectivity-of-
 ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-
 bad-faith/inauthenticity⁶³’;¶ critically supererogation thus implies that
 human ‘self-becoming/self-conflatedness¹²/formative—supererogating-
 <in-projective/reprojective—aestheticising-re-motif—and-re-
 apriorising/re-axiomatising/re-referencing> ontological-performance⁷¹-
 <including-virtue-as-ontology>’ in existential-instantiations
 signifying/connoting/indicating/suggesting any ‘supposed
 reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵

underlied by language, culture, social institutions, technical knowhow, etc.’ (reflecting human limited-mentation-capacity as to human
<amplifying/formative–epistemicity>totalising~thrownness-in-
existence³⁴) ever always comes out short with respect to the full-potential
for ‘inherent immanent-existence overall withdrawn effectively-
manifestsublimation/sublime or withdrawn sublimation-structure’ of
meaningfulness-and-teleology⁹⁹⁵⁵, and that conversely the possibility for
human limited-mentation-capacity-deepening⁵² imparts the ability for
human self-becoming/self-conflatedness¹²/formative–supererogating-<in-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing> 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-teleology⁹⁹⁵⁵ underlied by
language, culture, social institutions, technical knowhow, etc.’ (and so as
to human living-development–as-to-personality-development,
institutional-development–as-to-social-function-development and Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology⁹⁹⁵⁵) so-construed as human ‘aporeticism–
overcoming/unovercoming supererogating ontological-performance⁷¹⁻
<including-virtue-as-ontology>’ as to projective-insights/epistemic-
projection-in-conflatedness¹² of apriorising/axiomatising/referencing (but
that while such human ‘aporeticism–overcoming/unovercoming

supererogating ontological-performance⁷¹-<including-virtue-as-ontology>' is relatively highly inducible with living-development-as-to-personality-development and institutional-development-as-to-social-function-development within any given registry-worldview/dimension, the presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> appraisal tends to fail to adopt the requisite and more profound 'aporeticism—overcoming/unovercoming supererogating ontological-performance⁷¹-<including-virtue-as-ontology>' with regards to its Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ reflecting prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)-of-ontological-performance⁷¹-<including-virtue-as-ontology> as to taxingness-of-originariness), as so-reflected by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with all the successive presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

*rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation*’ (as reflected by the ‘*aporeticism—overcoming/unovercoming
 supererogating ontological-performance*⁷¹-<including-virtue-as-
 ontology>’ respectively of base-institutionalisation, universalisation,
 positivism/rational-empiricism and prospective
 notional~deprocrypticism¹⁷ in relative-ontological-completeness⁸⁷ out of
 respectively recurrent-utter-uninstitutionalisation, ununiversalisation,
 non-positivism/medievalism and prospective procrypticism⁸⁰ in relative-
 ontological-incompleteness⁸⁸ as to the fact that ‘human
 <~~amplifying~~/formative–epistemicity>totalising~thrownness-in-
 existence³⁴ under the logical-basis/logic-<as-to—transversality-of-
 affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹> of the prior relative-
 ontological-incompleteness⁸⁸ implied reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵ underlied by
 language, culture, social institutions, technical knowhow, etc.’ don’t
 override existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation-<as-to-perspective-ontological-
 normalcy/postconvergence-implied- ‘prospective-aporeticism-
 overcoming/unovercoming’> enabling human reappraisal as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation in sublimatingly pointing to the ‘more profound relative-
 ontological-completeness⁸⁷ apriorising/axiomatising/referencing logical-

*basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-
disambiguated-apriorising/axiomatising/referencing¹⁰¹>’ which the
human can as of prospective ‘aporeticism—overcoming/unovercoming
supererogating ontological-performance⁷¹-<including-virtue-as-
ontology>’ consciously choose to pursue (or opt not to pursue as to its
presencing—absolutising-identitive-constitutedness¹³⁷⁹
<~~amplifying~~/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸) turning a blind eye to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation) and so as of re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-
projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-
sublimation)⁹⁰ profound-supererogation;¶ with the broader implications
that all supererogating sublimating-over-desublimating human
possibilities (and as these become prospective second-natured
institutionalisation ‘reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation of meaningfulness-
and-teleology⁹⁹⁵⁵ underlied by language, culture, social institutions,
technical knowhow, etc.’ and so even as to their mere existential
instantiations) are rather as of shallow (human living-development—as-to-
personality-development and institutional-development—as-to-social-*

function-development within any given registry-worldview/dimension) to profound (Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance⁷¹-<including-virtue-as-ontology>’, such that human ‘aporeticism—overcoming/unovercoming supererogating ontological-performance⁷¹-<including-virtue-as-ontology>’ thus notionally speaks to the ‘absolute-giftingness-backdrop that is existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for human dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation bestowed/bequeathed/gifted deflating—ontological-escalation/aetiologisation’ reflected as to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—asso-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-deselectivity-of-ontological-

*bad-faith/inauthenticity*⁶³, with all the possibility for the merest human
 sublimating/desublimating meaningfulness-and-teleology⁹⁹⁵⁵ to arise
 necessarily bound to individuals self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—
 aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
 referencing> as to ‘human epistemic-conflatedness¹² in
 projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-
 axiomatising/re-referencing breath-of-life/making-alive’ for that
 meaningfulness-and-teleology⁹⁹⁵⁵ however shallow or profound the
 ‘aporeticism–overcoming/unovercoming supererogating ontological-
 performance⁷¹-<including-virtue-as-ontology>’ in the sense that not even
 a Camusian suicide as to its projection of self-dissolution can arise
 without individual self-becoming/self-conflatedness¹²/formative–
 supererogating-<in-projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing> (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 self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—
 aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-
 referencing>’ 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 self-becoming/self-conflatedness¹²/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to 'human epistemic-conflatedness¹² 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 succeeding/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-teleology⁹⁹⁵⁵ (as to 'human epistemic-conflatedness¹² in projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive' beyond just already secondnature institutionalisation reflected reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-

aestheticisation) 'so-undergirded by human dimensionality-of-
 sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation as of the operative human mental-devising-representation
 de-mentation- (~~supererogatory~~—ontological—de-mentation-or-dialectical—
 de-mentation—stranding-or-attributive-dialectics)¹⁴
 postconverging/dialectical-thinking²⁰—apriorising-psychologism—by—
 preconverging/dementing¹⁹—apriorising-psychologism as to human
 meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-
 virtue-as-ontology> deepening' and as so-manifested historically with
 'nonimmediacy 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-as-of-~~<amplituding/formative—~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~—epistemic-conflatedness¹² (in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷)' and so as to
 the 'non-immediacy prospective sublimating value and ontological-
 veracity disposition' supererogating instigations of the Socrates,

Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. (upon whose meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology⁹⁹⁵⁵ in presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ when wrongly implying no ‘relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷’ implications of human meaningfulness and inducing incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as to social-stake-contention-or-confliction immediacy purposes at destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as de-mentative/structural/paradigmatic impediment to ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations)

surrealisation⁹⁷ - surrealisation-<as-to-supererogation⁹⁶> refers to ‘human
 <as-to-notionalisation/notional-conception/amplituding of the real’ so-construed
 supererogation> as human <amplituding/formative–epistemicity>totalising
 notionalisation/notional-conception/amplituding reflection of the real in
 ‘perspective ontological-normalcy/postconvergence’ (as so reflecting
 human limited-mentation-capacity ontological-performance⁷¹-
 <including-virtue-as-ontology> ‘perspective epistemic-

*abnormalcy/preconvergence*³⁰, *scalarising-and-rescalarising epistemic-conflatedness*¹² 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*²⁴—
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness~~¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of the operative human mental-devising-representation de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~¹⁴
*postconverging/dialectical-thinking*²⁰—*apriorising-psychologism—by—preconverging/dementing*¹⁹—*apriorising-psychologism as to human meaningfulness-and-teleology*⁹⁹⁵⁵ *ontological-performance*⁷¹-~~<including-virtue-as-ontology>~~ *deepening*’), *so-reflected as to ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’* / ‘*taxingness-of-originariness,-imbued—sublimating-by-desublimating—amplituding as to the backdrop-of-inherent-immanent-existence’s—sublimation-structure—<of-‘unsurrealistic-as-real’—ontological-normalcy>’*;¶ critically herein thus *surrealisation—<as-to-supererogation*⁹⁶> speaks notionally and denotatively to human *supererogating epistemic-projection perspective openness/re-ontologisation/rescalarisation* (as of *nonpresencing*⁶⁰-~~<perspective—ontological-normalcy/postconvergence>~~) for *prospective relative-ontological-completeness*⁸⁷ ‘*reference-of-thought*⁸³—and—reference-of-

thought⁸³-devolving⁸⁴–meaningfulness-and-teleology⁹⁹⁵⁵

comprehensiveness of prospective sublimating–nascence’ and this contrasts with hyperrealisation which speaks notionally and denotatively to human shallow-supererogating epistemic-projection perspective closure/subontologisation/descalarisation (as of any punctual presencing—absolutising-identitive-constitutedness¹³⁷⁹) in relative-ontological-incompleteness⁸⁸ as to its given relative-ontological-incompleteness⁸⁸–presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵

temporality⁹⁸ *temporality / shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ / ontologically-perverting-immediacy-behaviour,-as-of-uninstitutionalised-threshold¹⁰²,-as-to-inherently-determinable-apriorising-teleological-thresholding-as-teleological-framework-or-narrative-framework / perversion-of-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹*

teleology⁹⁹ *teleology speaks to ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(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-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and- ‘hermeneutically/reprojectively-*

educing'—human-subpotency—epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
axiomatising/re-referencing~conceptualisation>;¶ and teleology is thus
the cognate to coherent intelligibility articulation of phenomena as to
existential-reality, given that 'all phenomenal/manifest~subpotencies-
<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-
existence's~sublimating—nascence> are epistemic situations that speak to
the transitive-conflatedness¹²—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-conflatedness¹²—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-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence> as
the whole';¶ the ontological-normalcy/postconvergence epistemic
projective-perspective of ontological-contiguity⁶⁶ (as the implied 'full
epistemic coherence of existence' as to overall-ecstatic-existence-
supervening-conflatedness¹²) inherently explains 'the specific
decoherencing-effect of phenomenal/manifest~subpotencies-<in-
transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-
existence's~sublimating—nascence> ', *wherein*
'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence> in
relatively shallow <amplifying/formative—

epistemicity>totalising/circumscribing/delineating
mathesis/motif/thrownness-disposition in existence' and
'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—
reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> in
relatively deeper <amplituding/formative—
epistemicity>totalising/circumscribing/delineating
mathesis/motif/thrownness-disposition in existence' are of a
correspondingly shallow teleological-depth and deeper teleological-depth
in the full-potency of existence, thusly reflecting the conflatedness¹²
epistemic-conception of existence as to overall reifying-and-empowering-
reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
'hermeneutically/reprojectively-educing'—human-subpotency—epistemic-
perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
apriorising/re-axiomatising/re-referencing~conceptualisation>;¶
teleology as implied with the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ 'as the cognate to coherent intelligibility
articulation of human registry-worldviews/dimensions induced
meaningfulness-and-teleology⁵⁵ so-construed as teleological-inflections-
(as-to-more-profound-nondisjointing—<amplituding/formative—
epistemicity>totalising/circumscribing/delineating) of meaningfulness'
rather speaks to 'scalarity/immanency of existence's ontological-
normalcy/postconvergence' perspective as reflecting prospective
notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-
of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
schema> and 'human-subpotency non-scalarity/beholdening-<as-to-

*what-has-gonebefore-aesthetically-de-mentates/structures/paradigms-
 distortedly-the-possibility-forthe-later-ontologisation>’ perspective as
 reflecting notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised-preconverging/dementing¹⁹-
 qualia-schema> (that is, as to notional~symmetrisation-<as-to-
 symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-
 dialectical-thinking²⁰-by-preconverging-or-dementing¹⁹-perspectives-of-
 human-meaningfulness-and-teleology⁵⁵>);¶ with the implication that
 from an originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence> epistemic-conception human meaningfulness has a latent de-
 mentative/structural/paradigmatic inherent teleology as to
 postconverging-or-dialectical-thinking²⁰-apriorising-psychologism
 perspective (projecting a deeper teleological-depth) or preconverging-or-
 dementing¹⁹-apriorising-psychologism perspective (projecting a
 shallower teleological-depth), as without such an
 originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-
 existence> epistemic-conception disambiguation of human
 meaningfulness as to postconverging-or-dialectical-thinking²⁰-
 apriorising-psychologism perspective deeper teleological-depth or
 preconverging-or-dementing¹⁹-apriorising-psychologism perspective
 shallower teleological-depth, then human meaningfulness will
 wrongly/uninsightfully be construed as to the inherent presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ <amplitudinal/formative—*

epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ when wrongly
implying no 'relative-ontological-incompleteness⁸⁸ to relative-
ontological-completeness⁸⁷' implications of human meaningfulness;¶ thus
the implied teleology of any given registry-worldview/dimension as to its
reference-of-thought⁸³–and–reference-of-thought⁸³-devolving⁸⁴–
meaningfulness-and-teleology⁵⁵ (as reflecting the registry-
worldview/dimension human limited-mentation-capacity-deepening⁵²
level) speaks to the <amplifying/formative–epistemicity>causality~as-
to-projective-totalitative–implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴ as to the registry-worldview's/dimension's institutionalised-
and-uninstitutionalised-threshold¹⁰² de-
mentatively/structurally/paradigmatically imbued ontological-
performance⁷¹-<including-virtue-as-ontology> and vices-
andimpediments, and in this regards the 'inordinary contemplation about
any given registry-worldview/dimension preconverging-or-dementing¹⁹–
apriorising-psychologism perspective shallower teleological-depth' (as to
its uninstitutionalised-threshold¹⁰² implied notional-
discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> can
be so-conceptualised as from the originariness/origination-<so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence> perspective 'reflecting the
meaningfulness-and-teleology⁵⁵ contiguity of iterative-looping-narrations
at any given registry-worldview's/dimension's uninstitutionalised-

*threshold¹⁰² so-construed as uttered as of its specific
notional~procrypticism⁸⁰/notional~disjointedness-as-of-reference-of
thought⁸³ ontological-performance⁷¹-<including-virtue-as-ontology>’ (as
to the fact that with regards to human living-development-as-to-
personality-development, institutional-development-as-to-social-
function-development and Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology⁵⁵, the successive registry-
worldviews/dimensions institutionalisation-and-uninstitutionalised-
threshold¹⁰² are ‘successive teleological-inflections-(as-to-more-
profoundnondisjointing-<amplifying/formative-
epistemicity>totalising/circumscribing/delineating) of meaningfulness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment-conceptualisation for their existential-instantiations
aposteriorising/logicising/deriving/intelligising/measuring’ wherein the
teleological-inflection-(as-to-more-profound-nondisjointing-
<amplifying/formative-
epistemicity>totalising/circumscribing/delineating) state of recurrent-
utter-uninstitutionalisation is ‘de-
mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
to-its-notional~disjointedness-imbued-preconverging-or-dementing¹⁹-
qualia-schema> of failing non-rules—
apriorising/axiomatising/referencing-psychologism,-as-impulsive-
oraccidented-or-random-mental-disposition’, the teleological-inflection-*

(as-to-more-profound-nondisjointing-~~<amplituding/>~~formative-
 epistemicity>totalising/circumscribing/delineating) state of base-
 institutionalisation-universalisation while 'adhering to rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism is
 de-mentatively/structurally/paradigmatically cognisant-and-integrative-
 <as-to-its-notional~disjointedness-imbued-preconverging-or-
 dementing¹⁹-qualia-schema> of failing universalisation-directed-
 rulemaking-over-nonrules—apriorising/axiomatising/referencing—
 psychologism', the teleological-inflection-(as-to-more-profound-
 nondisjointing-~~<amplituding/>~~formative-
 epistemicity>totalising/circumscribing/delineating) state of
 universalisation-non-positivism/medievalism while 'adhering to
 universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism is de-
 mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
 to-its-notional~disjointedness-imbued-preconverging-or-dementing¹⁹-
 qualia-schema> of failing positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism', and with the
 teleological-inflection-(as-to-more-profound-nondisjointing-
 <amplituding/>formative-
 epistemicity>totalising/circumscribing/delineating) state of positivism-
 procrypticism⁸⁰ while 'adhering to positivising/rational-empiricism-
 based-universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism is de-
mentatively/structurally/paradigmatically cognisant-and-integrative-<as-
to-its-notional~disjointedness-imbued-preconverging-or-dementing¹⁹-
qualia-schema> of failing preempting—disjointedness-as-of-reference-of-
thought⁸³, -as-to- ‘<amplitudinal/formative–epistemicity> growth-or-
conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’)

transcendentally- transcendentally-enabling-level-of-ontological-good-
enabling-level-of- faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-
ontological-good- <as-to-ontological-faith-notion-or-ontological-fideism—imbued-
faith/authenticity⁶⁸/ underdetermination-of-apriorising/axiomatising/referencing-as-so-being-
objectification/des as-of-existential-reality as antinihilism>; {construed as ‘relative
ubjectification-as- undermining of temporal-conjugating-emotional-
objectification- involvement/subjectification/epistemic-totalising³²~self-referencing-
<as-to-ontological- syncretising-as-of-perceived–social-stake-contention-or-confliction for
faith-notion-or- intemporal dispensing-with-immediacy-for-relative-ontological-
ontological- completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶}
fideism—imbued-
underdeterminatio
n-of-
apriorising/axioma

tising/referencing–
as-so-being-as-of-
existential-reality
as antinihilism>¹⁰⁰

transversality-of- *transversality-of-affirmative-and-unaffirmative,-disambiguated-*
affirmative-and- *apriorising/axiomatising/referencing-or-mutually-transverse-*
unaffirmative,- *unintelligibility-or-logical-incongruence-<as-to-affirmation-of-relative-*
disambiguated- *ontological-completeness⁸⁷-postconverging-or-dialectical-thinking²⁰–*
apriorising/axioma *meaningfulness-and-teleology⁹⁹⁵⁵-over-unaffirmation-of-relative-*
tising/referencing *ontological-incompleteness⁸⁸-preconverging-or-dementing¹⁹–*
101 *meaningfulness-and-teleology⁹⁹⁵⁵>: transversality-of-affirmative-and-*
unaffirmative,-disambiguated-apriorising/axiomatising/referencing
involves the epistemic construct of meaningfulness-and-teleology⁹⁹⁵⁵ as of
‘existence-potency~sublimating~nascence,-disclosed-from-prospective-
epistemic-digression-as-of-<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory-epistemic-conflatedness¹²
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³’ construed as knowledge-reification⁸⁶–gesturing, and so over a
human ordinary <amplituding/formative>wooden-language-(imbued–
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⁹⁹⁵⁵-as-of- ‘nondescript/ignorable–void⁵⁹’ -
with-regards-to-prospective-apriorising-implications>) mental-reflex to

*construe meaningfulness-and-teleology⁹⁹⁵⁵ as of 'human-subpotency
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> pseudo-
 edginess/pseudo-incisiveness of its secondnatured institutionalisation
 uninstitutionalised-threshold¹⁰², thus exposing such meaningfulness-and-
 teleology⁹⁹⁵⁵ to human <amplituding/formative—
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ which is exactly
 what needs to be superseded as of human developing
 selfconsciousness/construction-of-the-Self for prospective transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity to arise as of
 transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing induced reasoning-
 through/messianic-reasoning, such that the notion of prospective human
 value and aspiration beyond the 'given registry-worldview/dimension
 reference-of-thought⁸³ reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation that underlies its
 underpinning—suprasocial-construct and
 <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸)' doesn't exist and as to the
 consequent susceptibility to sophistic/pedantic manipulation of such
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ human-
 subpotency epistemic/notional~projective-perspective of social-stake-*

contention-or-confliction and this further explains why prospective reasoning-through/messianic-reasoning has ever always been as of a 'presencing—absolutising-identitive-constitutedness'¹³⁷⁹ 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-temporal-to-intemporal-dispositions—existentialism-form-factor potentiation construed as 'human-subpotency convergence to existence' is beyond 'the averaging of temporal-to-intemporal-dispositions' or any secondnature institutionalisation underpinning—suprasocial-construct but is rather as of 'human intemporal individuation solipsistic/intersolipsistic instigation' that is not fixated on the previous two for such requisite solipsistic/intersolipsistic instigation;¶ transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing equally reflects as of its implied 'existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplitudinal~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness'¹² ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³, a foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-

*of-prospective-supererogation*⁹⁶ in reflecting 'immanent-ontological-
contiguity⁶⁶'⁹⁷),-as-operative-notional-deprocrypticism⁴³ epistemic-
disposition over a pseudo-edginess/pseudo-incisiveness disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
'immanentontological-contiguity⁶⁶'> epistemic-disposition wherein the
appropriate perspective of subject-matters/domains-of-study
elucidation/knowledge-reification⁸⁶ reflects their respective epistemic-
conception phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²-reflexivity,-in-the-full-potency-of-
existence's~sublimating-nascence> as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-
<imbued-and- 'hermeneutically/reprojectively-educing'-human-
subpotency-epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing~conceptualisation>;¶ transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing
further speaks to the fact of existence-potency~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression-as-of-
<amplifying/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ perspective 'affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring-<as-to-
postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> of

meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective relative-ontological-completeness⁸⁷, over the
'unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of
meaningfulness-and-teleology⁹⁹⁵⁵ as of prior relative-ontological-incompleteness⁸⁸, wherein for instance the underlying
misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness⁸⁷ 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-thought⁸³⁸⁰ as rather in prior relative-ontological-incompleteness⁸⁸ 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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing as of its implied 'existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ for aetiologisation/ontological-escalation entails that
‘appropriateness/soundness of human ontological-performance⁷¹-
<including-virtue-as-ontology> and hence value-and-aspirational-
construct’ is ‘precedingly and absolutely determined rather as of relative-
ontological-completeness⁸⁷ over relative-ontological-incompleteness⁸⁸
<~~amplitudinal~~/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴,
wherein for instance the positivist relative-ontological-completeness⁸⁷
value-reference as walking into the forest to retrieve a plant cure
overrides as of the <~~amplitudinal~~/formative-epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴ of ‘existence-potency~sublimating-nascence,-disclosed-
from-prospective-epistemic-digression-as-of-<~~amplitudinal~~/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-~~supererogatory~~-epistemic-conflatedness¹²
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ the animistic social-setup ‘evil forest’ value-reference as of its
relative-ontological-incompleteness⁸⁸ and the same applies prospectively
with notional~deprocrypticism¹⁷ relative-ontological-completeness⁸⁷
‘preempting—disjointedness-as-of-reference-of-thought⁸³, value-
reference over our positivism~procrypticism⁸⁰ relative-ontological-
incompleteness⁸⁸ value-reference even if such a contemplation is rather

*beyond-the-consciousness-awareness-teleology*⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶ as the incoherence here will
 rather be to egotistically and sophistically imply that the very same
 fundamental ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ as of ‘true-ontology—as-of-Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ doesn’t apply to us;¶
 ultimately, transversality-of-affirmative-and-unaffirmative,-
 disambiguated-apriorising/axiomatising/referencing further entails that
 the inherent incompatible and contrastive <~~amplituding~~/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ of
 ‘~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ as to existence-potency~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<~~amplituding~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~-epistemic-conflatedness¹² implied prospective
 relative-ontological-completeness⁸⁷ opened-construct-of-meaningfulness-
 and-teleology⁹⁹⁵⁵ in its dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as
 of human self-surpassing—existentialism-form-factor,-in-overcoming-
 ‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency~sublimating—nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-

~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-
 perception/re-thought,-in-~~supererogatory–epistemic-conflatedness~~¹² to
 supersede human temporality⁹⁸/shortness
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of- ‘nondescript/ignorable–void⁵⁹’ -
 with-regards-to-prospective-apriorising-implications>)) as enabling
 prospective transcendence-and-
 sublimity/sublimation/~~supererogatory–de-mentativity~~’ and
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment in pseudo-edginess/pseudo-incisiveness as of human-subpotency
 implied prior relative-ontological-incompleteness⁸⁸
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of- ‘nondescript/ignorable–void⁵⁹’ -
 with-regards-to-prospective-apriorising-implications>)} and as it is
 reinforced with sophistic/pedantic institutional-being-and-craft in
 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-
 sublimating²⁴—~~<amplituding/formative>~~~~supererogatory–de-
 mentativeness/epistemic-growth-or-conflatedness~~¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-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'⁷⁵,
that is socially elicited as of the underlying supposedly coherent
ontological-commitment⁶⁵ as of more profound ontological-primemovers-
totalitative-framework⁷² validation as to existence-potency~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² in
inducing secondnatured institutionalisation and prospective
underpinning-suprasocial-construct

uninstitutionalised- uninstitutionalised/unintemporalised/temporal-
threshold¹⁰² solipsistic/unrecomposuring/animality-threshold-of-intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation-
(construed-as-of-the uninstitutionalised-threshold-of-
apriorising/axiomatising/referencing as to reflected-temporal-
meaningfulness-and-teleology⁹⁹⁵⁵-in <~~amplituding~~/formative-
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³, and so as
<~~amplituding~~/formative>wooden-language-(imbued-temporal-mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing¹⁹-narratives-of-the-reference-of-thought⁸³-categorical-
imperatives/axioms/registry-teleology⁹⁹⁸), wherein the institutionalising-

mathesis/motif/throwness-disposition attains its institutionalising limits as of human-subpotency relative to existence's full-potency of sublimation as so-construed from perspective ontological-normlacy/postconvergence;¶ and-so-construed-as-from-the-instigating-intemporal-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality,-recurrent-shot-or-reprojection-for-prospective-relative-ontological-completeness⁸⁷-with-respect-to-the-‘parrhesiastic seeding-promise-of-human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence-with-the-full-potency-of-existence's~sublimating~nascence-as-of-its-coherence/contiguity’}

universal/universal when expressed specifically herein
 ised/universalising universal/universalised/universalising-<as-to-universalisation> refers to
 103 the specific universalisation registry-worldview/dimension as to its
 ‘universalising apriorising/axiomatising/referencing—rules of
 entailing<~~amplifying~~/formative—epistemicity>totalising meaningfulness-
 and-teleology⁹⁹⁵⁵’ while when expressed herein in a general sense
 universal/universalised/universalising actually and precisely refers to
 ‘totalising-entailing of implied knowledge-reification⁸⁶—gesturing’ 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-
 <~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷ apriorising/axiomatising/referencing—rules’ and as

further reflecting the implication that registry-worldviews/dimensions of
 relative-ontological-completeness⁸⁷ 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-thought⁸³, -as-to-
 '<~~amplituding~~/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹'—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,-eliciting-
 of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-
 contiguity⁶⁶'), -as-operative-notional~deprocrypticism⁴³'), 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-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵', 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-completeness⁸⁷' as reflecting the implication of human limited-mentation-capacity-deepening⁵² as to the 'notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷' (along the same lines as notional~deprocrypticism¹⁷) thus amplificatorily rendering the conception of totalising-entailing (as to notionally~universal) as more 'profoundly construed as from perspective relative-ontological-completeness⁸⁷ as of the ontological-normalcy/postconvergence of existence/intrinsic-reality' so-underlied by perspective 'nondisjointing totalising-entailing' or deprocrypticism

universal- *universal-transparency- (transparency-of-totalising-entailing,-as-to-*
transparency¹⁰⁴ - *entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-*
<transparency-of- *ontological-completeness⁸⁷> or understanding-as-ontological-*
totalising- *primemovers-totalitative-framework⁷²-of-underlying-existential-*
entailing,-as-to- *phenomena, and so as to perspective ontological-*
entailing- *normalcy/postconvergence veridical meaningfulness-and-teleology⁹⁹⁵⁵ for*
<amplitudinal/form *social-functioning-and-accordance—as-of-social-stake-contention-or-*
ative— *confliction- (for-undermining-social-incoherency-by-*
epistemicity>totali *constraining~transcendentally-enabling-level-of-ontological-good-*
sing~in-relative- *faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-*
ontological- *<as-to-ontological-faith-notion-or-ontological-fideism—imbued-*
completeness⁸⁷) *underdetermination-of-apriorising/axiomatising/referencing-as-so-being-*
as-of-existential-reality as antinihilism>¹⁰⁰)'
vices-and- *vices-and-impediments—as-of-reference-of-thought⁸³ imbued de-*
impediments¹⁰⁵ *mentative/structural/paradigmatic-defect-of-ontological-performance⁷¹-*
<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 de-
mentated/structured/paradigmed as of underlying Being-
development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-
teleology⁹⁹⁵⁵)

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-supererogation⁹⁶ly predisposed human mind' as of prelogism⁷⁸ or prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) so-construed as 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-accordant⁹³ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ we abide by (and so, even in the case of 'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism' or bad prelogism⁷⁸ where the bad logic of the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism⁷⁷ or postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) by its reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ 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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ minds prelogic state ('existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at' construed as 'what does the veridical logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of a given existential situation intrinsically imply as relevant and sound outcome', i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-supererogation⁹⁶, whether thereafter the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ is rightly or wrongly assumed). Hence prelogism⁷⁸ or prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ is all about the appropriateness of logic without any implication/questioning about any issue with the reference-of-thought⁸³ on which logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ is based, and thus the idea of re-engaging is valid on the basis that the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism⁷⁷ or postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ this essentially has to do not with an issue of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ but rather an issue of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ is on the basis of a sound reference-of-thought⁸³ (non-perversion⁷⁴-of-reference-of-thought⁸³) such that fundamentally 'the notion of the dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-

supererogation⁹⁶⁵³ is ontologically jeopardised by the inherent perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as ‘first-order perversion, out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context’, of apriorising-reference-of-thought⁸³-elements/apriorising-registry-elements which are denaturing¹⁵ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. Further to this is the derived second-order level deception as of wrongly implied logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ thereof, as of infinite deception possibilities from this faulty-mentation-procedure-deception-or-urge⁴¹ arising where the implied first-order perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is wrongly acquiesced to as appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² thus wrongly implying that logical-dueness arises for logical engagement with interlocutors; and so in contrast to the infinite possibilities of sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ from non-perversion⁷⁴-of-reference-of-thought⁸³. Hence postlogism⁷⁷ is actually a usurpation/arrogation of the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mentation reflex where social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of apriorising-reference-of-thought⁸³-elements/apriorising-registry-elements is not available/obscured as of lack of insight on existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context; with the result that with respect to the

reference-of-thought⁸³, postlogism⁷⁷ ‘induces as of ontological-normalcy/postconvergence epistemic/notional~projective-perspective, a teleologically-degraded-as-preconverging-or-dementing¹⁹—apriorising-psychologism differentiation of existential meaningfulness-and-teleology⁹⁹⁵⁵’ unlike prelogism⁷⁸ which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential meaningfulness-and-teleology⁹⁹⁵⁵’. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge⁴¹ with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration (due to psychopathic/postlogism⁷⁷ induced social loss-of-awareness of the social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷>)) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ in situations of social-stake-contention-or-confliction.

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance⁷¹-<INCLUDING-VIRTUE-AS-ONTOLOGY>)

[Fundamentally thus the issue of postlogism⁷⁷ associated with psychopathy is de-mentatively/structurally/paradigmatically related to human prelogism⁷⁸ underlined by candidty/candour-capacity as to an ontological-contiguity⁶⁶ in notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰—by—preconverging-or-dementing¹⁹-perspectives-of-human—meaningfulness-and-teleology⁹⁹⁵⁵>; and so as the overall backdrop of human meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> appraisal which elucidation underlines the more

profound human hermeneutic/reprojective psychology as to the elucidation of overall human becoming in existence implications of human meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. ‘Candidty/Candour-capacity’ as such involves two-levels of construal with the first-level being with regards to ‘overall ontological-contiguity⁶⁶ of variance as difference-in-kind/difference-in-aposteriorising-or-logicising²² as to the ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵’ in the sense that at our institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² of positivism–procrypticism⁸⁰ reference-of-thought⁸³–and–reference-of-thought⁸³-devolving⁸⁴–meaningfulness-and-teleology⁹⁹⁵⁵ various degrees of temporal-to-intemporal individuations ontological-performance⁷¹-<including-virtue-as-ontology> varyingly-uphold-or-fail candidty/candour-capacity as of difference-in-kind/difference-in-aposteriorising-or-logicising²² (so-construed as within the positivism–procrypticism⁸⁰ <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context categorisation construal/conceptualisation). The notion of ‘candidty/candour-capacity’ is more fully/completely construed/conceptualised at the second-level as from the ontological-normalcy/postconvergence epistemic-projection perspectivation underlying notional~notional~deprocrypticism¹⁷ or <amplituding/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ in reflection of overall human ontological-performance⁷¹-<including-virtue-as-ontology> as to the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (so-construed as of the notional~deprocrypticism¹⁷ <amplituding/formative–epistemicity>totalising~ratio-

contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 ‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context in ontological-contiguity⁶⁶); as reflecting the
 variance of the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to
 difference-in-nature/difference-in-apriorising-or-axiomatising²³ as from the
 notional~deprocrypticism¹⁷ point-referencing required for a construal/conceptualisation that is
 uninhibited/decomplexified with respect to our positivism~procrypticism⁸⁰ registry-
 worldview/dimension given <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, and so as from the conflatedness¹²
 construal of the prospective notional~deprocrypticism¹⁷ registry-worldview’s/dimension’s
 reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-
 teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> as so-reflecting the
 postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸ while the positivism~procrypticism⁸⁰
 registry-worldview/dimension is construed as of preconverging-or-dementing¹⁹-and-
 decentered-prior-institutionalisation’s reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸. ‘Candidty/Candour-capacity’ as of the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to difference-in-nature/difference-
 in-apriorising-or-axiomatising²³ thus refers to the comprehensiveness or
 <amplituding/formative~epistemicity>totalising~social-context-construed-conflatedness¹² of
 individuation and consequently social capacity for ontological-normalcy/postconvergence, so
 reflected in <amplituding/formative~epistemicity>totalising~social-context-construed-

conflatedness¹² of individual and social construal/conceptualisation of meaningfulness-and-teleology⁹⁹⁵⁵ in upholding/failing ontological-normalcy/postconvergence as reflected by reference-of-thought⁸³–closeness-of-tethering-to–prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (reference-of-thought⁸³–prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶) or reference-of-thought⁸³–looseness-of-tethering-to–prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism) as explaining thus the possibility respectively of appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² or perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, behind the grander issue of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing> of reference-of-thought⁸³. Basically, this points to ‘epistemic/notional reflexivity perspectives of construing/conceptualising’ with respect to ontology/ontological-normalcy/postconvergence so-reflected with the thresholds of ‘effecting-parsimony’ as to temporality⁹⁸/shortness and ‘effecting-wholeness’ as to intemporality⁵¹; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷>, enabling intemporal/ontological skewing for institutionalisation. It is the resolving as aetiologisation/ontological-escalation of ‘candidty/candour-capacity’ as of transcended/superseded psychoanalytic-backdrop for the prospective

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights overcoming human procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ that will usher in futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation psyche on the same token that the resolving of non-positivism including ‘superstition’ as of transcended/superseded psychoanalytic backdrop for the prospective overcoming of human ‘non-positivising/non-rational-empirical’ caricaturing-hollow-staging-and-performance that ushered in our prospective positivism institutionalisation psyche and the institutionalisation possibilities thereof. Notional candidty/candour-capacity thus allows for meaningfulness to be recasted in terms—as-of-axiomatic-construct of ‘narratives of candidty/candour-capacity in existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context’ reflecting more directly the candidty <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as of successive temporal-to-intemporal individuations specifically as a capacity variance of the same construct. Furthermore, such a candidty/candour-capacity approach as syncing with a notional~deprocrypticism¹⁷ reference-of-thought⁸³ as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ conflatedness¹² over our positivism–procrypticism⁸⁰ reference-of-thought⁸³ and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹’ as to the nature of the positivism–procrypticism⁸⁰ social-functioning-and-accordance—as-of-social-stake-contention-or-confliction threshold as uninstitutionalised-threshold¹⁰² amenable to perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> on the basis of its more simplistic and direct notion of candidity/candour-capacity variance of the same construct. Unlike the ‘<~~amplituding~~/formative–epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context categorisation scheme’ which rather construes a <~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that is postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered positivism–procrypticism⁸⁰ registry-worldview/dimension; the ontological-contiguity⁶⁶ of a notional~deprocrypticism¹⁷ candidity/candour-capacity construal/conceptualisation articulated as of ‘notional~deprocrypticism¹⁷ narrative of candidity/candour-capacity’ is as of a uninhibited/decomplexified conflatedness¹² in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview’s/dimension’s reference-of-thought⁸³ as postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ and construing our positivism–procrypticism⁸⁰ registry-worldview/dimension as preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸. Candidity/Candour-capacity as such highlights from the perspective of the postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ as

notional~deprocrpticism¹⁷ opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ the
 preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-reference-of-thought⁸³ of the positivism—procrpticism⁸⁰
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>), despite
 the latter’s <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ apparent soundness, at its
 uninstitutionalised-threshold¹⁰² of procrpticism⁸⁰ as <amplituding/formative>wooden-
 language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸). In this regard and dialectically,
 ‘meaningfulness-and-teleology⁹⁹⁵⁵ is closed and opened successively’ as of the ‘successive
 uninstitutionalised-threshold¹⁰² and institutionalisations’ driven by the ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation; - as closed by non-rules—apriorising/axiomatising/referencing-
 psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in ‘recurrent-utter-
 uninstitutionalisation uninstitutionalisation’, - opened as rule-making by rulemaking-over-non-
 rules—apriorising/axiomatising/referencing-psychologism in ‘base-institutionalisation
 institutionalisation’ but then closed at the uninstitutionalised-threshold¹⁰² as ‘ununiversalisation
 uninstitutionalisation’, - opened as universalisation by universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing-psychologism in ‘universalisation
 institutionalisation’ but then closed at the uninstitutionalised-threshold¹⁰² as ‘non-
 positivism/medievalism uninstitutionalised-threshold¹⁰²’, - opened as positivism by

positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism in ‘positivism institutionalisation’ but then
 closed at the uninstitutionalised-threshold¹⁰² as ‘procrypticism⁸⁰ uninstitutionalisation’, and
 prospectively opened as notional~deprocrypticism¹⁷ by preempting-procrypticism—or–
 preempting—disjointedness-as-of-reference-of-thought⁸³, -as-to-‘<amplituding/formative–
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism in
 ‘notional~deprocrypticism¹⁷ institutionalisation’. Candidity/Candour-capacity thus provides
 rather a simplistic, authentic and uninhibited/decomplexified storied construal in ontological-
 contiguity⁶⁶ as of the ontological-normalcy/postconvergence of
 notional~notional~deprocrypticism¹⁷ not saddled with our ‘relatively deficient positivism–
 procrypticism⁸⁰ mindset complex’ of such <amplituding/formative–
 epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
 in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operand-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context as highlighted before, and so-related, as a
 storied-construct/ontologically-valid-narration candidity/candour-capacity construing
 meaningfulness-and-teleology⁹⁹⁵⁵ contrastively as of the unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-psychologism> of prior relative-
 ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and the

affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-
 psychology> of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, in
 ontological-contiguity⁶⁶ and respectively as of say positivism–procrypticism⁸⁰ and
 notional~deprocrypticism¹⁷ references-of-thought-devolving-teleological-de-
 mentating/structuring/paradigming–of-meaningfulness. Interestingly pointing out effectively
 that such a candidity/candour-capacity construal of notional~deprocrypticism¹⁷ placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is what is
 normal–as-of-ontological-normalcy/postconvergence meaningfulness-and-teleology⁹⁹⁵⁵ in the
 <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context reflection of candidity/candour-capacity and
 that our own positivism–procrypticism⁸⁰ placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ is relatively abnormal by its
 meaningfulness <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-
 phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context. In order words, just as retrospectively we can
 construe that the respective placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of recurrent-utter-

uninstitutionalisation as of ~~<amplituding/formative–epistemicity>~~totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, base-institutionalisation–ununiversalisation as of ~~<amplituding/formative–epistemicity>~~totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, universalisation–non-positivism/medievalism as of ~~<amplituding/formative–epistemicity>~~totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory–epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality,~~ the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of our positivism–procrypticism⁸⁰ is defective as well as of ~~<amplituding/formative–epistemicity>~~totalising~intervalist-as-categorising-phenomenal-

abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context; and so reflected from the relative-ontological-
 completeness⁸⁷ notional~deprocrypticism¹⁷ <amplituding/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-
 abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context candidity/candour-capacity
 fullness/completeness of existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality basis as
 conflatedness¹² in construing from the notional~deprocrypticism¹⁷ ontological-
 normalcy/postconvergence the relative distractive-alignment-to-reference-of-thought⁸³-<of-
 apriorising/axiomatising/referencing>²⁹ arising as of respective relative-ontological-
 incompleteness⁸⁸ registry-worldviews/dimensions <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 temporal-dispositions in failing to contrastively-construe at their respective uninstitutionalised-
 threshold¹⁰² the unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹-apriorising-psychologism> of their prior relative-ontological-incompleteness⁸⁸-of-

reference-of-thought⁸³ and the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and thus wrongly implying issue of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ in wrong ontological-contiguity⁶⁶ equivalence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology⁹⁹⁵⁵. Abstractly, the ontological-contiguity⁶⁶ issue has to do with a prospective precise relative-ontological-completeness⁸⁷ in ontological-normalcy/postconvergence as of <~~amplituding~~/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context precision but then rather wrongly construed in prior imprecise relative-ontological-incompleteness⁸⁸ epistemic-abnormalcy/preconvergence³⁰ as of respectively <~~amplituding~~/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context or <~~amplituding~~/formative-epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context or <amplituding/formative-
 epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
 'warped-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context or <amplituding/formative-
 epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
 'trepidatious-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context, and all in subpar
 construals/conceptualisations to the <amplituding/formative-epistemicity>totalising~ratio-
 contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 'protensive-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context, with the successive imprecisions wholly
 operating as if utterly precise, whereas these are of distractive-alignment-to-reference-of-
 thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ to the profound precision in

~~<amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³-devolving⁸⁴-as-of-instantiative-context; thus equally explaining the requisite de-
mentative/structural/paradigmatic construal/conceptualisation for prospective relative-
ontological-completeness⁸⁷-of-reference-of-thought⁸³ as of pure-ontology/existence-as-of-its-
mimetic-echoness! Such a phenomenal insight as of ‘ontological-reconstituting-as-to-
conflatedness¹²’ 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-tracing⁴⁵ of
ontological axioms/horizons of meaningfulness as of its ‘attempt-at-such-a-delaying’ thus
considered to be inherently ontologically-deficient/incomplete, can be superseded ‘beyond-and-
sidestepping any such archaeological-layers/historiality/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵ limitation’ by rather construing-of-and-informing-as-to the inherent
possibilities of pure-ontology insight as reflected by ‘inherent
notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² ontological-
normalcy/postconvergence/postdication/metaphysics-of-absence/nonpresencing⁶⁰ phenomenal
insight about pure-ontology/existence-as-of-its-mimetic-echoness’ as highlighted with the
‘successive relative-ontological-completeness⁸⁷ ~~<amplituding/~~formative–
epistemicity>totalising~random-as-impulsive/totalising~nominal-as-
tendentious/totalising~ordinal-as-qualifying/totalising~intervalist-as-
categorising/totalising~ratio-contiguity-or-ratiocination-as-referentialism,–phenomenal-
abstractiveness-of-presencing-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸,s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context construed as notional~conflatedness¹², and so conceptually as of an ahistorical-emancipation more like the science/laws of physics is inherently ahistorically-emancipated from exact physical phenomena occurrences/events archaeology/historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ and is capable of construing-of-and-informing-as-to such exact physical phenomena occurrences/events archaeology/historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology/historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ derived-science that speaks to the how and why of exact astronomical occurrences/events. Insightfully, such a candidty/candour-capacity notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism⁸⁰ psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought⁸³ has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-teleology⁹⁹⁵⁵ 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-completeness⁸⁷-of-reference-of-thought⁸³ as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ veracity/ontological-pertinence as of existential-contextualising-contiguity³⁸,s-reifying/elucidating-of-prospective-

relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-
 context, as implied with the notion of ‘postconverging-or-dialectical-thinking²⁰–psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics’. Thus, however weird
 it may seem to our positivism–procrypticism⁸⁰ psychical representation, in reflecting our
 positivism–procrypticism⁸⁰ relative epistemic-abnormalcy/preconvergence³⁰ to it a
 candidity/candour-capacity notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ as of <amplituding/formative–
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-
 abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context is actually more real and profound
 ontologically to ours as of our positivism–procrypticism⁸⁰ <amplituding/formative–
 epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
 in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context, and so just as the latter being more profound
 ontologically with respect to the relative epistemic-abnormalcy/preconvergence³⁰ of the
 universalisation–non-positivism/medievalism psychical representation will seem weird to the
 latter as of its <amplituding/formative–epistemicity>totalising~ordinal-as-qualifying-
 phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context; underlying the placeholder-setup/mental-
 devising-representation/mentation/consciousness-awareness-teleology⁹⁹ transformative
 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ involved with de-mentation-(~~supererogatory~~-ontological-
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ as it induces
 the relative reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ as
 of the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-
 apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³ with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹-apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-
 reference-of-thought⁸³, and so beyond any registry-worldview's/dimension's metaphysics-of-
 presence mental complexes. Thus candidty/candour-capacity notional~deprocrypticism¹⁷
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ implied reference-of-thought⁸³-categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-
 and-teleology⁹⁹⁵⁵ as of the affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰-apriorising-psychologism> of prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³ and unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-

measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, contrary to the various ‘ascription-constructs’ of the respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of positivism—procrypticism⁸⁰ <amplituding/formative—epistemicity>totalising~intervalist-as-categorising ‘ascription-construct of kindness-humility-helpfulness-etc. transience’, universalisation—non-positivism/medievalism <amplituding/formative—epistemicity>totalising~ordinal-as-qualifying ‘ascription-construct of good-to-bad transience’, base-institutionalisation—ununiversalisation <amplituding/formative—epistemicity>totalising~nominal-as-tendentious ‘ascription-construct of allegiance/subservience transience’, and recurrent-utter-uninstitutionalisation <amplituding/formative—epistemicity>totalising~random-as-impulsive ‘ascription-construct of impulsive-or-accidented-or-haphazard-or-random transience’, is notionally construed not on a reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ basis as of ascription but wholly as a <amplituding/formative—epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism ‘ontological-performance⁷¹-<including-virtue-as-ontology>-construct of candidity/candour-capacity’ as of conflatedness¹² with respect to the upholding/failing of ontological-normalcy/postconvergence by prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ ontological-performance⁷¹-<including-virtue-as-ontology>; and so beyond a vague notion of virtue but rather as an overall superseding reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>. In other words from an ontological-normalcy/postconvergence perspective implied with candidity/candour-capacity notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, ascription-constructs are naïve <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construals of human

reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-
 <including-virtue-as-ontology>. The ontological-normalcy/postconvergence nature of intrinsic-
 reality/ontological-veridicality implies human reference-of-thought⁸³/de-
 mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>
 is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ and is actually a wholly internal
 process of conflatedness¹², highlighting ‘the concatenation to intemporal-projection inextricably
 of derived-denaturing¹⁵-deprojections-in-distractiveness-of-intemporal-projection, with the
 former in relative intemporality⁵¹/longness and the latter in relative temporality⁹⁸/shortness as of
 distractiveness’; construed as temporal-concatenation-to-intemporality⁵¹-or-ontological-
 veridicality-as-of-‘reference-of-thought⁸³—degraded-devolving-as-of-uninstitutionalised-
 threshold¹⁰²’. As a further elucidation, by ‘protensive-consciousness’ is meant the
 consciousness-awareness-teleology⁹⁹ <~~amplituding~~/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of
 conflatedness¹² as an anticipatory mental-disposition with respect to deprocrypticism¹⁷’s
 preempting—disjointedness-as-of-reference-of-thought⁸³ Being-development and its
 meaningfulness-and-teleology⁹⁹⁵⁵ certitude/uninhibited reference-of-thought⁸³/de-
 mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>
 wherein ‘limited-mentation-capacity is overcome by its referentialism—ontologically-
 uncompromised-mediating,-as-of-conflatedness¹²
 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-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>; in

contrast to our positivism–procrysticism⁸⁰ ‘occlusive-consciousness’ with consciousness-awareness-teleology⁹⁹ implications as of ‘human limited-mentation-capacity by its categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for positivism–procrysticism⁸⁰ Being and its meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>, or respectively for universalisation–non-positivism/medievalism ‘preclusive-consciousness’, base-institutionalisation–ununiversalisation ‘warped-consciousness’ and recurrent-utter-uninstitutionalisation ‘trepidatious-consciousness’, with consciousness-awareness-teleology⁹⁹ implications as of ‘human limited-mentation-capacity by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their corresponding registry-worldviews/dimensions Beings and associated meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>. Underlying such graduated conceptualisation of human consciousness as of notional~conflatedness¹², is the fact that as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, such human consciousness conflatedness¹² ultimately behind the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is grounded on its least common human temporality⁹⁸/shortness-to-intemporal⁵¹/longness denominator which is the ‘constraining social universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-

~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷); and while the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is aspirational as inducing dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory-de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-disposition behind the ‘inventing’ of prospective institutionalisation, it is effectively occurs spontaneously to the intemporal disposition and cannot be the basis for collective grounding of such human consciousness conflatedness¹² as this inevitably leads to temporal concatenation to intemporality⁵¹, rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ 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-constitutedness¹³ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually ‘various levels of failing to achieve the notional~deprocrypticism¹⁷ referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of-reference-of-thought⁸³’, and thus are construed as of the same notion of referentialism, as of ‘pseudo-referentialism mental-

dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ they still act as if of ‘notional~deprocrypticism¹⁷ referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ preconverging-or-dementing¹⁹—apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ their respective neuterising⁵⁷ construed as of ‘their prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵’. neuterising⁵⁷ thus refers to human attribution of meaningfulness-and-teleology⁹⁹⁵⁵ as of human limited-mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³, and so-construed from the conflatedness¹² of notional~deprocrypticism¹⁷; thus neuterising⁵⁷ is specifically ‘a contextually developed perversion-or-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, that is secondnatured as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ with the

consequent implications of relatively defective meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, 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-completeness⁸⁷-of-reference-of-thought⁸³ positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism meaningfulness-and-teleology⁹⁹⁵⁵ relative to the ‘utter and brute’ animistic interpretation as meaningfulness-and-teleology⁹⁹⁵⁵ neuterising⁵⁷ 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. This is a most elaborate articulation of neuterising⁵⁷ but it equally applies where meaningfulness-and-teleology⁹⁹⁵⁵ is ‘just about miscued’ say between positivism—procrypticism⁸⁰ and notional~deprocrypticism¹⁷ with the latter underlying the disjointedness-as-of-reference-of-thought⁸³ of the former as it neuterising⁵⁷, for instance in the case of psychopathy and corresponding conjugated-postlogism⁷⁷ 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~deprocrypticism¹⁷; wherein recurrent-utter-uninstitutionalisation’s existential reference-of-thought⁸³ deepest-level of neuterising⁵⁷ is elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, failing base-institutionalisation—ununiversalisation existential reference-of-thought⁸³ next level of neuterising⁵⁷ is elicited by its ‘warped-consciousness tendentious—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, universalisation—non-positivism/medievalism existential reference-of-thought⁸³ after-next level of neuterising⁵⁷ is elicited by its ‘preclusive-consciousness qualifying—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, positivism—procrypticism⁸⁰ existential reference-of-thought⁸³ next-after-next level of neuterising⁵⁷ is elicited by its ‘occlusive-consciousness categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-

‘<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, and ultimately futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ existential reference-of-thought⁸³ overcomes-neuterising⁵⁷/fully-deneuterises by its ‘protensive-consciousness referentialism—ontologically-uncompromised-

mediating,-as-of-conflatedness¹²
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as de-
 mentatively/structurally/paradigmatically preempting—disjointedness-as-of-reference-of-
 thought⁸³, -as-to- ‘<amplitudinal/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ and so by way of its more profound conflatedness¹² as of
 <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴. Thus basically, neuterising⁵⁷ of the various references-of-
 thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness is as
 of ‘categorising—occlusive-consciousness/qualifying—preclusive-consciousness/tendentious—
 warped-consciousness/impulsive—trepidatious-consciousness—ontologically-compromised-
 mediating,-as-of-their-respective-specific-constitutedness¹³ mental-
 dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ by
 their respective relative human limited-mentation-capacities as their respective beyond-the-
 consciousness-awareness-teleologies preconverging-or-dementing¹⁹—apriorising-
 psychologism/de-asserting construed as their respective prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ neuterising⁵⁷, and revealing as of the
 notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ their ‘reference-of-thought⁸³-
 devolving⁸⁴—différance/internal-dialectics/difference-deferral’ with regards to their respective
 reference-of-thought⁸³/de-mentative/structural/paradigmatic relative transcendently-
 unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold¹⁰²;
 underlining the ontological implications of understanding neuterising⁵⁷ with respect to
 ‘retrospective and prospective Being underdevelopment elucidations of meaningfulness-and-

teleology⁹⁹⁵⁵, as of neuterising⁵⁷ induced failing of reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>. Basically neuterising⁵⁷ as so articulated is the conception of ‘the ontological-performance⁷¹-<including-virtue-as-ontology> of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness’ so-conceptualised from the notional~conflatedness¹² of notional~notional~depro-crypticism¹⁷ protensive-consciousness, and such an ontologically-veridical evaluation of neuterising⁵⁷ is construed as a deneuterising¹⁶—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism>’-and-ontologically-flawed-‘preconverging-or-dementing¹⁹—apriorising-psychologism/deassertion’ as of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness’. The implication here being that neuterising⁵⁷ ‘can be disambiguated as of the fundamental human limited-mentation-capacity induced <amplifying/formative-epistemicity>totalising/circumscribing/delineating context—meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-ontological-performance⁷¹-<including-virtue-as-ontology> misconstrual-as-neuterising⁵⁷, and so-construed as of referentialism as of the notional~conflatedness¹² of notional~notional~depro-crypticism¹⁷ protensive-consciousness; thus gaining a superseding insight of the ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness fixations/hardening-construed-as-neuterising⁵⁷ of the various relative-ontologically-incomplete institutionalisations as of their existential-contextualisation; as this deneuterising¹⁶—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—

apriorising-psychologism>’-and-ontologically-flawed-‘preconverging-or-dementing¹⁹–
apriorising-psychologism/deassertion’ as from notional~deprocrpticism¹⁷, disambiguates
neuterising⁵⁷ as an insight into the ontologically-veridical ‘underlying phenomenological
dynamics of human limited-mentation-capacity’ that explains the how-and-why of such
ontologically-flawed references-of-thought-devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness fixations/hardening-construed-as-
neuterising⁵⁷ associated with the various institutionalisations in prior relative-ontological-
incompleteness⁸⁸-of-reference-of-thought⁸³. Insightfully and counterintuitively for elucidative
construal, neuterising⁵⁷ as of epistemic-abnormalcy/preconvergence³⁰/relative-ontological-
incompleteness⁸⁸-of-reference-of-thought⁸³ is rather ‘a derived-construction as deficient of
ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’, as it is the
elucidation of ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³ as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it
as of postconverging-or-dialectical-thinking²⁰–apriorising-psychologism or unaware beyond-
the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
unthought>⁶ as of preconverging-or-dementing¹⁹–apriorising-psychologism/deassertion, that
reveals neuterising⁵⁷ as of epistemic-abnormalcy/preconvergence³⁰/relative-ontological-
incompleteness⁸⁸-of-reference-of-thought⁸³ as it is construed in its ontological-veridicality as ‘a
deficient derived-construction of ontological-normalcy/relative-ontological-completeness⁸⁷-of-
reference-of-thought⁸³’. This insight equally explains why it is ‘through the deficient derived-
construction of conflatedness¹², that is construed the ontologically-veridical nature of
distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹
destructuring. Understanding and overcoming neuterising⁵⁷ as such reveals the beyond-the-
consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
dynamism of human temporal-to-intemporal individuations mental-

dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as critical across all the registry-worldviews/dimensions construed as of de-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~¹⁴. The ontological-veridicality of a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ is one grounded as of de-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~¹⁴ on ‘decentering/pivoting around the uninstitutionalised-threshold¹⁰² rule’ as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and so as of the uninstitutionalised-threshold¹⁰² rule. This explains why at uninstitutionalised-threshold¹⁰² which are subject to ‘meaningfulness-and-teleology⁹⁹⁵⁵ neuterising⁵⁷’, prospective institutionalisation can only be achieved as of secondnatured constraining social universal-transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-

completeness⁸⁷) that overcomes the given uninstitutionalised-threshold¹⁰² ‘meaningfulness-and-teleology⁹⁹⁵⁵ neuterising⁵⁷, thus enabling the ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold¹⁰² that ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-teleology⁹⁹⁵⁵ individuation without temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ individuations will simply fail to recognise the generation-and-upholding of neuterising⁵⁷ and thus unable to reveal perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; as it is naïve to think that while being at an uninstitutionalised-threshold¹⁰² like universalisation–non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic meaningfulness-and-teleology⁹⁹⁵⁵ without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation meaningfulness-and-teleology⁹⁹⁵⁵ neuterising⁵⁷, to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-teleology⁹⁹⁵⁵, and this equally applies with regards to overcoming our ‘procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ neuterising⁵⁷, to attain futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ Being and meaningfulness-and-teleology⁹⁹⁵⁵. As a further elucidation, a comparison can be made between a construct of ‘notional~referentialism’ disambiguated as referentialism, categorising neuterising⁵⁷, qualifying neuterising⁵⁷, tendentious neuterising⁵⁷ and impulsive neuterising⁵⁷, 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-completeness⁸⁷-of-reference-of-thought⁸³ 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 <amplifying/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism’ as of their respective epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of conflatedness¹²’ for making-sense-of/construing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of neuterising⁵⁷. This elucidation is to point out that reference-of-thought⁸³ constructs in epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ in the very first place cannot be the basis for articulating, as of their given constitutedness¹³, by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ ‘as if in

referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-
 conflatedness¹² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’
 but rather require ‘their ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ restoration’ by
 a conflatedness¹² as of ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-
 of-thought⁸³ that factors in ‘their constructed-deficiency with respect to ontological-
 normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, so-construed as their
 neutering⁵⁷, as of their categorising/qualifying/tendentious/impulsive—ontologically-
 compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ mental-
 dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments;
 thus enabling ontologically-veridical construal as of both ontological-
 completeness/incompleteness-of-reference-of-thought⁸³ of Being and meaningfulness-and-
 teleology⁹⁹⁵⁵ retrospectively to prospectively in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. To put
 it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply
 by constitutedness¹³ by elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ of ‘traditional classical mechanics axiomatic-construct’ given its
 epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-reference-of-
 thought⁸³ arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—
 axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³; as what is so generated is nothing as of reality but rather a virtuality-or-
 ontologically-flawed-construal. Instead such a construction of prospective relative intrinsic-
 reality/ontological-veridicality is a conflatedness¹² of ‘traditional classical mechanics
 axiomatic-construct’ by an epistemic-totalising³²~renewing-realisation/re-perception/re-thought
 as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-

conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ 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 <~~amplifying~~/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-thought⁸³ 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-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming~of-meaningfulness’ which refers to the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview’s/dimension’s reference-of-thought⁸³ construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue as of existential-instantiations', on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening⁵² successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought⁸³ constructions of derived axiomatic-constructs of meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; with the ⟨given consciousness's neuterising⁵⁷-induced-or-deneuterising¹⁶-induced⟩-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as the registry-worldview's/dimension's reference-of-thought⁸³ 'abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities'. For instance, all subsequent axiomatic-constructs of meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its ⟨trepidatious-consciousness neuterising⁵⁷-induced⟩-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which is non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective

institutionalisation of base-institutionalisation that is the ⟨warped-consciousness neutering⁵⁷-induced⟩-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology⁹⁹⁵⁵ 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-performance⁷¹-<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-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness' as its underlying reference-of-thought⁸³ 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-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness'; given that there is a need for the requisite institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. The fact is that all meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>, whether teleologically-degraded or teleologically-elevated, implied as of within a given reference-of-thought⁸³ are necessarily in

ontological-contiguity⁶⁶, construed as of a difference-in-kind/difference-in-aposteriorising-or-
 logicising²² of the same <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴. Such
 that a registry-worldview/dimension reference-of-thought⁸³ associated postlogism⁷⁷-slantedness
 manifestation, which is inevitably being instigated as postlogism⁷⁷ denaturing¹⁵
 <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 meaningfulness-and-teleology⁹⁹⁵⁵, as well as the temporal manifestations of the registry-
 worldview/dimension including conjugated-postlogism⁷⁷, is inevitably in notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> with all other
 meaningfulness-and-teleology⁹⁹⁵⁵ of that registry-worldview/dimension reference-of-thought⁸³
 since there are all grounded either in a ‘conscious—nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-
 supererogation⁹⁶ as flawed supposedly teleologically-elevated’ relationship with the
 same/common/shared reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸. Such notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> is implied by the
 fact that a reference-of-thought⁸³ is a ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ implied as
 of the same/common/shared reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸ and with all its meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology>, given its prior relative-ontological-incompleteness⁸⁸-of-
 reference-of-thought⁸³ as of its

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification, being mutually cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation⁹⁶ as flawed supposedly teleologically-elevated’ relationship with the same/common/shared reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸. In this regard, a non-positivistic as ‘a superstitious centered-~~<amplituding/~~formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ implied as of the same/common/shared reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as associated with say a medieval or animistic social-setup implies that a postlogism⁷⁷-slantedness, conjugated-postlogism⁷⁷ or any other temporal mental-disposition with regards to say with notions-and-accusations-of-sorcery will meet with a mental-reflex across the registry-worldview/dimension ~~<amplituding/~~formative–epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸ dereification in notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>, as in its questioning and analysing whether the accusation of sorcery is true and so as an assumed/presupposed-as-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ implied as of the same/common/shared reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as of the overall reference-of-thought⁸³ underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating belief in

superstition, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. Such a construal equally applies to our positivism–procrpticism⁸⁰ associated manifestation of disjointedness-as-of-reference-of-thought⁸³ associated with a postlogism⁷⁷-slantedness, conjugated-postlogism⁷⁷ or any other temporal mental-disposition instigation wherein our underlying procrpticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ mental-disposition is a notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> of the positivism–procrpticism⁸⁰ <amplituding/formative–epistemicity>totalising/circumscribing/delineating context—meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-ontological-performance⁷¹-<including-virtue-as-ontology> as of ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation⁹⁶ as flawed supposedly teleologically-elevated’ relationship with its centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ implied as of the same/common/shared reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸. This explains why it is de-mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrpticism⁸⁰ social-setup to resolve the vices-and-impediments¹⁰⁵ associated with the corresponding reference-of-thought⁸³ centered-<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ implied as of the same/common/shared reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, as it is in circular <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument centered–epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the

associated vices-and-impediments¹⁰⁵. Rather than a difference-in-kind/difference-in-aposteriorising-or-logicising²² implied as of ‘notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising²³ as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ as of the prospective relative-ontological-completeness⁸⁷ of the prospective reference-of-thought⁸³ ‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ implied different and relatively-more-profound-and-complete reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s reference-of-thought⁸³ ‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ implied as of the same/common/shared reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ that can induce the ‘ontological break’ that is able to de-endemise and de-enculturate as of aetiologisation/ontological-escalation the given registry-worldview/dimension vices-and-impediments¹⁰⁵ crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising²³ construal there is a double-gesture of reification⁸⁶ as of implying more critically the inappropriateness of the centered-epistemic-totalisation/reference-of-thought⁸³ as of its underlying meaningfulness-and-teleology⁹⁹⁵⁵ implied same/common/shared reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, which then inherently points to the inappropriateness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ on the basis of the centered-epistemic-totalisation/reference-of-thought⁸³ and hence implying that there can’t be any dialogical-equivalence. Such that from a positivistic perspective, an argument in a non-

positivistic social-setup of the type one may be accused of sorcery is construed as ridiculous since it is in notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸-in-reification⁸⁶/dereification cognisant-and-integrative with a non-positivistic superstitious meaningfulness-and-teleology⁹⁹⁵⁵ centered-epistemic-totalisation/reference-of-thought⁸³, and that itself is perceived as of 'aetiological concern' as to the possibility of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸-in-reification⁸⁶/dereification mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments¹⁰⁵. The same applies from a notional~deprocrypticism¹⁷ perspective with regards to a procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ mental disposition as an argument seeming to articulate meaningfulness-and-teleology⁹⁹⁵⁵ in the same disjointedness-as-of-reference-of-thought⁸³ terms-as-axiomatic-construct by which the procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ arises in the first place is in circular <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of the same centered-epistemic-totalisation/reference-of-thought⁸³ defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments¹⁰⁵ as of that fundamental <amplituding/formative-epistemicity>totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-centered-epistemic-totalisation,

besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturing such a prospective institutionalisation ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical ‘reference-of-thought⁸³ construction of meaningfulness-and-teleology⁹⁹⁵⁵’, as of the succession of registry-worldviews/dimensions from the notional~notional~deprocrypticism¹⁷ perspective construal/conceptualisation, as being ‘the most profound/complete ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ grasp of intrinsic-reality/ontological-veridicality’ among all the registry-worldviews/dimensions as of its preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘~~amplituding~~/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism. Furthermore, within a registry-worldview/dimension for the disambiguation of temporal-to-intemporal-dispositions, its reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is its ⟨given consciousness’s neuterising⁵⁷-induced-or-deneuterising¹⁶-induced⟩ as reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, which by way of a différence/internal-dialectics/difference-deferral articulates the intradimensional

relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology⁹⁹⁵⁵ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Thus this is within the framework of the registry-worldview's/dimension's teleological-de-mentating/structuring/paradigming/teleological-possibilities; construed either in elevation-as-of-upholding-ontological-veridicality/institutionalisation as reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵, of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-threshold¹⁰² as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³; noting that the dialectical nature of the elevation and degradation so implied are inherently affirmed/unaffirmed respectively as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’, wherein prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ elevation/institutionalisation is in soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ and prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ degradation/uninstitutionalised-threshold¹⁰² is in unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³. Furthermore, metaphysics-of-absence insight as of historicity/ontological-eventfulness/ontological-aesthetic-

tracing⁴⁵ reveals and attends to the notional~notional~deprocrypticism¹⁷ ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from metaphysics-of-presence <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ due to a mental-reflex of representing/skewing-the-representation of presence with respect to its reference-of-thought⁸³ as of flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at the uninstitutionalised-threshold¹⁰², wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³’ rather than being veridically construed in degradation/uninstitutionalised-threshold¹⁰² and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold¹⁰² as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ which as of underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing>⟩ is at the one hand elevated/institutionalised and on the other hand teleologically-degraded/uninstitutionalised, as of human deepening or

shallow limited-mentation-capacity. Such historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of its notional~conflatedness¹² as it implies the conflatedness¹² of the most ‘sound/profound/complete anticipation/projection/throwness-disposition as rather of elevation-as-of-prospective-institutionalisation—and–degradation-as-of-uninstitutionalised-threshold¹⁰²—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective reference-of-thought⁸³—elevated-devolving-as-of-prospective-institutionalisation and reference-of-thought⁸³—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ brings out in anticipation/projection/throwness-disposition the overall fundamental elucidative contrast between the ‘degradation/uninstitutionalised-threshold¹⁰² unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ projection’ and the ‘elevation/institutionalisation soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ projection’ at their respective reference-of-thought⁸³-devolving⁸⁴-level of analysis; as can be elucidated contrastively between ‘recurrent-utter-uninstitutionalisation uninstitutionalisation and base-institutionalisation institutionalisation’, ‘base-institutionalisation–ununiversalisation uninstitutionalisation and universalisation institutionalisation’, ‘universalisation–non-positivism/medievalism uninstitutionalisation and positivism institutionalisation’ and prospectively ‘positivism–procrypticism⁸⁰ uninstitutionalisation and notional~deprocrypticism¹⁷ institutionalisation’. The implication here is that with say notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism uninstitutionalisation social-setup, in order to construe ontological-veridicality; as of conflatedness¹² we can’t simply imply the presence universalisationnon–non-positivism/medievalism uninstitutionalisation reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵, as such a mental-reflex representing/skewing-the-representation of the presence as universalisationnon–non-positivism/medievalism

uninstitutionalisation will overlook the presence uninstitutionalised-threshold¹⁰² and wrongly represent its meaningfulness-and-teleology⁹⁹⁵⁵ at its uninstitutionalised-threshold¹⁰² as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ projection'. It is rather the conflatedness¹² projective/anticipative contrast between the said uninstitutionalised-threshold¹⁰² however the mental-reflex complex of presence and the prospective positivism institutionalisation however the mental-reflex complex of the latter's abstractness as from the presence uninstitutionalised-threshold¹⁰² perspective that enables their respective reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness⁸⁸-and-completeness-of-reference-of-thought⁸³ perspective. Thus it is the 'anticipation/projection/throwness-disposition of overall fundamental elucidative contrast' between prior degradation/uninstitutionalised-threshold¹⁰² and prospective elevation/institutionalisation respectively implied reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness so-construed on the basis of 'conflatedness¹² as of the most 'sound/profound/complete anticipation/projection' relative to existence's imbricatedness/threadedness/recomposuring existential-instantiations, which is at reference-of-thought⁸³-as-of-'reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness'—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as-of-the-contrast-of-elevation-as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold¹⁰² that is more profoundly elucidative of existential-instantiations issues of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> whether with regards to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy

as of our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaking of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as of logical coherence, we need to move at the <amplifying/formative-epistemicity>totalising/circumscribing/delineating level of analysis which is the reference-of-thought⁸³ and then construe meaningfulness-and-teleology⁹⁹⁵⁵ as of contrastive elevation/institutionalisation reference-of-thought⁸³—elevated-devolving-as-of-prospective-institutionalisation’ and degradation/uninstitutionalised-threshold¹⁰² ‘reference-of-thought⁸³—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’. That is, meaningfulness-and-teleology⁹⁹⁵⁵ cannot be referenced/registered/decisioned as of the degradation/uninstitutionalised-threshold¹⁰² but rather the elevation/institutionalisation as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ with respect to the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ with the implication that meaningfulness-and-teleology⁹⁹⁵⁵ lies-with-and-is wholly as of elevation/institutionalisation reference-of-thought⁸³—elevated-devolving-as-of-prospective-institutionalisation’. Insightfully, historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² points out that as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’: it is rather and critically more apt to ‘articulate organically as of ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental construct of prospective base-institutionalisation institutionalisation while in recurrent-utter-uninstitutionalisation uninstitutionalisation (doing so by failing the ‘<~~amplituding~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of recurrent-utter-uninstitutionalisation’ in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵ as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶), and this insight extends as well with regards to ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental construct of prospective universalisation institutionalisation while in base-institutionalisation—ununiversalisation uninstitutionalisation (doing so by failing the ‘<~~amplituding~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of base-institutionalisation—ununiversalisation’ in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-

teleology⁹⁹⁵⁵ as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶), ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental construct of prospective positivism institutionalisation while in universalisation–non-positivism/medievalism uninstitutionalisation (doing so by failing the ‘<amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of universalisation–non-positivism/medievalism’ in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵ as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶), and prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ the transcendental construct of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation while in positivism–procrypticism⁸⁰ uninstitutionalisation (doing so by failing the ‘<amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of positivism–procrypticism⁸⁰, in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵ as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶); such that supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism is actually as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity⁶⁸ over ontological-bad-faith/inauthenticity⁶³ elucidation/reification⁸⁶ of existential-contextualising-contiguity³⁸, and so as to dimensionality-of-sublimating²⁴—~~amplifying/formative~~—supererogatory—dementativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. This reflects historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of its notional~conflatedness¹² nature of ontological-performance⁷¹-<including-virtue-as-ontology> as anti-nihilistically grounded on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as enabled by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. It points out that ontologically-veridical meaningfulness cannot be construed beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as of a soulless nihilistic-teleology⁹⁹-for-the-attainment-of-temporality⁹⁸/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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ over a conceptualisation as of denaturing¹⁵ of reference-of-thought⁸³—categorical-imperatives/axioms/registry-

teleology⁹⁹⁸. 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 reference-of-thought⁸³ doesn't undermine/unshackle that prior reference-of-thought⁸³ with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/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<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’ by the prospective registry-worldview’s/dimension’s reference-of-thought⁸³ ontological-performance⁷¹-<including-virtue-as-ontology> given its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. Rather implying a grounded knowledge-construct commitment merely ‘circularly-complexifies’ the uninstitutionalised-threshold¹⁰² reference-of-thought⁸³ as it adopts by mental-reflex an incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite <~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought referencing/registering/decisioning-of-its-reference-of-thought⁸³-rather-as-preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—

stranding-or-attributive-dialectics)¹⁴, which is what allows for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to the prospective reference-of-thought⁸³ for renewal; that is, this will rather bring about the ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior reference-of-thought⁸³ in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ on a false notion of ‘an intemporal temporality⁹⁸’, naively passing for intemporality⁵¹/longness as of intersubjective eliciting of temporality⁹⁸. Such notional~conflatedness¹² for ontological-performance⁷¹-<including-virtue-as-ontology> implication is easily understood as of metaphysics-of-absence when we grasp that a mindset as of a non-positivistic social-setup needs to ‘wean off organically beyond mere mechanical adjustments’ its non-positivism before the notion of ‘a credible logical engagement in terms-as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup’ can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation <amplituding/ formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought.

This conceptualisation insight points out that prospective procrpticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalisation associated with our positivism—procrpticism⁸⁰ registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ is effectively the defective result of our positivism institutionalisation destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality⟩~of-ontological-performance⁷¹-<including-virtue-as-ontology> as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ of its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ at the positivism—procrpticism⁸⁰ uninstitutionalisation, wherein the prospective ‘procrpticism⁸⁰ uninstitutionalisation’ arises as ‘<amplifying/formative>wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸⟩ of positivism registry-worldview/dimension’, which then effectively generates the virtuality-or-ontologically-flawed-construal of procrpticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalisation construed as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of our positivism—procrpticism⁸⁰ registry-worldview/dimension. It should be noted that, the ontologically-veridical reflection of procrpticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ is rather construed from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrpticism¹⁷ registry-worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete notional~deprocrpticism¹⁷ perspective’, with

notional~deprocrypticism¹⁷ in ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’ unlike procrypticism⁸⁰ which is rather in epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’; and the ontological-veridicality of notional~deprocrypticism¹⁷ itself is construed as an epistemic-totalising³²~renewing-realisation/re-perception/re-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’ as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. This explains why our positivism–procrypticism⁸⁰ so-construed from a notional~deprocrypticism¹⁷ perspective will be decentered and preconverging-or-dementing¹⁹—apriorising-psychologism, just as our positivism in ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ perspective construal of non-positivism/medievalism reference-of-thought⁸³ in epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ show the latter to be decentered and preconverging-or-dementing¹⁹—apriorising-psychologism. As a further elaboration, the circularity and <~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities

syncretising/circularity/interiorising/akrasiatic-drag³³ inherent in our prospective
 procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalisation, together
 with its inherent manifestations of psychopathic postlogism⁷⁷-slantedness and social
 psychopathy conjugated-postlogism⁷⁷, when construed from futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³
 institutionalisation as in our metaphysics-of-presence beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ we systematically override
 the ontological-veridicality implications of such procrypticism—or-disjointedness-as-of-
 reference-of-thought⁸³⁸⁰ and proceed by mental-reflex to uphold our procrypticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ <amplifying/formative>wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications> at this positivism—procrypticism⁸⁰ uninstitutionalisation
 as of an existentially nihilistic mental-disposition in degeneration of the human existential tale;
 as all presencing—absolutising-identitive-constitutedness¹³⁷⁹ by mental-reflex keep on
 representing their uninstitutionalised-threshold¹⁰² as institutionalised, that is as ‘centered and
 postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’, as a ‘delusion of an always
 institutionalised presencing—absolutising-identitive-constitutedness¹³⁷⁹ as of its reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 rather than being veridically ‘decentered and preconverging-or-dementing¹⁹—apriorising-
 psychologism’ at the uninstitutionalised-threshold¹⁰² as of ‘reference-of-thought⁸³—degraded-
 devolving-as-of-uninstitutionalised-threshold¹⁰²’, as logical-dueness doesn’t even arise in the

very first place given perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³. We can get a projected sense of this as of metaphysics-of-absence 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-teleology⁹⁹⁵⁵ nihilistically, notwithstanding that we may recognise this as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and falling back to construe/conceptualise meaningfulness-and-teleology⁹⁹⁵⁵ in non-positivistic animistic or medieval terms—as-of-axiomatic-construct, construed from the positivistic perspective as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³. As broadly speaking, a registry-worldview's/dimension's reference-of-thought⁸³ is as of 'the existential individuations possibilities as to reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism' reflecting the teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of its reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; and it is nevertheless so made-up/bottomlined nihilistically, notwithstanding a prospective registry-worldview's/dimension's reference-of-thought⁸³ that points prospectively to its relative ontologising-deficiency/epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, as it is in the bigger picture de-mentatively/structurally/paradigmatically

‘a lifetime mental and existential investment as of the specific prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-existential-extrication-as-of-existential-unthought>⁶ meaningfulness-and-teleology⁹⁹⁵⁵, that
 will not lightly give up on ‘its invested specific prior relative-ontological-incompleteness⁸⁸-of-
 reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ as a
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ despite
 the ontological-veridicality of a valid anti-nihilistic
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵
 enabling the human existential tale as of the successive transcendence-and-
 sublimity/sublimation/supererogatory–de-mentativity behind the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ notwithstanding that its very own institutionalisation
 arose out of that anti-nihilistic process, and at the more immediate social-stake-contention-or-
 confliction level involves temporal concatenation to intemporality⁵¹/longness as denaturing¹⁵ of
 the prior institutionalisation’s reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸ by their elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸, and so as of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology>, due to lack of constraining social universal-

transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨~~amplifying~~/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ at its uninstitutionalised-threshold¹⁰². Such a threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism being rather as of a temporal extricatory de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory de-mentating/structuring/paradigming to be intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, given a failure to de-mentatively/structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implications, and rather confusing this with social-aggregation-enabling implications. This is clearly made obvious when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-positivistic registry-worldview’s/dimension’s threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism ⟨~~amplifying~~/formative⟩wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications⟩⟩ rather in social-aggregation-enabling, implying no possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity so-construed from a positivistic perspective of analysis in ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. This further points out that, as herein implied with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as

of prospective notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-ontology-origination transcendental knowledge conceptualisations’ as putting into question a prior registry-worldview’s/dimension’s reference-of-thought⁸³ teleological-de-mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, established as of its (given consciousness’s neuterising⁵⁷-induced)-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology⁹⁹⁵⁵ 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 neuterising⁵⁷-induced)-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness of the prior registry-worldview’s/dimension’s reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ which establishes its ‘grounded knowledge construct’, and so because of its denaturing¹⁵ of the prior institutionalisation’s reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ by way of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ at the registry-worldview’s/dimension’s uninstitutionalised-

threshold¹⁰² inducing prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ in need for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ it more critically and organically points to the uninstitutionalised-threshold¹⁰² state of the present registry-worldview’s/dimension’s reference-of-thought⁸³ at its uninstitutionalised-threshold¹⁰² with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s reference-of-thought⁸³ as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and thus rather implies an de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴. It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct (occlusive-consciousness neuterising⁵⁷-induced)-reference-of-thought⁸³—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 neuterising⁵⁷-induced)-reference-of-thought⁸³—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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ axiomatic-construct (protensive-consciousness deneuterising¹⁶-induced)-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism~procrypticism⁸⁰ axiomatic-construct (occlusive-consciousness neuterising⁵⁷-induced)-reference-of-thought⁸³—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-threshold¹⁰² mental-dispositions of non-positivism/medievalism or procrypticism⁸⁰ reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness which will just induce their <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-dispositions for non-transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, but rather as of a habituated mental-projection perspective from the prospective institutionalisations of positivism or notional~deprocrypticism¹⁷ reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness. Thus counterintuitively to metaphysics-of-presence conception, human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as ‘banally’ portrayed historically is not as of an expanding ‘grounded knowledge construct’ from time immemorial as of a wrong incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation mental-reflex as if humans have had only one ‘<amplifying/formative~epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-

of-thought⁸³—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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation construed from a succession of ‘<~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ so implied by an ontology-driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ enabling successive prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening⁵² as of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>; 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 conflatedness¹²’, 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’, but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ ‘<~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-

of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness’ beyond just what we can imagine as of our presence as positivism–
 procrypticism⁸⁰. This analysis brings out what is effectively meaningfulness as it shows that
 meaningfulness is more completely about
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights thus involving the ‘<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
 of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness’ as of the prospective relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³ of the {given consciousness’s neuterising⁵⁷-induced-or-deneuterising¹⁶-induced}-
 reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for
 effectively articulating their meaningfulness as of instantiative-context or existential-
 instantiations with respect to existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<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-teleology⁹⁹ is utterly geared in an <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 of meaningfulness-and-teleology⁹⁹⁵⁵ as of ‘operant-or-incidenting-predicative-insights or
 logical-coherence’ and beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-

extrication-as-of-existential-unthought⁶ by mental-reflex presupposes-and-assumes the
 ontological absoluteness/indubitability of its ‘<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
 of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-
 meaningfulness’, and wrongly so even at its uninstitutionalised-threshold¹⁰²; such that it is only
 crossgenerationally that it can attend effectively as of its transcendence-and-
 sublimity/sublimation/supererogatory–de-mentativity to the reality of temporal denaturing¹⁵ of
 the said institutionalisation’s reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸ at its uninstitutionalised-threshold¹⁰² by elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-
 contextualising-contiguity³⁸, pointing to its perversion-and-derived-perversion⁷⁴-of-reference-
 of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>, and thus the need for <amplituding/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought as of psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring, involving maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, with
 respect to the implications of its ontologically deficient ‘<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
 of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-
 meaningfulness’. Thus a transcendental engagement as articulating prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³ in an opened-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ strives to go beyond a prior institutionalisation
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) at its
uninstitutionalised-threshold¹⁰², which simply triggers ‘operant-or-incidenting-predicative-
insights or logical-coherence’ on the basis of the priorly set/established
‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-
meaningfulness’ taken for granted without questioning as of intradimensional grounded
meaningfulness-and-teleology⁹⁹⁵⁵ at its uninstitutionalised-threshold¹⁰². Such a transcendental
engagement recurrently put into question in conflatedness¹² the prior institutionalisation
‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-
meaningfulness’ at its uninstitutionalised-threshold¹⁰² by substituting it with the prospective
institutionalisation ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-
meaningfulness’ as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³, before effecting any ‘operant-or-incidenting-predicative-insights or logical-
coherence’ for prospective institutionalisation meaningfulness-and-teleology⁹⁹⁵⁵, and this
explains its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵;
while on the other hand the grounded uninstitutionalised-threshold¹⁰² recurrently overrides as of
constitutedness¹³ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-
as-of-existential-unthought>⁶ any notion of its ontologically deficient ‘<amplituding/formative-

epistemicity>totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-
of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigm—of-
meaningfulness’ at its uninstitutionalised-threshold¹⁰² and just triggers ‘operant-or-incidenting-
predicative-insights or logical-coherence’ on that basis for its intradimensional grounded
meaningfulness-and-teleology⁹⁹⁵⁵, and this explains its ‘reference-of-thought⁸³—degraded-
devolving-as-of-uninstitutionalised-threshold¹⁰²’, and explaining why transcendence-and-
sublimity/sublimation/~~supererogatory~~—de-mentativity fully occurs as of a crossgenerational
habituation process. Remarkably, such a maximalising-recomposuring⁵⁴-for-relative-
ontological-completeness⁸⁷—unenframed-conceptualisation behind the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ enabling the human existential tale in
successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵> is always rather perceived intradimensionally as
an exceptional-askance and unordinary. For instance, the maximalising-recomposuring⁵⁴-for-
relative-ontological-completeness⁸⁷—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 analysis does apply with respect to
superstitions, universal human rights, free society, modern science, etc. but then as of our
developed present institutionalisation the idea of not entertaining such practices is viewed as
not an exceptional-askance and ordinarily to be expected. This explains human mental states
respectively as of uninstitutionalised-threshold¹⁰² and as of prospective institutionalisation with
respect to maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
unenframed-conceptualisation as the process enabling prospective relative-ontological-

completeness⁸⁷-of-reference-of-thought⁸³ of same ~~<amplituding/formative-~~
 epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality hitherto considered off limits to any challenging maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation at the
 uninstitutionalised-threshold¹⁰² but then acknowledged thereafter after prospective
 institutionalisation; with the implication that the possibility for all prospective transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of opened-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ arise only by maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation but presences in their
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) consider
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation as of exceptional-askance and unordinary due to their
~~<amplituding/formative-~~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex avoiding being
 ontologically decentered and preconverging-or-dementing¹⁹-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-teleology⁹⁹⁵⁵al 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-teleology⁹⁹⁵⁵ is ‘often actually imbued with active and passive mental-
 strategies of compromise’ but which wouldn’t cut it with the maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation necessary for human
 development and progress. Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ and
 progress requires ontologically-veridical as
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming ‘responses’ as of universal implications and not temporal
 extricatory de-mentating/structuring/paradigming ‘reactions’ of mere circumstantial
 implications. Such a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation <amplituding/formative—epistemicity>totalising~renewing-
 realisation/re-perception/re-thought prospective reference-of-thought⁸³ ‘construes as circularity
 and <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ pretences of knowledge and judgements
 which are rather in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in ordinariness
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) social-
 aggregation-enabling’ when expounded by a prior reference-of-thought⁸³ going by its prior
 relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, since there is no
 sound/authentic knowledge and judgements outside the prospective reference-of-thought⁸³
 relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³ in an

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming; and so de-mentatively/structurally/paradigmatically as of
 the relationship between non-positivism and positivism as well as our procrypticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ and futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ as
 preempting—disjointedness-as-of-reference-of-thought⁸³. This underlying notion of
 ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² construal/conceptualisation’ can
 further be expanded upon contrastively with regards to knowledge practice in many an
 epistemic-totalising³²~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality not subject to immediate-constraining ontological-primemovers-
 totalitative-framework⁷² thus rather eliciting atomising/taking-to-pieces constitutedness¹³ that
 induces relatively poor ontological-performance⁷¹-<including-virtue-as-ontology>. The central
 element here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of
 a nombrilisticas <amplifying/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ approach to conceptualising knowledge
 based on an intellectual exercise of producing patterns of thought with little consideration as to
 their underlying intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity as validated by ontological-primemovers-
 totalitative-framework⁷². At its worst, such an orientation construes of
 categorisation/taxonomisation of knowledge as inherently representative of intrinsic-
 reality/ontological-veridicality by that mere exercise. Such a constitutedness¹³ ends up
 misconstruing the organical depth involved and renders all knowledge constructs so
 categorised/taxonomised on the same vague plane of mechanical equivalence undermining their

transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, originality, organic nature and more often than not turning them into platitudes as rather concerned with perceived academic formulations and formats in of themselves rather than ontological-veracity as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. The underlying mental-reflex for this intellectual disposition associated with conceptual patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. 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-incompleteness⁸⁸-of-reference-of-thought⁸³, as of the incompleteness of the de-mentating/structuring/paradigming of human reference-of-thought⁸³. Such that a naïve categorisation/taxonomisation conceptual patterning perspective on that basis equally inherits that relative-ontological-incompleteness⁸⁸ of the de-mentating/structuring/paradigming of human reference-of-thought⁸³; with the consequence that it is not ‘notionally de-mentated/structured/paradigmed’ to conceptually factor in human poor to perfect/near-perfect construal on the basis of conflatedness¹² but rather suffers from constitutedness¹³. This weakness is underlined and resolved by the notion of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality that enables conflatedness¹² in line with existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with

categorising/taxonomising dispositions in constitutedness¹³ 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-totalising³²~devolved~purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 constitutedness¹³ 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 constitutedness¹³ but rather such ‘depth/axiomatic-construct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by a conflatedness¹² as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context is then the preceding and transformative element of meaningfulness-and-teleology⁹⁹⁵⁵ conceptualisation as of our limited-mentation-capacity-deepening⁵² enabling our prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ 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 conflatedness¹². 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-drag³³ 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 conflatedness¹² in (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-ontology-origination projection into existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing constitutedness¹³, 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-contiguity⁶⁶ of all knowledge as of their reference-of-thought⁸³/de-mentative/structural/paradigmatic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling ontological-primemovers-totalitative-framework⁷² interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in constitutedness¹³ rather than striving to expand the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework⁷² existential-reality potential, and this easily leads to virtuality or ontologically-

flawed construal. The defect of conceptual patterning is easily overlook mainly as philosophy is of first order knowledge, a level at which knowledge differentiation doesn't easily manifest itself. Such errors of conceptual patterning will hardly arise in second-level knowledge where transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implications arise in a specular way. For instance, while hereditary is an underlying conceptual patterning idea in biology, it will be unthinkable to try to lump together and undermine the originality of subsequent hereditary notions of genetics on the basis that these are of the same conceptual patterning as earlier notions like Mendelian heredity as the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity differentiations are spectacular. Finally, one practical intellectual flaw arising out of such naïve categorising/taxonomising conceptual patterning has to do with a certain vague intellectual practice based on perceived intellectual pertinence in terms of the authorial 'precedence of mentioned terms' irrespective of association whether simple formalistic identifying of terms and notions with little consideration of the divergence of implied organic-knowledge as of their intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework⁷² nature and differences as well as their divergence in meaningfulness-and-teleology⁹⁹⁵⁵ 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework⁷² renewal of a same <amplifying/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 constitutedness¹³ undermining requisite creativity as of conflatedness¹², as it ‘critically presupposes beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations’ in the given <amplifying/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 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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~deprocrypticism¹⁷ (protensive-consciousness deneuterising¹⁶-induced)-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming~of-meaningfulness analysis as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³/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 constitutedness¹³ wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity ontological-primemovers-totalitative-framework⁷² here hasn’t been entertain sufficiently to point out that effectively it is a problem that actually ‘devolves out’ of the more fundamental issue of Being as of its but is rather being posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This

equally explains this author's construal of human consciousness development as rather of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵; consciousness defined as of 'notional <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹². The fundamental fact is that existence as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context is the absolute a priori of intrinsic-reality/superseding-oneness-of-ontology prior to any human derived knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, and hence existence as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context is the foundational absolute a priori any (given consciousness's neuterising⁵⁷-induced-or-deneuterising¹⁶-induced)-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness constructs, by which our limited-mentation-capacity can most pertinently accede to by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as of ontological-normalcy/postconvergence insight. Thus existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> implies it is as of the entire
‘conflatedness¹² for human construction of ontologically veridical meaningfulness-and-
teleology⁹⁹⁵⁵’ implied as of notional~deprocrypticism¹⁷; this is notionally known as
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. The implication here is that
conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and
nature together with their derived human notional <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and
natural sciences are but as of the {given consciousness’s neuterising⁵⁷-induced-or-
deneuterising¹⁶-induced}-reference-of-thought⁸³—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 conflatedness¹²
that is as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ or existence-as-existence-
potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹²/existential-possibilities. The underlying
insight explaining human limited-mentation-capacity flawed mental-disposition for
constitutedness¹³ lies with human misconstruing from ‘existential-instantiations’ the
ontological-veridicality of axiomatic-constructs as derived from the ‘reference-of-thought⁸³—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. The
‘iterating nature of existential-instantiations in imbricatedness/threadedness/recomposuring’ as

of existence's is what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don't have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of ⟨given consciousness's neuterising⁵⁷-induced-or-deneuterising¹⁶-induced⟩-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of the maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation behind the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. Otherwise with a naïve mental-reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ of existential-instantiations, we will rather tend to wrongly construe ‘the conceptual patterning of existential-instantiations’ as rather being ‘axiomatic-constructs as of the ⟨given consciousness's neuterising⁵⁷-induced-or-deneuterising¹⁶-induced⟩-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring ’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold¹⁰². Thus, the ontological-veracity as

prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of ‘the axiomatic-constructs of a ⟨given consciousness’s neuterising⁵⁷-induced-or-deneuterising¹⁶-induced⟩-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigm-ing-of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring , generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue implied as meaningfulness-and-teleology⁹⁹⁵⁵, is rather ensured by the construal of existential-instantiations as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation which is as of conflatedness¹², thus enabling the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. It is interesting to grasp here that we cannot from our ‘sense of conceptual patterning’ claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding-oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential-instantiations’ as of existence’s imbricatedness/threadedness/recomposuring ; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construal as of naïve constitutedness¹³. Of course, it is rather prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ that will imply deeper ontological-veracity of the same underlying purview for the construal of

meaningfulness-and-teleology⁹⁹⁵⁵ mental-disposition grounded on existence—as-the-absolute-
 a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’>. Insightfully and making the
 case against conceptual patterning as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ of existential-instantiations, this points out that existence inherent
 superseding~oneness-of-ontology necessarily implies ontologically-veridical meaningfulness-
 and-teleology⁹⁹⁵⁵ is effectively as of a natural transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity existential-contextualising-contiguity³⁸-of-
 all-ontologically-veridical-meaningfulness ‘in wait’ to be elucidated however
 imbricated/threaded/recompusured such an exercise, explaining why our knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue of a given <~~amplituding~~/formative-
 epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality in conflatedness¹² need to be as of a reference-of-thought⁸³-
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-teleology⁹⁹⁵⁵,
 and more than just conceptual patterning that doesn’t or poorly attends to a natural
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity contextualising-contiguity-
 of-all-ontologically-veridical-meaningfulness. existential-For all the above elucidations
 highlighting the ontological-veracity implications of constitutedness¹³ and conflatedness¹², 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-incompleteness⁸⁸-of-reference-of-thought⁸³/epistemic-abnormalcy/preconvergence³⁰/destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency 'rather as a constructed-deficiency of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³/ontological-normalcy/conflatedness¹²' lies in the fact that the construal/conceptualisation of an epistemic-totalising³²~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-teleology⁹⁹⁵⁵ and the inherent ontological-veracity/intrinsicness of the <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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-completeness⁸⁷-of-reference-of-thought⁸³/ontological-normalcy/conflatedness¹². Since there is no direct correspondence between relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³/epistemic-abnormalcy/preconvergence³⁰/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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³/ontological-normalcy/conflatedness¹² which has such a direct

correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³/epistemic-abnormalcy/preconvergence³⁰/destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³/epistemic-abnormalcy/preconvergence³⁰/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 <amplifying/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-thought⁸³—elevated-devolving-as-of-prospective-institutionalisation’-as-of-upholding-ontological-veridicality rather than ‘reference-of-thought⁸³—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ 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 postlogism⁷⁷ and conjugated-postlogism⁷⁷. By and large, this overall conceptualisation explains the nature of ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance⁷¹-<including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance⁷¹-<including-virtue-as-ontology> as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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 constitutedness¹³ and as relatively-perfect/near-perfect/perfect conflatedness¹², construed as notional~conflatedness¹² as of constitutedness¹³-to-conflatedness¹² of human limited-mentation-

capacity. Insightfully, it highlights that constitutedness¹³ arises as of human limited-mentation-capacity ‘poor/unsound/shoddy/incomplete unanticipated/unprojected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’, while conflatedness¹² arises as of human limited-mentation-capacity ‘good/sound/profound/complete anticipated/projected’ construal/conceptualisation-of-axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from ‘the imbricatedness/threadedness/recomposuring iterating of existential-instantiations’ as of ‘existence-or-intrinsic-reality-or-ontological-veridicality’. Notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as such highlights an underlying historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of the constitutedness¹³-to-conflatedness¹² dynamism of human limited-mentation-capacity with respect to human ontological-performance⁷¹-<including-virtue-as-ontology>-as-of-its-broadest-implications amenable to human-subpotency/‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as of human-subpotency or human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-

as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory–epistemic-conflatedness~~¹², implying the ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of pivoting nature of human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-potential/possibilities or existence-as-emancipatory-of-humankind-in-the-broadest-sense-of-its-thought-and-projective-potential-but-beyond-just-the-engrossed-contemplation-of-only-humankind. All knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue are thus for-human-studies/for-human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, universal human rights, etc. doesn't add anything to 'abstract/imaginary existence as a pre-given' pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendently-enabled-institutionalisation-levels-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/antinihilism as levels of human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory–epistemic-conflatedness~~¹² to supersede human temporality⁹⁸/shortness

~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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 human-subpotency effecting can only arise from the conflatedness¹² of human consciousness in-its-embodiment as the potent ‘phenomenological transcendental-point-of-departure handle’ for human self-conscious existence and meaningfulness-and-teleology⁹⁹⁵⁵ 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 constitutedness¹³ conception be construed/conceptualised as of such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework, human ~~<amplifying/formative–epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>) as of collective human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² implies that human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue inherently suffer in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-

eventfulness/ontological-aesthetic-tracing⁴⁵> from ‘an extended metaphysics-of-presence
 deficiency’ on human ontological-performance⁷¹-<including-virtue-as-ontology> that can be
 traceable as of a notional~notional~deprocrypticism¹⁷ ‘extended metaphysics-of-absence
 insight’ construed as historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵; and
 we can always grasp insightfully of human existential hyperbole-of-temporal-to-intemporal-
 ontological-performance⁷¹-<including-virtue-as-ontology> from the prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³/relative-ontological-
 normalcy/postconvergence as of base-institutionalisation realisation of the hyperbole of
 recurrent-utter-uninstitutionalisation, universalisation realisation of the hyperbole of base-
 institutionalisation–ununiversalisation, positivism realisation of the hyperbole of
 universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism¹⁷
 realisation of the hyperbole of positivism/procrypticism⁸⁰. historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ as of notional~notional~deprocrypticism¹⁷
 perspective refers to the underlying idiosyncratic, intricate, compounded and pervasive
 succession of premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake> as of notional~conflatedness¹²/constitutedness¹³-to-
 conflatedness¹² from human shallow-to-deepening–limited-mentation-capacity,~as-limited-
 mentation-capacity-deepening⁵² as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplifying/formative–
 epistemicity>totalising~purview-of-construal’ as it reflects relative ontological-performance⁷¹-
 <including-virtue-as-ontology>-as-of-its-broadest-implications of any {given consciousness’s
 neutering⁵⁷-induced-or-deneutering¹⁶-induced}-reference-of-thought⁸³—devolving-
 teleological-de-mentating/structuring/paradigming–of-meaningfulness as its intradimensional
 existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-
 teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-

notions/notional~referential-notions/articulations/virtue and as the registry-
 worldview's/dimension's reference-of-thought⁸³ 'abstract teleological-de-
 mentating/structuring/paradigming/teleological-possibilities'; and it reflects any given registry-
 worldview's/dimension's specific institutionalisation-by-uninstitutionalisation-or-
 uninstitutionalised-threshold¹⁰² postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism/preconverging-or-dementing¹⁹—apriorising-psychologism construct as a specific
 aesthetic trace of 'ontologically elevated-by-degraded-devolving-as-of-uninstitutionalised-
 threshold¹⁰². historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the
 notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ equally supersedingly
 enlightens the idea of totalising-entailing which is often somewhat articulated as in the
 statement 'the whole is greater than the sum of its parts' but failing to specifically clarify that
 'limited-mentation-capacity constitutedness¹³ conceptualisation construes of an 'ontologically-
 compromised-mediating,-as-of-its-specific-constitutedness¹³ 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-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸, whereas limited-mentation-capacity conflatedness¹²
 conceptualisation as of notional~deprocrypticism¹⁷-as-preempting—disjointedness-as-of-
 reference-of-thought⁸³ construes of a 'non-mediating incisive as referentialism—ontologically-
 uncompromised-mediating,-as-of-conflatedness¹² profoundness/completeness' by an incisive
 <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought
 that further expands human grasp of the given <amplituding/formative-
 epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-

reality/ontological-veridicality as a non-derived/original mental-reflex of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. The latter is effectively what relays the ontological-veracity of the <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness subsuming the reality of the perceived whole and parts within the incisive conflatedness¹²; 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 conflatedness¹² 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-thought⁸³ 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-constitutedness¹³ induced neuterising⁵⁷ or prospectively notional~deprocrypticism¹⁷ referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² meaningfulness-and-teleology⁹⁹⁵⁵. That is, the notional~deprocrypticism¹⁷ protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of conflatedness¹², with no intermediating construct as of constitutedness¹³, thus achieves

ontologically-uncompromised-mediating,-as-of-conflatedness¹² meaningfulness-and-teleology⁹⁹⁵⁵. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of constitutedness¹³ on conflatedness¹² induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness¹³ meaningfulness-and-teleology⁹⁹⁵⁵. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional~deprocrypticism¹⁷ referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² as a notional conception in construing meaningfulness-and-teleology⁹⁹⁵⁵, while avoiding its ontologically-flawed constitutedness¹³ construals in terms—as-of-axiomatic-construct of the various neuterising⁵⁷. Hence the 'notion of limited-mentation-capacity' as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ towards ontologically-uncompromised-mediating,-as-of-conflatedness¹² is what is effectively and ontologically defining of issues of reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ given that as of its ontologically veridical conflatedness¹² it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening⁵² that is behind the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵-and-longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ perspective of notional~deprocrypticism¹⁷ 'referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² protensive-consciousness sound conceptualisation perspective'. This equally underlies and is in sync with the notion of candidty/candour-capacity as a variance of the same

as of notional~notional~deprocrypticism¹⁷ ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² protensive-consciousness sound conceptualisation perspective’. It is the ‘notion of limited-mentation-capacity’ that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³ consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neutering⁵⁷. historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in existential-extrication-as-of-existential-unthought, and not the full potency of existence; existential-extrication-as-of-existential-unthought construed rather as ‘shoddy-and-incomplete actualising in presencing—absolutising-identitive-constitutedness¹³⁷⁹’ of the full potency of existence. Existential-extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ construct, wherein its ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construes beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct’ as the absolute framework of ontological-performance⁷¹-<including-virtue-as-ontology>-as-of-its-broadest-implications and thus failing to factor in the implications on its ontological-performance⁷¹-<including-virtue-as-ontology> of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as this induces ~~<amplituding/>~~formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) at its uninstitutionalised-threshold¹⁰². Existential-extrication-as-of-existential-unthought thus

highlights the overall constitutedness¹³ of humankind's access to existence given the
 'imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations ', such
 that humankind's axiomatic-construct/theory of existence/existential-reality/intrinsic-
 reality/ontological-veridicality as of its 'projected-or-anticipated-grandest-existential-
 axiomatic-construct as reference-of-thought⁸³—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness' is rather as of various successive
 relative constitutedness¹³ implied with the successive institutionalisations, and explains a
 natural human mental-disposition to nihilism as of each of such institutionalisation's
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) at its
 uninstitutionalised-threshold¹⁰² in a mental-reflex aversion of an opened-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ behind the overall ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷. Existential-extrication-as-of-existential-unthought as of the
 notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ equally implies a humankind
 (re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-
 prospective-ontology-origination and effective maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation capacity for inducing the requisite
 psychoanalytic-unshackling referencing/registering/decisioning—of-its-prior-relative-
 ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-rather-as-preconverging-or-
 dementing¹⁹-and-decentered-to-the-prior-institutionalisation's—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ and its alienation—as-inauthentic/poorly-
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic

while construing prospective opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ as postconverging-or-dialectical-thinking²⁰-and-centered-to-the-prospective-institutionalisation's-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-in-ontological-good-faith/authenticity⁶⁸, thus literally expanding human access to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² as to the existential possibilities that arise with successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> associated with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. 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-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹². In other words existence is already given rather as of its potency, and the real problem of existence is humankind's access to existential possibilities as of humankind's limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is what achieves existence as a 'potent construct', as the notion of existence-as-a-grounded-construct doesn't-make-sense/is-unavailable for any specific human registry-worldview's/dimension's reference-of-thought⁸³ as an <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construct, including our positivism-procrypticism⁸⁰ registry-worldview/dimension, as this will falsely imply that our reference-of-thought⁸³ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-drag³³ 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-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Basically, existence as of
 prospective base-institutionalisation reference-of-thought⁸³ is circularly-unintelligible-but-for-a-
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising-meniality-or-
 hyperbole-of-meaningfulness-and-teleology⁹⁹⁵⁵ to recurrent-utter-uninstitutionalisation
 reference-of-thought⁸³ but for the former transcendental instigation as of ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of
 prospective universalisation reference-of-thought⁸³ is circularly-unintelligible-but-for-a-
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising-meniality-or-
 hyperbole-of-meaningfulness-and-teleology⁹⁹⁵⁵ to base-institutionalisation—ununiversalisation
 reference-of-thought⁸³ but for the former transcendental instigation as of ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, existence as of
 prospective positivism reference-of-thought⁸³ is circularly-unintelligible-but-for-a-
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising-meniality-or-
 hyperbole-of-meaningfulness-and-teleology⁹⁹⁵⁵ to universalisation—non-
 positivism/medievalism reference-of-thought⁸³ but for the former transcendental instigation as
 of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, and prospectively human-subpotency futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ reference-of-thought⁸³ is circularly-unintelligible-but-for-a-~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of-meaningfulness-and-teleology⁹⁹⁵⁵ to positivism~procrypticism⁸⁰ reference-of-thought⁸³ but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-deepening⁵². Interestingly, from our vantage positivism/rational-empiricism perspective, we'll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of ontological-performance⁷¹-<including-virtue-as-ontology> arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation—ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation—non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won't or hardly construe of the same as of our ~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ about our positivism~procrypticism⁸⁰ as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ 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’ what is existence/existential-possibilities not factoring Being conflatedness¹² ~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and further in contradiction to the notion of human ~~<amplituding/formative–epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory–de-mentativity~~ to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/~~supererogatory–de-mentativity~~ as of human existential potential’ and not ‘a grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s reference-of-thought⁸³ in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/~~supererogatory–de-mentativity~~ by wrongly implying that the said registry-worldview’s/dimension’s reference-of-thought⁸³ is of absolute ontological-performance⁷¹-<including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality in inducing prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for

prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’ as they know very well that reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for meaningfulness-and-teleology⁹⁹⁵ are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ who is bound to circularly elicit shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵ on such renewed reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for meaningfulness-and-teleology⁹⁹⁵ and further denaturing¹⁵ them as of the prospective institutionalisation uninstitutionalised-threshold¹⁰²! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation meaningfulness-and-teleology⁹⁹⁵ cannot truly be grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s reference-of-thought⁸³ as of its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ is a sound basis for construing the meaningfulness-and-teleology⁹⁹⁵ of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation reference-of-thought⁸³ as it adopts by mental-reflex an incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite referencing/registering/decisioning—of-its-reference-of-thought⁸³-rather-as-preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of de-mentation-~~(supererogatory)~~-ontological-de-mentation-or-dialectical-de-mentation—

stranding-or-attributive-dialectics)¹⁴, which is what allows for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to prospective base-institutionalisation reference-of-thought⁸³ for crossgenerational renewal as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’; but rather such unground articulation is one rather eliciting prospective metaphoricity⁵⁶ as of its implied prospective existential reference. transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implies that as of human <~~amplituding~~/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>), humankind has no ‘absolute past-or-present ontological-completeness-of-reference-of-thought⁸³’ for grounding the construal of meaningfulness-and-teleology⁹⁹⁵⁵ 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 constitutedness¹³ at the given reference-of-thought⁸³ uninstitutionalised-threshold¹⁰²; highlighting the fact that human potential attainment of the notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ is actually a ‘perpetual transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ as of notional~notional~deprocrypticism¹⁷ as <~~amplituding~~/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ which points out that the various uninstitutionalised-threshold¹⁰² from recurrent-utter-uninstitutionalisation to procrypticism⁸⁰ are actually levels of disjointedness-as-of-reference-of-thought⁸³ and that the various institutionalisations from base-institutionalisation to notional~notional~deprocrypticism¹⁷ are actually levels of preempting—disjointedness-as-of-reference-of-thought⁸³ all reflected as of

notional~deprocrysticism¹⁷. The validity of the construal of existence as-of-existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² rather as transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity is that in the state of human
 <amplituding/formative~epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore
 existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my
 human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-
 <including-virtue-as-ontology>) humankind can only credibly adopt a 'conflatedness¹²
 exercise' rather as of effecting-wholeness-as-of-profoundness-and-completeness-to-
 meaningfulness-and-teleology⁹⁹⁵⁵ in re-projection-or-re-anticipation to match existence as to
 existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² given existential
 'imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations ' to
 further elevate its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of
 the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<amplituding/formative~epistemicity>totalising~purview-of-construal'. This thus
 validates the notion that existence can only be construed as a transcendental conflatedness¹² as
 of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality and not as a grounded constitutedness¹³ as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ wrongly inducing <amplituding/formative~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³.
transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity emphasises organic-
knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlying
conflatedness¹² pointing to the ‘false certainty and denaturing¹⁵ implications’ involved with
knowledge construed mechanically as of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁸ in a constitutedness¹³ and extricatory relationship with human
<~~amplifying~~/formative~epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore
existence is of transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-
<including-virtue-as-ontology>), failing to factor in maximalising-recomposuring⁵⁴-for-
relative-ontological-completeness⁸⁷—unenframed-conceptualisation driven by ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Existence as of its
potency implies that what underlies historicity/ontological-eventfulness/ontological-aesthetic-
tracing⁴⁵ as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ is always
the issue of ‘divulging prospective relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³’ as of conflatedness¹², and so as the very essence of human limited-mentation-
capacity relating to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’>. Hence the very essence of a notional~deprocrypticism¹⁷
institutionalisation is one that comes into terms—as-of-axiomatic-construct with existence-
potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-

~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹² and as reflected in transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity as of conflatedness¹² in avoiding
 meaningfulness-and-teleology⁹⁹⁵⁵ denaturing¹⁵ involved with grounded constitutedness¹³
 posturing. Operantly, the phenomenological quest for an underlying and superseding
 knowledge construct, construed here as an enabling construct of ~~<amplituding/formative-~~
 epistemicity>totalising~conflated~meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵ ontological-performance⁷¹-<including-virtue-as-ontology> determination as
 of human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist
 therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to
 my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-
 <including-virtue-as-ontology>), is fulfilled by the notion of existential-extrication-as-of-
 existential-unthought/nonextricatory-existential-preempting-of-existential-unthought as the
 construct that reflects any registry-worldview's/dimension's reference-of-thought⁸³
 historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the
 notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ highlighting the
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism> of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³
 as of the implications of its conflatedness¹² as its given reference-of-thought⁸³-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-teleology⁹⁹⁵⁵
 and its constitutedness¹³ as of the unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-

preconverging-or-dementing¹⁹—apriorising-psychologism> of its given prior relative-
 ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ 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-teleology⁹⁹⁵⁵ as ‘<~~amplituding~~/formative-epistemicity>totalising~conflated-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ 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)¹⁴ thus involving de-
 mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity
 reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness’ to grasp existence/existential-
 possibilities, such that as of notional~deprocrypticism¹⁷ or
 <~~amplituding~~/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ retrospectively to prospectively, centered-
 <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-
 and-teleology⁹⁹⁵⁵ as of its attaining of ontological-completeness-of-reference-of-thought⁸³

is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology⁹⁹⁵⁵ in relative deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s reference-of-thought⁸³, and so-construed mainly because such a Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of notional~notional~deprocrypticism¹⁷ implied de-mentative/structural/paradigmatic shifts of reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology⁹⁹⁵⁵ in relative deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ within a same reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as enabling successive prospective reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ marked by the shift of ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology⁹⁹⁵⁵ inducing relatively less

and less deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ right up to the attainment of notional~deprocrpticism¹⁷ ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology⁹⁹⁵⁵ of theoretically perfect/sound ontological-performance⁷¹-<including-virtue-as-ontology>’; given that the ‘succession of institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules of the successive reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’s’ overcome retrospectively to prospectively the problem of human limited-mentation-capacity by its deepening thus inducing successive human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of human finitudes as destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> . Here as well the Derridean postulation of decentered-infinite-freeplay in lieu of such a conceptualisation of a ‘projected ultimate centered–epistemic-totalisation circularity of meaningfulness-and-teleology⁹⁹⁵⁵ of theoretically perfect/sound ontological-performance⁷¹-<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-normalcy/postconvergence, operantly displays the philosophical tradition problem of constitutedness¹³ as failing to project of the transformational implications of human limited-mentation-capacity-deepening⁵² for successive prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ in bringing about successive registry-worldviews/dimensions as of conflatedness¹² that prospectively ultimately grasps the centered-<amplifying/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ or notional~deprocrpticism¹⁷. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the

philosophical tradition constitutedness¹³, it perfectly grasps the implications to meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> of ‘centered-epistemic-totalisation as of circularity of meaningfulness-and-teleology⁹⁹⁵⁵ in relative deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ but rather as within a same horizon of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. However, it fails to grasp that such a centered-epistemic-totalisation itself arises because an axiomatic-construct is a circularity of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> of the very same <amplifying/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality it refers to, and so-implied by extension with respect to a given reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ a centered-epistemic-totalisation is rather the circular meaningfulness-and-teleology⁹⁹⁵⁵ representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’, as the said reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—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<amplifying/formative-epistemicity>totalising~purview-of-construal’. Now, the issue of a centered-epistemic-totalisation defect arises where the given reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—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-teleology⁹⁹⁵⁵ in relative deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ construed as of the uninstitutionalised-threshold¹⁰² of a registry-worldview’s/dimension’s reference-of-thought⁸³-

as-of-‘reference-of-thought’⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. But then human limited-mentation-capacity-deepening⁵² achieving prospectively of an ultimately theoretically perfect/sound reference-of-thought⁸³-as-of-‘reference-of-thought’⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the full ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as notional~notional~deprocrypticism¹⁷ implies the circular ontologically-flawed/deficient implications of centered—epistemic-totalisation are done away with as of ontological-completeness with the <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought of the reference-of-thought⁸³-as-of-‘reference-of-thought’⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’, with such a conceptualisation of centered—epistemic-totalisation also construed as transcendental centered—epistemic-totalisation or extrapolated-centered—epistemic-totalisation or extrapolatory—epistemic-totalisation or transcendental—epistemic-totalisation and reflects the reality that a Derridean decentered-infinite-freeplay can also be construed as an interpolatory—epistemic-totalisation or interpolated-decentered—epistemic-totalisation. For instance, we can grasp that ‘traditional classical mechanics axiomatic-construct’ is a given ‘centered—epistemic-totalisation circularity of meaningfulness-and-teleology’⁹⁹⁵⁵ of ‘the very same physics <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of a prior relative-ontological-incompleteness⁸⁸ of less ontological-performance⁷¹-<including-virtue-as-ontology> of ‘the very same physics <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, while with human limited-mentation-capacity-deepening⁵² the theory-of-relativity-together-with-quantum-

mechanics—axiomatic-constructs brings about a new ‘centered—epistemic-totalisation/circularity of meaningfulness-and-teleology⁹⁹⁵⁵ of ‘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-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ as we can do more things with the latter axiomatic-construct more-profound/grander meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>; and interestingly, physicists will surely fancy that they could do better in ultimately grasping theoretically the full-potency of existence divulgeable as of ‘the very same physics <amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with an ambition for a theory of everything. However, a Derridean decentered-infinite-freeplay is nevertheless critical as a first step for breaking away from a prior centered—epistemic-totalisation of a very same <amplituding/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>, and thus by extension with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to- ‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ which is a given reference-of-thought⁸³, construed as ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> has been as of our positivism—procrypticism⁸⁰ registry-worldview’s/dimension’s reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ horizon and such a Derridean

decentered-infinite-freeplay is an inspired conception providing the groundwork as it initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter’s transcendental–epistemic-totalisation that underlies conflatedness¹² in breaking with the philosophical tradition or human knowledge conceptualisation tradition or towards fulfilling the understanding of Being. In this regard talking about the physics example again, such a Derridean freeplay différance is akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and later on Theory-of-relativity and Quantum-mechanics, and today with respect to various theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to futural différance is the notion of ~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold¹⁰² temporal individuations circular undermining of the prospective institutionalisation reference-of-thought⁸³/de-mentative/structural/paradigmatic implied transformation/shift as transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold¹⁰² reference-of-thought⁸³ which is in ~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with its ultimate crossgenerational collapsing for the prospective institutionalisation’s reference-of-thought⁸³; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–

epistemicity>totalising~in-relative-ontological-completeness⁸⁷ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of the prospective institutionalisation's reference-of-thought⁸³. 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-incompleteness⁸⁸ as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in constitutedness¹³, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening⁵² then resolves/overcomes the circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness⁸⁸ 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-contiguity⁶⁶ as of conflatedness¹², and so as of the very same <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening⁵² induces de-mentatively/structurally/paradigmatically grander human meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-reality/ontological-veridicality, and this equally applies by extension to reference-of-thought⁸³-

as-of-‘reference-of-thought’⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/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<amplifying/formative-epistemicity>totalising~purview-of-construal’ or <amplifying/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 explicated axiomatic-construct in the same way that insight/intuition is reflected rather with regards to any given implicated 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-teleology⁹⁹⁵⁵ 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’⁸³, as the axiomatic-construct/reference-of-thought⁸³ is the effective human limited-mentation-capacity supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for human-subpotency possibilities for devolving meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, with increasing ontological-performance⁷¹-<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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸, whereas axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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 logicians 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/existential-contextualising-contiguity³⁸ 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 ~~<amplifying/>~~formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the formalisation of mathematics as if it will enable the inherent transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of any discipline is bound to lead to disappointment, as the inherent axiomatic-constructs as theories, concepts, notions and ideas of the existential domain in question have to be critically developed as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ 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 validation/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 validation/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-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating-

nascence> with regards to the ontological-contiguity⁶⁶ of existence') is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (and this very insight about the 'existentially nominal' sublimating-validation/desublimating-invalidity of mathematics as of a 'very existentially nominal ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-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/measuringinstrument³-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-conflatedness¹²-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/measuringinstrument³-for-conceptualisation'). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of the physics <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. They didn't just start to develop 'patterns of mathematical equations' without the prior insight about the physics domain-of-study and

what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. 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-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/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-completeness⁸⁷-of-reference-of-thought⁸³; as we can appreciate inherently as of metaphysics-of-absence that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed meaningfulness-and-teleology⁹⁹⁵⁵. The notion of an absolutely valid logic can only arise on the

backdrop of an absolutely valid reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ 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~notional~deprocrypticism¹⁷ psychoanalytic-unshackling metaphysics-of-absence and conflatedness¹², and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve constitutedness¹³ construal of meaningfulness-and-teleology⁹⁹⁵⁵ that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated reference-of-thought⁸³, construed as ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’; usually in our case, in a non-transcendental <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that is unconsciously implied as of our positivism-procrypticism⁸⁰ registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of meaningfulness-and-teleology⁹⁹⁵⁵, and

in lieu emphasises Being construed as ontology's-directedness-as-Being which best reflects and captures meaningfulness-and-teleology⁹⁹⁵⁵ as of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴'. Being as of its implied notional~deprocrypticism¹⁷'s conflatedness¹² provides elucidation to such question as: what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-threshold¹⁰² vices-and-impediments¹⁰⁵; and so by successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as base-institutionalisation, universalisation and positivism respectively, and prospectively deprocrypticism¹⁷. 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. Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a meaningfulness-and-teleology⁹⁹⁵⁵ correspondence relation with an epistemic-totalising³²~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality as of their given meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> as validated by ontological-primemovers-totalitative-framework⁷²; 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~~~de-mentativity when prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ avails prospectively with regards to their meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<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-contiguity⁶⁶; as axiomatic-construct/reference-of-thought⁸³ in relative ontological-contiguity⁶⁶ of <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality. An axiomatic-construct is in such relative ontological-contiguity⁶⁶ by its conflatedness¹² 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-thought⁸³ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as of an epistemic-totalising³²~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ highlights two points of failure/as-

discontinuity of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>, having to do with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument unsoundness-or-ontological-bad-faith/inauthenticity⁶³ and by derivation the aposteriorising/logicising/deriving/intelligising/measuring; such that a more ontologically-complete ‘axiomatic-construct/reference-of-thought⁸³ in relative ontological-continuity as of the very same <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ exists rather beyond the scope of construal of meaningfulness-and-teleology⁹⁹⁵⁵ of the prior ‘axiomatic-construct/reference-of-thought⁸³ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of the very same <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Thus the relationship between a prospective institutionalisation and the uninstitutionalised-threshold¹⁰² is one of relative ontological-contiguity⁶⁶-by-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of their differing references-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’; for instance, with regards to the relative ontological-contiguity⁶⁶ of reference-of-thought⁸³ implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of reference-of-thought⁸³ implied as of recurrent-utter-uninstitutionalisation, as of their differing references-of-thought and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-

epistemicity>totalising~purview-of-construal’, reflected as of relative mutual unintelligibility. In axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-dementing¹⁹—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-contiguity⁶⁶ and relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, and so with regards to ‘the very same physics <~~amplifying~~/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to reference-of-thought⁸³, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with <~~amplifying~~/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-deepening⁵², whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge which can only

arise as of the ‘maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism> of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-
 construct’. Such a logicism disposition is rather in constitutedness¹³ and is behind such naïve
 contention that philosophy doesn’t carry transcendental implications and actually undermines
 other approaches that strive for transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity by way of conceptual patterning arguments blinded to transcendental implications
 of knowledge as derived from existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>. In the bigger scheme of things, this
 author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in
 the conception of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-
 virtue-as-ontology> as of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity reflected by metaphysics-of-absence is wholly sufficient as of human limited-
 mentation-capacity-deepening⁵² in accounting for ‘intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴, as of relative ontological-contiguity⁶⁶ of reference-of-thought⁸³ with regards to
 the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<~~amplifying~~/formative–epistemicity>totalising~purview-of-construal’. This author phenomenological transcendental conception is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant implications construing/conceptualising in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, not as an external speculative dialectics, but as a wholly internal natural dialectics in conflatedness¹² as of human limited-mentation-capacity-deepening⁵². Such that human phenomenological <~~amplifying~~/formative–epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the conflatedness¹² of human limited-mentation-capacity implications construed from notional~notional~deprocrypticism¹⁷ perspective as historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental conflatedness¹², there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹², 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-teleology⁹⁹⁵⁵ 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 conflatedness¹² 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
 intemporality⁵¹/longness over temporality⁹⁸/shortness possibilities, thus rendering existence as
 of relative teleological orderliness and not teleological chaos in the case were all ontological-
 possibilities as of temporality⁹⁸-to-intemporality⁵¹ were to be arising in equivalence/equal-
 measure. Thus, such ontology's-directedness-as-Being conflatedness¹²
~~<amplituding/>~~formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ as of maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation existentially supersede
 abstract/imagined/misconstrued/virtual constitutedness¹³ possibilities as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ implications that are effectively as of non-existence. The further
 implication is that human 'prior existential-reality insight as arising by conflatedness¹² as of the
 coherence/contiguity of ontology's-directedness-as-Being' rather 'points to the ontological-
 veracity of prospective existential-reality as of conflatedness¹² 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as leading up to our
 present positivism/rational-empiricism registry-worldview/dimension speaks of a
 conflatedness¹² as of successive opened-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵
 superseding ~~<amplituding/>~~wooden-language-(imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable—void⁵⁹'-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-teleology⁹⁹⁵⁵ exercise we can't as of soundness-or-ontological-good-faith/authenticity⁶⁸ exculpate ourselves to then pretend ours is the registry-worldview/dimension reference-of-thought⁸³ that is non-transcendable as of our ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, when the insight of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications as of deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ avails, and so as the conflatedness¹² 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-teleology⁹⁹⁵⁵ with respect to human technical development, and as with prior technologies future technologies will necessarily imply renewed human self-consciousness which is not by itself a given and needs to be 'thought through and effectively conceptualised' with respect to the future implications of human development, nuclear weapons knowledge, electronic communication, artificial intelligence, etc. as 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, is subject to epistemic-decadence as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. Such 'ontological statistical-exception' of intemporality⁵¹/longness as of ontology's-directedness-as-Being permeates all existential processes including life itself. This explains why dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory-de-

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prior ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the ‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵ on <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) as of uninstitutionalised-threshold¹⁰² failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Ultimately, phenomenology is all about grasping the conflatedness¹² of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity biological science in relative ontological-contiguity⁶⁶ of reference-of-thought⁸³ will dissociate modern day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say 19th 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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—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-teleology⁹⁹⁵⁵ in sophistic/pedantic conceptual patterning terms overlooking transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implications, and failing to fathom that conceptual patterning is no substitute for transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening⁵² as of relatively profound and complete axiomatic-constructs/reference-of-thought⁸³ in ontological-contiguity⁶⁶ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ or
 <~~amplituding~~/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/reference-of-thought⁸³ in ontological-contiguity⁶⁶ can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing¹⁹—qualia-schema> of axiomatic-construct but rather a problem arising as of the need for ‘a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity’ in relative ontological-contiguity⁶⁶ of axiomatic-construct for grander human meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>, as of the very same <amplituding/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought involves taking cue from existence/existential-contextualising-contiguity³⁸/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation exercise as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening⁵² 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-contiguity⁶⁶. The notion of axiomatic-construct in ontological-contiguity⁶⁶ arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity⁶⁶ 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-contiguity⁶⁶. ontological-contiguity⁶⁶ rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/reference-of-thought⁸³ of construal; which for instance renders the idea of general relativity in relative ontological-contiguity⁶⁶ and newtonian physics in relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—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-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ will
 seem to imply correlatedness by the very nature of the term continuity. Ultimately, the overall
 analysis above points out that this is not an inherent ontological-as-of-the-full-potency-of-
 existence’s~sublimating–nascence problem but rather a problem of human-subpotency as of its
 limited-mentation-capacity that is resolvable by the deepening of human limited-mentation-
 capacity as of de-mentation-(~~supererogatory~~-ontological–de-mentation-or-dialectical–de-
 mentation—stranding-or-attributive-dialectics)¹⁴ with respect to reference-of-thought⁸³; as
 contrary to the ‘Derridean différance decentering’ freeplay that is entrapped in circularity of
 meaningfulness-and-teleology⁹⁹⁵⁵ on the wrong implied assumption of the same perpetual
 horizon as registry-worldview/dimension reference-of-thought⁸³ so-implied as of our positivism
 mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity brings about
 prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and thus it centers-
 as-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism the prospective
 institutionalisation’s reference-of-thought⁸³-as-of-‘reference-of-thought⁸³—devolving-
 teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its prospective
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ to override the circularity as
 notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of meaningfulness-and-teleology⁹⁹⁵⁵
 implications of the uninstitutionalised-threshold¹⁰² reference-of-thought⁸³-as-of-‘reference-of-
 thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’
 as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ with respect to
 the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplifying~~/formative–epistemicity>totalising~purview-of-construal’, and thus

broadening human-subpotency in the full-potency of existence/existential-possibilities as implied retrospectively to prospectively with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of notional~deprocrypticism¹⁷. What underlies such a centered–epistemic-totalisation as of its transcending nature, is that given humankind’s limited-mentation-capacity as of human-subpotency in its <amplifying/formative–epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>) with respect to the full-potency that is the ‘inherent centered–epistemic-totalisation-as-existence’, humankind devises its meaningfulness-and-teleology⁹⁹⁵⁵ as of its requisite human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> to construe of the ‘inherent centered–epistemic-totalisation-as-existence’ by way of ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicated-and-explicated reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ as of human comprehension/deciphering of underlying rules/non-rules—apriorising/axiomatising/referencing–psychologism as from existential-instantiations in imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–epistemic-totalisation-as-existence’, with such human-subpotency approximation construed by the specific human existential-extrication-as-of-existential-unthought historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ underlying the successive institutionalisations/finitudes in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. But then this

highlights six issues with respect to meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> with regards to such implicated-and-explicated reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigmising-of-meaningfulness prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ due to human limited-mentation-capacity of projection-or-anticipation in grasping the ‘inherent centered—epistemic-totalisation-as-existence’. Secondly, even within each of the successive given institutionalisations as of their given underlying specific rules there is a variance of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> among human individuations-as-mental-dispositions-manifested-by-individuals,-with-the-individual-construed-as-the-existential-receptacle-of-temporal-to-intemporal-possibilities-of-individuations as of intemporal/longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵ individuation that notionally upholds the given institutionalisation's reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ and as of temporality⁹⁸/shortness individuations that in its relative ‘<amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ fails to uphold the given institutionalisation's reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ due to lack of social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷> in the social-stake-contention-or-confliction dynamism thus highlighting the registry-worldview/dimension

uninstitutionalised-threshold¹⁰²; wherein the ‘circular reference-of-thought⁸³ of intemporal-as-ontological meaningfulness-and-teleology⁹⁹⁵⁵’ of sound ontological-performance⁷¹-<including-virtue-as-ontology> is not disambiguated from the ‘circular reference-of-thought⁸³ of temporal-as-denaturing¹⁵ meaningfulness-and-teleology⁹⁹⁵⁵’ of ontologically-flawed/deficient ontological-performance⁷¹-<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ temporal individuations denaturing¹⁵ dynamics relations to the reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, arising as of the conjugation of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>. Fourthly crossgenerationally, the intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reconceptualises of a transcending elevated-devolving-as-of-prospective-institutionalisation of implicit-and-explicit articulation of new reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as of its human comprehension/deciphering of underlying rules/non-rules—apriorising/axiomatising/referencing-psychologism from existential-instantiations in

imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centered–epistemic-totalisation-as-existence’ reinitiating the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and thus right up to human attainment of ontological-completeness-of-reference-of-thought⁸³ with this ‘ultimate social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷’ supposedly overriding human temporality⁹⁸/shortness and thus ultimate basis of a centered–epistemic-totalisation of human meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<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 meaningfulness-and-teleology⁹⁹⁵⁵ as of sound ontological-performance⁷¹-<including-virtue-as-ontology>’ rather lies with such meaningfulness-and-teleology⁹⁹⁵⁵ as being so-construed notionally as of a given institutionalisation’s reference-of-thought⁸³ ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity rules on the basis of social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷), and so as of its implied prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³: 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-teleology⁹⁹⁵⁵ on the basis of non-rules—apriorising/axiomatising/referencing–psychologism,-as-of-accidentedness-or-randomness-of-occurrences/existential-instantiations by its non-rules—apriorising/axiomatising/referencing–psychologism,-abstracted-as-accidented-or-random human-limited-mentation-capacity type of

construal, as relevant in the meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology> as of trepidatious-consciousness about occurrences/existential-
 instantiations; - rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism in Base-institutionalisation enables the grasp of certain meaningfulness-and-
 teleology⁹⁹⁵⁵ on the basis of rules-abstracted-as-of-tendentiousness-of-occurrences/existential-
 instantiations by its rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism,-as-impulsive-or-accidented-or-random human-limited-mentation-capacity type
 of construal, as relevant in the meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology> of warped-consciousness about recurrences/existential-
 instantiations; —universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism of Universalisation enables the grasp of
 certain meaningfulness-and-teleology⁹⁹⁵⁵ on the basis of universalising¹⁰³-rules-abstracted-as-
 of-qualifying-of-occurrences/existential-instantiations by its universalisation-directed-rule-
 making-over-non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-
 accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the
 meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> of
 preclusive-consciousness about recurrences/existential-instantiations; —positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism of Positivism/Rational-Empiricism enables
 the grasp of certain meaningfulness-and-teleology⁹⁹⁵⁵ on the basis of positivising/rational-
 empiricism-rules-abstracted-as-of-categorising-of-occurrences/existential-instantiations by its
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random
 human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-
 teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> of occlusive-

consciousness about recurrences/existential-instantiations; and prospectively as theoretically/notionally attaining transcendental centered-<amplifying/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ as of perfect/sound ontological-performance⁷¹-<including-virtue-as-ontology>, –preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of notional~deprocrypticism¹⁷ enables the prospective grasp of certain meaningfulness-and-teleology⁹⁹⁵⁵ on the basis of deprocrypticism¹⁷-as-preempting—disjointedness-as-of-reference-of-thought⁸³ ontological-normalcy/postconvergence-referentialism-rules-abstracted-as-of-‘conflatedness¹²’-of-occurrences/existential-instantiations by its notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> of protensive-consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening⁵² is ultimately with the notional~notional~deprocrypticism¹⁷ protensive-consciousness as of its notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> superseding of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ temporal-to-intemporal human limited-mentation-capacity implications. Such superseding is actually attained as of the specific protensive-consciousness specific human premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-same-

immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’, the limited-
 mentation-capacity meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-
 virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-
 epistemicity>totalising~purview-of-construal’ of the successive consciousnesses as of the
 successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> differ by their Being
 premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-
 psychologism-of-existential-stake>, which ultimately undergo ‘decomplexifying/uninhibiting-
 <as-of-elevating-devolving-teleological-de-mentating/structuring/paradigming-of-
 meaningfulness-as-prospective-institutionalisation> maturing as ontology’s-directedness-as-
 Being all along the institutional-cumulation/institutional-recomposure-<as-to-
 historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> involving ontological-
 normalcy/postconvergence reference-of-thought⁸³ in relative ontological-contiguity⁶⁶ over
 relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>, construed as prospective
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³; wherein as of
 historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ conflatedness¹² construal as
 of notional~deprocrypticism¹⁷, - the trepidatious-consciousness of recurrent-utter-
 uninstitutionalisation is of a ‘trepidatious Being complexified/inhibited-<as-degraded-
 devolving-as-of-uninstitutionalised-threshold¹⁰²> premeaningfulness/preframing-
 <metaphoricity⁵⁶-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-threshold¹⁰²) premeaningfulness/preframing-
 <metaphoricity⁵⁶-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-threshold¹⁰²) premeaningfulness/preframing-
 <metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of
 social-stake-contention-or-confliction, –the occlusive-consciousness of positivism–
 procrypticism⁸⁰ 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-threshold¹⁰²) premeaningfulness/preframing-
 <metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of
 social-stake-contention-or-confliction, - and prospectively the protensive-consciousness of
 notional~deprocrypticism¹⁷ is of an ‘occlusive Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) construed as protensive Being premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction. This
 repleteness in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with
 such successive ‘Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) and Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²) premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ arises given the grounding of human
 meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> on
 its various specific

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for
 meaningfulness-and-teleology⁹⁹⁵⁵ ontological-peformance as reflected by their respective
 ‘reference-of-thought’⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-
 meaningfulness’ associated with the successive consciousnesses, as of the-very-same-
 immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’; such that the
 prior Being premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake> has to be uninhibited/decomplexified-(as-elevated-
 devolving-as-of-prospective-institutionalisation) to enable prospective Being
 premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-
 psychologism-of-existential-stake> for the successive registry-worldviews/dimensions
 transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity towards the attaining
 of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 deprocrpticism¹⁷. Thus the notional~deprocrpticism¹⁷ ‘phenomenological transcendental-
 point-of-departure handle’ thus warrants a superseding meaningfulness-and-teleology⁹⁹⁵⁵
 ontological-performance⁷¹-<including-virtue-as-ontology> as-decomplexifying/uninhibiting-
 (as-elevated-devolving-as-of-prospective-institutionalisation) our positivism–procrpticism⁸⁰
 occlusive Being premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-
 induced-psychologism-of-existential-stake>’. This overall deneuterising¹⁶ conception of
 transcendental centered-<~~amplituding~~/formative–
 epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵
 ontological-performance⁷¹-<including-virtue-as-ontology> is reflected notionally as of
 notional~deprocrpticism¹⁷, underlying that the successive registry-worldview's/dimension's
 institutionalisations are always about preempting ‘their successive types of disjointedness-as-

of-reference-of-thought⁸³, up to its theoretical preempting with conceptual notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as of ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the successive institutionalisations. Basically human existential-extrication-as-of-existential-unthought is operantly construed as historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ underlying the idiosyncratic, intricate, compounded and pervasive mimetic dynamism of human conflatedness¹² and human constitutedness¹³, defining any given registry-worldview’s/dimension’s meaningfulness-and-teleology⁹⁹⁵⁵ as of its underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ reference-of-thought⁸³ beyond its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising; with such ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ maximally/most-profoundly/most-completely construed as of metaphysics-of-absence insight over presence institutionalisation reference-of-thought⁸³ as implying meaningfulness-and-teleology⁹⁹⁵⁵ is as of a transcendental level of appreciation beyond an <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal-dispositions thus divulging the conflatedness¹² of existence/existential-possibilities as of prospective institutionalisation reference-of-thought⁸³. Such an existential-extrication-as-of-existential-unthought phenomenological construal obviously goes ‘beyond our ordinary intradimensional <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ framework of phenomenological contemplation’ in drawing out the full transcendental implications of human

~~<amplituding/formative–epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore
existence is of transcendental-enabling/sublimating/~~supererogatory–de-mentativity~~ to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-
<including-virtue-as-ontology>) from a prospective notional~notional~deprocrypticism¹⁷
perspective as the full depth of ~~<amplituding/formative–epistemicity>~~totalising~conflated–
meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ontological-performance⁷¹-
<including-virtue-as-ontology>; as it is akin to how we can imagine ‘budding science’ in prior
non-positivism registry-worldviews/dimensions say in the ancient and medieval worlds but
grasping that you really get to systemic scientism rather in a positivism/rational-empiricism
registry-worldview/dimension as of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights construed as positivism/rational-empiricism ‘reference-of-
thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’,
reflected as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing–psychologism. Such a phenomenological
construal as of human ~~<amplituding/formative–epistemicity>~~totalising~conflated–
meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ontological-performance⁷¹-
<including-virtue-as-ontology> thus goes beyond a grounded conceptualisation and rather
involves a psychoanalytic-unshackling construal as it reflects an epistemic-
totalising³²~conflated–meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-
reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ontological-
performance⁷¹-<including-virtue-as-ontology> in the sense that the ‘normal intradimensional
mental-reflex’ of representing the uninstitutionalised-threshold¹⁰² of the prior transcended

registry-worldview/dimension as nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising~conflated–meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ is overridden to attain full ontological elucidation by the <amplituding/formative–epistemicity>totalising~conflated–meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ontological-performance⁷¹-<including-virtue-as-ontology> involving the uninstitutionalised-threshold¹⁰² reflection as preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ in lieu of the nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising~conflated–meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. Furthermore, notional~notional~deprocrypticism¹⁷ as the ultimate registry-worldview/dimension by notionally undermining human disjointedness-as-of-reference-of-thought⁸³ will factor in that since successive registry-worldviews/dimensions institutionalisations articulations of reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation have always led at the uninstitutionalised-threshold¹⁰² to human limited-mentation-capacity induced beyond-the-consciousness-awareness-teleology⁹⁹-<in-

existential-extrication-as-of-existential-unthought⁶ denaturing¹⁵ of reference-of-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as <amplituding/formative>wooden-
 language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) thus failing prospective intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation, inherently the issue of human
 limited-mentation-capacity as of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology>, is a paramount and permanent one such that the
 construct of notional~deprocrypticism¹⁷ reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ is exactly about an epistemic-totalising³²~conflated–
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ preemptive
 projecting/anticipating of the denaturing¹⁵ possibility of human limited-mentation-capacity as
 of notional~deprocrypticism¹⁷ social universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) ontological-performance⁷¹-<including-virtue-as-ontology>;
 inherently a notional~deprocrypticism¹⁷ protensive-consciousness is one which totalises-for-
 conflated–meaningfulness-and-teleology⁹⁹⁵⁵-as-notional~notional~deprocrypticism¹⁷ with no
 nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-
 preconverging-or-dementing¹⁹-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-
 of-its-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-as-an-
 ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative–

epistemicity>totalising~conflated—meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of extended metaphysics-of-absence conceptualisation and as of the insight of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. The latter highlights the recurrence of such ‘uninstitutionalised-threshold¹⁰² phenomena’ as <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications> and institutionalised-being-and-craft. For instance, the successive registry-worldviews/dimensions institutionalisations conceptualisation of meaningfulness-and-teleology⁹⁹⁵⁵ have arisen as secondnature constructs that have substituted for their uninstitutionalised-threshold¹⁰² free-for-all <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) framework, such that many a subject matter domain like the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially as of institutional and formal deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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 framework than as of an dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation 'direct convincing' at individuals-level underlying deferring to institutional and formal meaningfulness-and-teleology⁹⁹⁵⁵ as of the need for profoundness and rigour that doesn't avail in ordinary thought for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological meaningfulness-and-teleology⁹⁹⁵⁵ 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-incompleteness⁸⁸-of-reference-of-thought⁸³ constitutedness¹³ as more or less absolute, and doesn't factor in that its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ is a de-mentative/structural/paradigmatic deficiency inducing the ~~<amplituding/formative~~-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ conflatedness¹² 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-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵, 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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-opportunism⁷⁵ as of human <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷> 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion’, as ‘syncretising-effecting’ on meaningfulness-and-teleology⁹⁹⁵⁵ with respect to social-stake-contention-or-confliction induces human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Consider in this regard historical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity elicited by cultural diffusion whether

with respect to trading or invasion or voyages of exploration. The fact is a social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities, and thus individuals and social groups are not in an absolutely given/set self-referencing centered–epistemic-totalisation-facticity of meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ with regards to perceived social-stake-contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a de-mentative/structural/paradigmatic ‘self-referencing and syncretising-effecting construed as <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-drag³³ 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-teleology⁹⁹⁵⁵ within a given social-setup in the immediate-and-short-term. transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ given their supposedly coherent ontological-commitment⁶⁵ as of more profound ontological-primemovers-totalitative-framework⁷² validation as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹², as re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰, that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism⁷⁵ 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 denaturing¹⁵ nature or poor universal projection. However, such a conception of supposedly coherent ontological-commitment⁶⁵ is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation meaningfulness-and-teleology⁹⁹⁵⁵ as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ with regards to

such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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 metaphoricity⁵⁶ for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity⁵⁶ as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) about such metaphoricity⁵⁶ instigative reproducibility—mathesis/motif/throwtness-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 metaphoricity⁵⁶, also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment⁶⁵ that is subject to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-

of-~~<amplifying/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² validatory ontological-primemovers-totalitative-framework⁷². As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment⁶⁵ threshold of a social-setup meaningfulness-and-teleology⁹⁹⁵⁵, allows for the possibility for prospective metaphoricity⁵⁶ to reconstrue-and-redefine the social-setup meaningfulness-and-teleology⁹⁹⁵⁵. Such prospective metaphoricity⁵⁶ possibility cannot be preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-teleology⁹⁹⁵⁵ needs this supposedly coherent ontological-commitment⁶⁵ in other to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology⁹⁹⁵⁵ that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity⁵⁶ in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology⁹⁹⁵⁵ is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework⁷² ~~<amplifying/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as of the social-setup given supposedly coherent ontological-commitment⁶⁵. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment⁶⁵ respectively as of superstitious spiritualism meaningfulness-and-teleology⁹⁹⁵⁵ or scholasticism pedantic dogmatism meaningfulness-and-teleology⁹⁹⁵⁵, as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—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/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility

for prospective metaphoricity⁵⁶ to demonstrably undermine the implied supposedly coherent ontological-commitment⁶⁵ of such prior social-setups registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵, and so as of the prospectively induced ontological-primemovers-totalitative-framework⁷² superseding meaningfulness-and-teleology⁹⁹⁵⁵ as from existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective of relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ by way of ontological-primemovers-totalitative-framework⁷² such as with prospective positivism/rational-empiricism meaningfulness-and-teleology⁹⁹⁵⁵. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity⁵⁶ undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity⁵⁶ and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity⁵⁶ meaningfulness-and-teleology⁹⁹⁵⁵. Further any such prospective metaphoricity⁵⁶ ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism⁷⁵ as of particular and general social interest. That said, a social-setup is ever always ‘existentially invested’ to a given registry-worldview/dimension and the fact of greater existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ from prospective metaphoricity⁵⁶ which may involve undermining such ‘existentially invested’ registry-worldview/dimension in its <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications> means that it doesn’t necessarily construe such prospective metaphoricity⁵⁶ as pertinent and so where it is nihilistically disinclined by its <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ to dispensing-with-

immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-
 collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)), as
 of its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ manifestation. The abstract notion of antinihilism as implied by such
 prospective metaphoricity⁵⁶ is not construed in human temporal terms—as-of-axiomatic-
 construct as a ‘living notion’ going by an <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ elicitation of value as of
 untransvaluated-temporal-intemporality⁵¹. In this regard, as of the temporal ‘mental and
 existential investment’ of recurrent-utter-uninstitutionalisation prospective base-
 institutionalisation antinihilism meaningfulness-and-teleology⁹⁹⁵⁵ is basically nothing and
 worthless, likewise as of the temporal ‘mental and existential investment’ of base-
 institutionalisation-ununiversalisation prospective universalisation antinihilism
 meaningfulness-and-teleology⁹⁹⁵⁵ is basically nothing and worthless, same with
 universalisation-non-positivism/medievalism and prospective positivism, and equally so for
 positivism-procrypticism⁸⁰ and futural Being-development/ontological-framework-expansion-
 as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵
 as of prospective deprocrypticism¹⁷. Explaining in many ways why the elicitation of value as of
 prospective secondnatured institutionalisation rather occurs as of the superseding of

~~<amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ untransvaluated-temporal-
 intemporality⁵¹. Ultimately, prospective metaphoricity⁵⁶ in a reflection of the individual-as-
 receivable-of-temporal-to-intemporal-individuations realistically implies that it is rather
 fundamentally a question of grasping the mechanism that tips the balance towards human
 intemporality⁵¹/longness and subsequent prospective institutionalisation which is ontologically
 sufficient for prospective ontological-effectiveness, rather than a naïve engagement as if the
 human is all-essentially intemporal-as-of-an-absolute-ontological-commitment⁶⁵-disposition.
 More critically, such a conception of prospective metaphoricity⁵⁶ cognisant of the decisiveness
 of deferential-formalisation-transference for institutionalisation and thus subsequent social
 percolation-channelling, come to grasp that sophistic/pedantic predispositions are the more
 salient entrenched interests beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶ with respect to prospective metaphoricity⁵⁶ 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-
 teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ metaphoricity⁵⁶ implications are
 necessarily spurious and associated with our positivism-procrypticism⁸⁰ institutional-being-
 and-craft as of the direct, indirect and/or devolving prospective metaphoricity⁵⁶ implications.
 We can appreciate in this regard that for the medieval-scholasticism-pedants—ideal-type-or-
 individuation, it doesn't matter that budding-positivism can be demonstrated as more
 ontologically pertinent as of ontological-primemovers-totalitative-framework⁷², so long as it is
 socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology⁹⁹⁵⁵
 in effect by undermining its deferential-formalisation-transference. It is with regards to such
 sophistic/pedantic disinclination to prospective metaphoricity⁵⁶ that the latter elicits

contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn't exclude the possibility of a 'floating sophistic' inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus's heliocentric world work or engagement with Galileo's support of heliocentrism then his persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> with their prospectively implied metaphoricity⁵⁶; with the consequence that there can't be common/mutual aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence 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-incompleteness⁸⁸-of-reference-of-thought⁸³ warranting their unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> for the

affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of prospective Socratic philosophers universalising¹⁰³-idealisation and prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument meaningfulness-and-teleology⁹⁹⁵⁵ respectively. Likewise, this author's critique of the spurious institutional-being-and-craft muddlement of our positivism~procrypticism⁸⁰ with respect to its de-mentative/structural/paradigmatic implicated undermining of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ is not an idle exercise, and so as of such <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ as of direct, indirect and devolving undermining of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ metaphoricity⁵⁶ implications and so with respect to the social analysis implications of disjointedness-as-of-reference-of-thought⁸³ associated phenomena as reflected in social-stake-contention-or-confliction issues including psychopathy and social psychopathy. As of the conflatedness¹² of notional~notional~deprocrypticism¹⁷ construal, what underlies the notion of human existential-extrication-as-of-existential-unthought is the idea that human existence is as of 'human existential-extricating projection-or-anticipation about existence/existential-possibilities as of human limited-mentation-capacity construing 'reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated

reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue’, and transcendently-complemented by ‘human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality projection-or-
anticipation of this human prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³
as of human existential-unthought’, and thus enabling an epistemic/notional possibility of
correspondence of human implied meaningfulness-and-teleology⁹⁹⁵⁵ with the achievement of
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of prospective
notional~deprocrypticism¹⁷ ‘inherent centered—epistemic-totalisation-as-existence’. It is those
elements of an epistemic/notional possibility of correspondence, as of the
<~~amplituding~~/formative—epistemicity>totalising~thrownness-in-existence³⁴
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that
together effectively make human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-
mentativity and the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
possible given that it immanently enables the possibility of successive human prospective
relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as of the successive registry-
worldviews/dimensions institutionalisations. In other words, it is human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that ultimately
‘vouches’ for every given registry-worldview’s/dimension’s institutionalisation at its
uninstitutionalised-threshold¹⁰² for the possibility of a correspondence between human limited-
mentation-capacity and the ‘inherent centered—epistemic-totalisation-as-existence’, as of Being
orientation of pursuing-and-attaining ontological-completeness-of-reference-of-thought⁸³. It is

only such a conflatedness¹² perspective as of notional~notional~deprocrypticism¹⁷ that can articulate a conceptualisation of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> as of a notional~correspondence to existence/existential-possibilities, thus avoiding <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ misconstrual as of constitutedness¹³. Insightfully with respect to human temporality⁹⁸/shortness including postlogism⁷⁷ and conjugated-postlogism⁷⁷ and as reflected by psychopathy and social psychopathy in our positivism~procrypticism⁸⁰, the conflatedness¹² of notional~notional~deprocrypticism¹⁷ points out that given human limited-mentation-capacity its ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold¹⁰² to human temporality⁹⁸/shortness de-mentative/structural/paradigmatic denaturing¹⁵ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) undermining meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> due to lack of social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷>. This arises because fundamentally as of notional~correspondence with existence, a registry-worldview’s/dimension’s institutionalisation in prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<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-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as transcendently-
 complementing at its uninstitutionalised-threshold¹⁰² the said human limited-mentation-capacity
 ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness as of implicated-and-explicated reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue’ construed as institutionalisation, as the latter’s reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ can be denaturing¹⁵ (beyond-
 the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶) as of their <amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 by the various temporalities in threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at its
 uninstitutionalised-threshold¹⁰². This latter is only undermined driven by ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of prospective
 human limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³ ‘reference-of-thought⁸³—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social

universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>).
 Again, the latter institutionalisation's meaningfulness-and-teleology⁹⁹⁵⁵ ontological-
 performance⁷¹-<including-virtue-as-ontology> is equally vouched by transcendently-
 complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
 of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality at its given
 uninstitutionalised-threshold¹⁰², as its own reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ can also be denaturing¹⁵ as of beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 as of their <amplifying/formative>wooden-language-<imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸>. The overall implication here as implied by historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ is that only a contextual ontologically contiguous
 transitioning construal of meaningfulness-and-teleology⁹⁹⁵⁵ as reflected as of the
 conflatedness¹² of notional~notional~deprocrysticism¹⁷ can reveal-the-ontological-veridicality
 of such inherent systemic beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶ perversion-and-derived-perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> associated with every institutionalisation in prior relative-
 ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ since it ultimately depends on
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to transcendently-
 complement its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ at
 its uninstitutionalised-threshold¹⁰² for upholding intemporality⁵¹-as-of-ontology that reflects the

‘inherent centered–epistemic-totalisation-as-existence’. Hence the notional~deprocrypticism¹⁷
 registry-worldview/dimension institutionalisation as notionally construed as in full fulfilment of
 transcendently-complementing ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality, as of human de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-~~
 mentation—stranding-or-attributive-dialectics)¹⁴ contextual ontologically contiguous
 transitioning construal of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology> that anticipates and accounts for human inherent
 intemporality⁵¹/longness and temporality⁹⁸, purports to avoid wrong elevation of
 temporality⁹⁸/shortness in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and wrong
 degradation of intemporality⁵¹/longness in supplanting–conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism implied
 reference-of-thought⁸³—elevated-devolving-as-of-prospective-institutionalisation, given the
 inherently confounding ontological-veridicality of human potent beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. Broadly
 speaking thus, the <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³ as of human temporal-to-intemporal mental-
 dispositions in social-stake-contention-or-confliction implies that it is naïve to conceive of a
 ‘neuter framework of reference-of-thought⁸³ putting the temporal-to-intemporal-dispositions as
 of the same axiomatic teleological projection’ as in effect as of conflatedness¹² this simply
 wrongly elevates temporal/shortness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵ mental-
 dispositions teleologically-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰² and
 wrongly degrades the intemporal/longness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵

mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing¹⁵ of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ beyond-the-consciousness-awareness-teleology⁹⁹—in-existential-extrication-as-of-existential-unthought⁶ while the latter is upholding reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of reference-of-thought⁸³ putting the temporal-to-intemporal-dispositions as of the same axiomatic teleological projection’ when it comes to social-stake-confliction-or-contention is only valid as of ‘mutual conceptualisation as of a given institutionalisation with a common ontological-reference-of-thought⁸³’ wherein it is then strictly a matter of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ in determining ontological-veracity. But then at such a registry-worldview’s/dimension’s institutionalisation’s uninstitutionalised-threshold¹⁰², there is a relative variance of ontological-completeness-of-reference-of-thought⁸³ as of the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ in intemporality⁵¹/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ in temporality⁹⁸/shortness entailing the uninstitutionalised-threshold¹⁰²; 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-threshold¹⁰² in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a ‘neuter framework of reference-of-thought⁸³ putting the temporal-to-intemporal-dispositions as of the same axiomatic teleological projection’ and so, as of an uninstitutionalised-threshold¹⁰² and the prospective institutionalisation; given the variance of temporality⁹⁸/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively procrypticism—or—

disjointedness-as-of-reference-of-thought⁸³⁸⁰ with intemporality⁵¹/longness rather as respectively in base-institutionalisation, universalisation, positivism and prospectively deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ as of conflatedness¹² actually construes of more profound reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ that override the prior reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, and so as of differing references-of-thought in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ ontological unintelligibility. neuterisation⁵⁸ of analysis as so articulated is effectively a deficient human mental-reflex as of its naïve predisposition to imply ‘equivalence of consideration’ without factoring prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of differentiated axiomatic/reference-of-thought⁸³ teleological projection as of temporal teleologically-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰² and intemporal elevated-devolving-as-of-prospective-institutionalisation. The fact of temporal-to-intemporal variance of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ ultimately reflects the fact that the apparent ordinarily assumed ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology⁹⁹⁵⁵ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’ is in effect ‘only valid as of within a registry-worldview’s/dimension’s institutionalisation framework’, and so as of its implied ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as

of implicated-and-explicated reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’. This articulated delimitation of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology⁹⁹⁵⁵ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’’ within only a registry-worldview’s/dimension’s institutionalisation framework as of reference-of-thought⁸³ is critical for an ontologically-complete profoundness/depth of ‘phenomenological departure in-its-overcoming-of-neuterisation⁵⁸’ reflected by metaphysics-of-absence as the ‘requisite conflatedness¹² of understanding’, necessarily entailing transcendental implications for ontologically-veridical knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; as we can appreciate the inherent reality that there isn’t ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology⁹⁹⁵⁵ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’’ between recurrent-utter-uninstitutionalisation and base-institutionalisation—ununiversalisation, between base-institutionalisation—ununiversalisation and universalisation—non-positivism/medievalism, between universalisation—non-positivism/medievalism and positivism—procrypticism⁸⁰, and prospectively between positivism—procrypticism⁸⁰ and deprocrypticism! In this case such overcoming of neuterisation⁵⁸ with reference to the variance of successive registry-worldviews/dimensions is rather conceived as deneuterising¹⁶ as of the variance in prospective relative-ontological-completeness⁸⁷-of-meaningfulness-and-teleology⁹⁹⁵⁵ disambiguation of uninstitutionalised-threshold¹⁰² and prospective institutionalisation, and so reflected as of historicity/ontological-eventfulness/ontological-

aesthetic-tracing⁴⁵ as of the conflatedness¹² of notional~notional~deprocrypticism¹⁷ wherein the
uninstitutionalised-threshold¹⁰² reference-of-thought⁸³ is in relative notional-
discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> to the prospective institutionalisation
reference-of-thought⁸³ in relative ontological-contiguity⁶⁶ as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
epistemicity>totalising~purview-of-construal’; imply a disambiguation as of mutual
unintelligibility of prospective institutionalisation’s reference-of-thought⁸³ soundness-or-
ontological-good-faith/authenticity⁶⁸ and the uninstitutionalised-threshold¹⁰²’s reference-of-
thought⁸³ unsoundness-or-ontological-bad-faith/inauthenticity⁶³. deneuterising¹⁶, from a storied-
construct/ontologically-valid-narration perception perspective insight, highlights a temporal
mental-disposition uninstitutionalised-threshold¹⁰² issue’ as of beyond-the-consciousness-
awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ involving
human temporal limited-mentation-capacity at its uninstitutionalised-threshold¹⁰² wherein the
reference-of-thought⁸³ as temporal-mental-disposition-is-actually-of <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³-
in-an-‘apparently-elevated’-devolving-as-of-prospective-institutionalisation whereas inherent-
superseding-existential-reality-unattached-to-its-temporal-limited-mentation-capacity-mental-
disposition-points-to-its-degraded-devolving-at-the-uninstitutionalised-threshold¹⁰². Such a
deneuterising¹⁶ binarity of storied ontologically-flawed <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³-
temporal-mental-dispositions and storied background of ontologically-veridical-inherent-
superseding-existential-reality-unattached-to-such-temporal-mental-dispositions portrays how a
storied-construct/ontologically-valid-narration can be articulated as of beyond-the-
consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶

‘emphasising exclusively that it is the construal of human temporality⁹⁸-to-intemporality⁵¹
 limited-mentation-capacity transversal-and-cumulative-implications’ that accounts for
 ontologically-veridical human character-and-social-formation-dynamics as of both
 uninstitutionalised-threshold¹⁰² representation and prospective-institutionalisation
 representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated
 rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal
 transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ of human limited-mentation-capacity in temporal
 constitutedness¹³ mental-reflexes at presence reference-of-thought⁸³, and so reflected by the
 implied intemporal conflatedness¹² of phenomenological transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity as of notional~deprocrypticism¹⁷. We can
 appreciate the metaphysics-of-absence insight about such a deneuterising¹⁶ 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-drag³³’
 to positivistic/rational-empiricism meaningfulness-and-teleology⁹⁹⁵⁵ with regards to
 occurrences and incidents best explained and dealt with by such positivistic meaningfulness as
 of the latter’s prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. 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-drag³³-temporal-mental-dispositions as-if-
 always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its
 uninstitutionalised-threshold¹⁰² of non-positivism and the prospective institutionalisation of
 positivism’. This equally explains how our positivism~procrypticism⁸⁰ mental-disposition is
 construed in deneuterising¹⁶ from futural Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ perspective ‘as not self-effacing as of its ontologically-flawed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold¹⁰² of its procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ and the prospective institutionalisation of deprocrypticism¹⁷’. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold¹⁰² and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve neuterising⁵⁷ mental-reflex that by its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ fails to attain such a conflatedness¹² as of notional~notional~deprocrypticism¹⁷ deneuterising¹⁶ insight. Central and critical to achieving such a deneuterising¹⁶ analysis in grasping the full and complete possibilities of ontologically-veridical construal of human meaningfulness-and-teleology⁹⁹⁵⁵ given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold¹⁰² is the notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of conflatedness¹² as of notional~deprocrypticism¹⁷. It is most critical because at any registry-worldview/dimension, human self-consciousness is a <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a-meaningfulness-and-teleology⁹⁹⁵⁵-that-is-intemporal

while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold¹⁰²-and-its-assorted-and-conjugated-temporal-meaningfulness-and-teleology⁹⁹⁵⁵ such that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is always perceived as unnatural when ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold¹⁰²-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex as it overlooks human uninstitutionalised-threshold¹⁰² points to the reality that the implied prior institutionalisation ‘projected reflex of entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷ supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism for meaningfulness-and-teleology⁹⁹⁵⁵’, while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷). 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>~~totalising~in-relative-ontological-completeness⁸⁷ supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism for meaningfulness-and-teleology⁹⁹⁵⁵’, 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-supererogation⁹⁶—or-part-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ perception-and-relation to meaningfulness-and-teleology⁹⁹⁵⁵’ as

of social-stake-contention-or-confliction constraints social-functioning-and-accordance of temporal postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ reflecting uninstitutionalised-threshold¹⁰² Being undervelopment; wherein with specific regards to a postlogism⁷⁷-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation⁹⁶ is rather as of a relevant generalised social projection as ‘<amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of veridical supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ in relevant social engagement not perceived as of critical social-stake-contention-or-confliction as providing a ‘supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism credibility backdrop’ for subsequent targeted threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition in relation to specific social engagements perceived as of critical social-stake-contention-or-confliction. Effectively, such part-conviction-as-to-profound-supererogation⁹⁶—or—part-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶ with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶)

constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations ‘ontologically-flawed meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>’, subpar to ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential ‘dynamic beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ limited-mentation-capacity constraint’ as reflected from a ‘notional~deprocrypticism¹⁷-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing’ of ‘temporal-to-intemporal individuations meaningfulness-and-teleology⁹⁹⁵⁵ and actions of individuals and the collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance⁷¹-<including-virtue-as-ontology> or their characterisations-as-of-varying-existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-threshold¹⁰² reference-of-thought⁸³, wherein such temporal thresholding neuterisation⁵⁸ with regards to ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ deneuterising¹⁶—referentialism’ as of metaphysics-of-absence insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, it lies with Universalisation institutionalisation over Base-institutionalisation~ununiversalisation uninstitutionalisation <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, it lies with Positivism institutionalisation over Universalisation~non-positivism/medievalism uninstitutionalisation

~~<amplituding/~~formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, and it lies prospectively with
 notional~deprocrypticism¹⁷ institutionalisation over our Positivism–procrypticism⁸⁰
~~<amplituding/~~formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. This operantly defines procrypticism–or–
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ as beyond just the construal of new supposedly
 intemporal reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of the
 prospective institutionalisation to preempt the temporally denaturing¹⁵ reference-of-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of the prior institutionalisation, but rather
 the deneuterising¹⁶ construal of the very ‘limited-mentation-capacity as of human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions–existentialism-form-factor as the beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 constraining dynamism’ behind the denaturing¹⁵ of reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ in the very first place; conceptualised henceforth as the
 very reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of the
 notional~deprocrypticism¹⁷ registry-worldview/dimension institutionalisation as of its implied
 notional~deprocrypticism¹⁷. Overall, the fact is that given that what is most relevant to the
 individual is the practicality as of their ‘rationalising threads of part-conviction-as-to-profound-
 supererogation⁹⁶–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ perception-and-relation to meaningfulness-and-teleology⁹⁹⁵⁵’ over just abstract
 universal propositions, when it comes to social-stake-contention-or-confliction social-
 functioning-and-accordance constraints such temporal part-conviction-as-to-profound-
 supererogation⁹⁶–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶ 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-threshold¹⁰² as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ is the effective and credible deneuterising¹⁶ 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 neutering⁵⁷, 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-teleology⁹⁹⁵⁵ individuation and temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ individuations of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ given its psychoanalytic-unshackling as of prospective deprocryticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity dynamics as of

temporal-to-intemporal mental-dispositions resolved beyond just the notion of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ but rather their protraction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality conflatedness¹² of Being as implied as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷. The issue of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-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-teleology⁹⁹⁵⁵ 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-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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold¹⁰² in temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ arises exactly to ensure deferential-formalisation-transference secondnaturating 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-thought⁸³ into a positivistic mindset/reference-of-thought⁸³, 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-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ is in a state of

~~<amplifying~~/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ of a medieval worldview will grasp that that unique demonstration of medieval-postlogism⁷⁷/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as ‘prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-thought⁸³, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments¹⁰⁵ 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-thought⁸³ into a positivistic mindset/reference-of-thought⁸³ that is ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of the vices-and-impediments¹⁰⁵ arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–procrypticism⁸⁰ worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ worldview). We can appreciate such metaphysics-of-absence insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality induced intemporality⁵¹/longness behind the ‘inventing of the base-institutionalisation culturally diffused knowledge’ for an optimum accrual of the Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of recurrent-utter-uninstitutionalisation; that is, based on base-institutionalisation’s ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ enabling the superseding of recurrent-utter-uninstitutionalisation vices-and-impediments¹⁰⁵ as of its ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’. Such conceptualisation extends to all registry-worldviews/dimensions prospective institutionalisation including our positivism–procrypticism⁸⁰ prospective transcendental emancipation to deprocrypticism¹⁷. Underlying Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ is the construal of knowledge in both its ‘immediate, cause-
 and-effect and non-blurry practical and scientific knowledge’ and the ‘detached, contemplative
 and blurry human social-construct of knowledge’. In many ways as of human
 temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ mental-reflex, the former is
 de-mentatively/structurally/paradigmatically associated with relatively immediate-constraining
 ontological-primemovers-totalitative-framework⁷² that quickly portrays Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ by its mere relative disambiguation
 effectiveness of ‘ontologically-veridical knowledge agents’ over ‘ontologically-flawed
 knowledge agents’. For instance as of the ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-
 existential-reality induced intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵
 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 <amplifying/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-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ as its mere

effecting possibilities of knowledge however effective do not exist in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵; 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/~~supererogatory~~-de-mentativity not only to science but transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as well to the open society equally required for the sound functioning of science. It is this dynamic relationship as of ‘immediate, cause-and-effect and non-blurry practical and scientific knowledge’ and ‘detached, contemplative and blurry human social-construct of knowledge’ that is behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments¹⁰⁵ of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, there is an ever present issue of Being underdevelopment as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor wherein institutionalising reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ are always subject at uninstitutionalised-threshold¹⁰² to their denaturing¹⁵ as of their

~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸), as of temporal failing to uphold intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation. Hence Being-development/ontological-framework-expansion—as-
 to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵
 given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality as of intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation wherein the abstract intemporal/longness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ behind the prior registry-worldview institutionalisation
 should equally be reflected as of prospective registry-worldview institutionalisation, and
 involving the requisite deferential-formalisation-transference secondnaturing of knowledge as
 organic-knowledge. We can appreciate the latter point in the sense that with the development of
 various positivistic scientific and knowledge fields, the knowledge agents weren't naïve to
 imply that the 'normal social temporal-to-intemporal mental-dispositions as of
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable—void⁵⁹'-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
 secondnured education practically available to everyone interested, and so while alienating
 and considering general social ~~<amplituding/formative>~~wooden-language-(imbued—

averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as improper and unqualified. This was to avoid a circularity of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-teleology⁹⁹⁵⁵. The point here is that at uninstitutionalised-threshold¹⁰² 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-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) but rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-ontological-primemovers-totalitative-framework⁷²-overriding-social-

equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-performance⁷¹-<including-virtue-as-ontology>-implications. The implication of this dilemma is the reality that society is always subpar to a knowledge social determination as well as subpar to a sovereignty social determination. This dilemma is unavoidable by the very implications of a society: every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview's/dimension's institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level's reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ 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'¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>'. 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-completeness⁸⁷-of-reference-of-thought⁸³ 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'¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-

completeness⁸⁷’ thus enabling ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplifying/~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. However, all along this ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ a suboptimal relation between knowledge and sovereignty undermines Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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 deferential-formalisation-transference and percolation-channelling, 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 intemporality⁵¹-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-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <~~amplituding~~/formative>wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸⟩,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind prior ‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; –ultimately the very paradox of human <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing meaningfulness-and-teleology⁹⁹⁵⁵ value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation to presence, rather than as of <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity⁶⁶ over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>. However despite this knowledge

and sovereignty dilemma associated with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, the insight about human ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ psychoanalytic-unshackling positive-opportunism⁷⁵ can crossgenerationally be induced for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ despite the inherent circular distractiveness of temporality⁹⁸, and ultimately so as enabled by ‘social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷)’. 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-teleology⁹⁹⁵⁵ 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-temporal-to-intemporal-dispositions—existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting

holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, 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-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>’. As it is the latter that induces that social positive-opportunism⁷⁵ for deferential-formalisation-transference and institutional percolation-channelling, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential reference-of-thought⁸³, transcendental knowledge is of a circular but consistent exercise of <amplifying/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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> reference-of-thought⁸³ and introducing the prospective ontological-contiguity⁶⁶ reference-of-thought⁸³ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective ontological-contiguity⁶⁶ is more than just a reification⁸⁶ gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> but extends to encompass a de-assertion/preconverging-or-dementing¹⁹-apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueeness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-

preconverging-or-dementing¹⁹—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-discontiguity⁶²—<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—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 reification⁸⁶ as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> together with the prior axiomatic de-assertion/preconverging-or-dementing¹⁹—apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueeness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism>’ implied as of the nonpresencing⁶⁰—<perspective—ontological-normalcy/postconvergence> induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is not to be construed as an incrementalism⁵⁰—in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ of the superseded presencing—absolutising-identitive-constitutedness¹³⁷⁹, but is rather a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation in subsuming ‘the very same physics <amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. While the emotional involvement and sense of ‘existential ego undermining’ involved in such a transcending reification⁸⁶ gesturing of axiomatic-constructs as of the very same <amplituding/formative—

epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality is relatively trite as occurring within the same registry-worldview/dimension reference-of-thought⁸³ as of the positivistic/rational-empiricism meaningfulness-and-teleology⁹⁹⁵⁵ mindset as well as its distance rather with respect to physical reality, such a transcending reification⁸⁶ gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the ‘very reference-of-thought⁸³ itself’ wherein the prospective ontological-contiguity⁶⁶ reference-of-thought⁸³ as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ implies a transcending reification⁸⁶ gesturing that not only affirms notional~deprocrypticism¹⁷ prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> as of its ontological-completeness-of-reference-of-thought⁸³ de-asserts/dements our positivism~procrypticism⁸⁰ registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation⁵⁸ of notional~deprocrypticism¹⁷ by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality⟩~of-ontological-performance⁷¹-⟨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-temporal-to-intemporal-dispositions—existentialism-form-factor at uninstitutionalised-threshold¹⁰²

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-threshold¹⁰² by prospective institutionalisation dialogical-equivalence’. This

can't be the case because dialogical-equivalence can only arise where there is 'common reference-of-thought'⁸³, whereas a state of institutionalisation as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold¹⁰² as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, and not such a flawed notion of dialogical-equivalence. We can appreciate even within a same reference-of-thought⁸³ like our positivism/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalence between the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in ontological-contiguity⁶⁶ and 'traditional classical mechanics axiomatic-construct' of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> but for the former's enlightening the latter's undefined-or-undecidable-threshold-of-ontological-veridicality. This insight reflects the reality of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, wherein uninstitutionalised-threshold¹⁰² mental-reflexes of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in their incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable-void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) in an ontologically-flawed

dereification gesturing of neuterisation⁵⁸, rather than maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as of <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising¹⁶. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold¹⁰² mental-reflexes of <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ which is ‘ontologically flawed and wanting’ but rather is as of a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory—de-mentativity for prospective institutionalisation relative to such <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that circularly reinstitute the uninstitutionalised-threshold¹⁰² temporality⁹⁸/shortness as if intemporal in incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ reasoning’ is not admissible to prospective ‘deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

reasoning’ and so from the moment of the event-construed-as-the-prospective-ontology-origination³⁷ of deprocripticism¹⁷, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event-construed-as-the-prospective-ontology-origination³⁷ of positivism, etc., across the successive institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; and so as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of the uninstitutionalised-threshold¹⁰² and the prospective institutionalisation. Such a temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ is fundamentally due to the de-mentative/structural/paradigmatic lifetime ‘mental and existential investment’ in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/~~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-teleology⁹⁹⁵⁵ ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ denaturing¹⁵ of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism⁷⁵ it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care-and-episteme⁵ as of intemporality⁵¹/longness behind

‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing¹⁵, so-construed as organic-knowledge. Organic-knowledge requires the articulation of meaningfulness-and-teleology⁹⁹⁵⁵ rather in nonextricatory-existential-preempting-of-existential-unthought terms—as-of-axiomatic-construct as the profound-and-complete articulation of knowledge, and as the very attitude/mental-disposition/care—and—episteme⁵ 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—episteme⁵ 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-incompleteness⁸⁸-of-reference-of-thought⁸³ meaningfulness-and-teleology⁹⁹⁵⁵. Likewise meaningfulness-and-teleology⁹⁹⁵⁵ articulated as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ relative to our positivism—procrypticism⁸⁰ necessarily requires priorly the requisite apriorising-teleological-elevation-in-ontological-contiguity⁶⁶ from positivism—procrypticism⁸⁰’s disjointedness-as-of-reference-of-thought⁸³ mindset into deprocrypticism¹⁷’s preempting—disjointedness-as-of-reference-of-thought⁸³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵ as otherwise such knowledge will be teleologically-degraded in circular positivism—procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³ terms—as-of-axiomatic-construct as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ meaningfulness-and-teleology⁹⁹⁵⁵, even though in the latter case our <amplifying/formative—

epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold¹⁰² as nondescript/ignorable~void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) as of our <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. The point here is that the meaningfulness-and-teleology⁹⁹⁵⁵ so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰² perspective/framing/reference/horizon for its prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation is of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming and not temporal extricatory de-mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn't have any inherent meaningfulness-and-teleology⁹⁹⁵⁵ 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~episteme⁵ underlying its meaningfulness-and-teleology⁹⁹⁵⁵ thus requiring the latter's prior apriorising-teleological-elevation-in-ontological-contiguity⁶⁶ to a positivism/rational-empiricism attitude/mental-disposition/care~and~episteme⁵ 'for the notion of the mutual contemplation of Newtonian physics to even arise'. This speaks of the centrality of attitude/mental-disposition/care~and~episteme⁵ with respect to human meaningfulness-and-teleology⁹⁹⁵⁵, as it is what underlies apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given

registry-worldview's/dimension's institutionalisation reference-of-thought⁸³. attitude/mental-disposition/care-and-episteme⁵ as such carries a registry-worldview's/dimension's 'underlying sense of end-teleology⁹⁹/end-purposefulness' and thereof its operative-construct and implicative-construct with regards to meaningfulness-and-teleology⁹⁹⁵⁵. It further implies a 'the human toddling potential' for living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵; with the 'human toddling potential' implying the human potential to develop from a relative-ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵ with respect to living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. This 'human toddling potential' is what enables notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> induced psychoanalytic-unshackling for grounding meaningfulness-and-teleology⁹⁹⁵⁵ prospectively as of the prospective relative-ontological-completeness⁸⁷ of nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>. The attitude/mental-disposition/care-and-episteme⁵ structure is what fundamentally determines mental-states in their 'projection/anticipation of the coherence/contiguity-of-superseding-oneness-of-ontology-as-of-inherent-existence-coherence/contiguity' whether with respect to any individual within any registry-worldview/dimension as well as the registry-worldview's/dimension's overall reference-of-thought⁸³, as of its specific reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵. Thus an attitude/mental-disposition/care-and-episteme⁵ can pertinently be defined as the

‘assumed-and-unflinching

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, inducing a given specific nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness⁸⁷-or-incompleteness-of-reference-of-thought⁸³ as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-teleology⁹⁹⁵⁵ associated with that attitude/mental-disposition/care-and-episteme⁵; and so, whether such a framework is a reference-of-thought⁸³ as of overall construal-as-existence/existential-possibilities, or within a reference-of-thought⁸³ like a social projection <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing. For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, as of the attitude/mental-disposition/care-and-episteme⁵ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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-thought⁸³, say in our positivism/rational-empiricism reference-of-thought⁸³ 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-episteme⁵, and further at the individual level as of changing

attitude/mental-disposition/care-and-episteme⁵ with living-as-of-human-personality-
 developing. attitude/mental-disposition/care-and-episteme⁵ 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-episteme⁵ as
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) to be
 able to achieve transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’, and
 so as of intemporality⁵¹. 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-episteme⁵ that it has a poor dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ 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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ 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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ is construed as the more
 profound attitude/mental-disposition/care-and-episteme⁵ for human optimum living, and so
 over say an animal-like immediacy attitude/mental-disposition/care-and-episteme⁵ of living.
 With regards to the second-level of social aetiologisation/ontological-escalation associated with
 ‘attitude/mental-disposition/care-and-episteme⁵ dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’, for achieving
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity; humankind construes
 of existence as ‘more than just plain living as animals’ but as enabling for various domains of
 social projections dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ 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-episteme⁵ dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶. The idea being
 that this provides more existential possibilities by the overall expanded human capabilities
 available directly or indirectly to fulfil individuals desires and needs. Finally the third-level
 reflects ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ <~~amplifying~~formative-epistemicity>causality-as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, with Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, beyond-the-consciousness-awareness-
teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, implying specifically a
nonextricatory-existential-preempting-of-existential-unthought attitude/mental-
disposition/care-and-episteme⁵ as dispensing-with-immediacy-for-relative-ontological-
completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶-of-reference-of-thought⁸³-by-
reification⁸⁶/contemplative-distension thus transcendently enabling the successive registry-
worldview's/dimension's ontological-possibilities construed as of human
intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
mentating/structuring/paradigming; with such dispensing-with-immediacy-for-relative-
ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶-of-reference-of-
thought⁸³-by-reification⁸⁶/contemplative-distension construed as rejection of existential-
extrication-as-of-existential-unthought attitude/mental-disposition/care-and-episteme⁵ which
will imply a stalling in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ at the given registry-worldview/dimension,
and so-construed as temporal extricatory de-mentating/structuring/paradigming. Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as such implies increasingly more
profound-and-complete enabling framework of human emancipation as of technical and
existential possibilities arising from prospective relative-ontological-completeness⁸⁷-of-
reference-of-thought⁸³. We can get an insight of registry-worldviews/dimensions
attitude/mental-disposition/care-and-episteme⁵ contrast as clarified in the preceding example as

of the technical and existential emancipatory possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ 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-incompleteness⁸⁸-of-reference-of-thought⁸³ registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care-and-episteme⁵ can pertinently be defined as the ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’, inducing a given specific nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness⁸⁷-or-incompleteness-of-reference-of-thought⁸³ as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-teleology⁹⁹⁵⁵ associated with that attitude/mental-disposition/care-and-episteme⁵. It can be construed with regards to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as a de-mentative/structural/paradigmatic adjunctive-metaphoricity⁵⁶-signification inducing-and-upholding a prospective ‘underlying <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating signifying-construct as <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴’. In other words, a registry-worldview’s/dimension’s reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is utterly apprehended decisively by its given attitude/mental-disposition/care-and-episteme⁵ as of the ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’. This insight is critical as for instance with appreciating what is implied by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-

teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵ by its given specific nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> outcome; as we simply have to project/anticipate its ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, implied as of preempting—disjointedness-as-of-reference-of-thought⁸³ construed as thinking as it remains unintelligible to our positivism—procrypticism⁸⁰’s disjointedness-as-of-reference-of-thought⁸³ reconstrued as of preconverging-or-dementing¹⁹—apriorising-psychologism. attitude/mental-disposition/care—and—episteme⁵ ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, is a corresponding disposition for reflecting the ‘incisive-and-intransigent nature of existence as absolute a priori’ to which we can only get in-relative-synchronisation with a corresponding level of projection-or-anticipation/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that as of its relative dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) is the

appropriate attitude/mental-disposition/care-and-episteme⁵ ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, required for the correspondingly required meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. Basically, attitude/mental-disposition/care-and-episteme⁵ is simply a reflection of level of deneuterising¹⁶—referentialism as of the notional~conflatedness¹² of notional~deprocrypticism¹⁷. Ultimately for living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, ‘the human toddling potential’ or the human potential to develop from a relative-ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵, can only arise by notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> induced psychoanalytic-unshackling as of relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵ ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, over relative-ontologically-flawed attitude/mental-disposition/care-and-episteme⁵, with the latter necessarily having to ascend to the relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵ for the former’s implied meaningfulness-and-teleology⁹⁹⁵⁵ as of its ontological-performance⁷¹-<including-virtue-as-ontology> to avail, and so in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’; as we can appreciate this with regards to existence’s relative validation of the positivism/rational-empiricism ‘perceptivity-as-of-full-

disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’ interpretation over recurrent-utter-uninstitutionalisation’s ‘bad omen’ interpretation. Such an ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵. As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care-and-episteme⁵ 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-episteme⁵ in detachment from ~~<amplituding/>~~formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ attitude/mental-disposition/care-and-episteme⁵ whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as of ~~<amplituding/>~~formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ dispositions thus expanding human needs and desires

possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹,’ of a relative-ontologically-veridical attitude/mental-disposition/care-and-episteme⁵ as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over a relative-ontologically-flawed attitude/mental-disposition/care-and-episteme⁵ is implied for prospective reference-of-thought⁸³ transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, as of overall human existential and technical emancipation. Basically, while attitude/mental-disposition/care-and-episteme⁵ implied with regards to both living-as-of-human-personality-developing and social-projection-institutional-orientations arises as of secondnaturing institutionalisation. However, attitude/mental-disposition/care-and-episteme⁵ specific instigating of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-ontology-origination as of humanity level intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming; inducing thereof social institutionalisation secondnaturing by way of deferential-formalisation-transference and percolation-channelling. Inherently, the very grounding of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ attitude/mental-disposition/care-and-episteme⁵ is beyond presencing—absolutising-identitive-

constitutedness¹³⁷⁹, and actually lies prospectively in existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹². The implication here is that as of its very
 ‘nonextricatory-existential-preempting-of-existential-unthought behind the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ attitude/mental-disposition/care-and-episteme⁵ cannot be
 contemplated as of secondnature institutionalisation living-as-of-human-personality-
 developing and social-projection-institutional-orientations attitude/mental-disposition/care-
 and-episteme⁵ in ‘existential-extrication-as-of-existential-unthought’ which de-
 mentatively/structurally/paradigmatically ‘do not project beyond reference-of-thought⁸³’ as of
 prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, to grasp prospective
 existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹² relative-ontological-completeness⁸⁷ of
 apriorising/axiomatising/referencing. Thus with regards to Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵, overall it is the underlying intemporality⁵¹-or-longness-of-
 register-of-meaningfulness-and-teleology⁹⁹⁵⁵ attitude/mental-disposition/care-and-episteme⁵ of
 successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-
 supererogation⁹⁶ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-
 for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-
 teleology⁹⁹⁵⁵, rather than temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵

of the same reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵, that are responsible for the underlying ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond temporality⁹⁸/shortness existential-extrication-as-of-existential-unthought lack of the projecting attitude/mental-disposition/care—and—episteme⁵ for prospective institutionalisations as mainly concerned with the physical human lifespan extricatory framework as absolute reference of meaningfulness-and-teleology⁹⁹⁵⁵ ‘with little sense of coherence as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’, 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 temporality⁹⁸/shortness as intemporality⁵¹/longness or eliciting of <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>’). This notion of fulfilling a given prospective institutionalisation’s requisite attitude/mental-disposition/care—and—episteme⁵ underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfil the attitude/mental-disposition/care—and—episteme⁵ of a given institutionalisation’s reference-of-thought⁸³ as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ and thus its corresponding meaningfulness-and-teleology⁹⁹⁵⁵, and the other doesn’t as of prior relative-ontological-incompleteness⁸⁸. This further explains why epistemic-breaks/epistemic-resetting

arise with the successive prospective institutionalisations in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷, wherein for instance the positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care—and—episteme⁵ of say a Galileo or Descartes is circularly beyond the
 contention framework of scholasticism meaningfulness-and-teleology⁹⁹⁵⁵, speaking of the
 impossibility of logical-congruence between the positivists and scholastics with only the utter
 dominance of positivism arising as of its ontological-primemovers-totalitative-framework⁷²
 induced positive-opportunism⁷⁵ as of scientific, medical, technical advancements, free society,
 etc. shat 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-teleology⁹⁹⁵⁵ while averting its denaturing¹⁵ by wrongly implying notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> with scholasticism. But
 rather implying notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> given the latter’s flawed
 de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness⁸⁸-of-
 reference-of-thought⁸³. 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-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ exercise

in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework⁷²’, and so beyond institutional-being-and-craft and social-aggregation-enabling ~~<amplifying/>~~formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩. Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ denaturing¹⁵ of the requisite intellectualism required for further Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 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/inauthenticity⁶³ 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 denaturing¹⁵ predisposition. This is critically the case with registry-worldview/dimension reference-of-thought⁸³ transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ prior relative-ontological-incompleteness⁸⁸-of-

reference-of-thought⁸³ construes of ‘implied grounding of meaningfulness-and-teleology⁹⁹⁵⁵’ in terms-as-of-axiomatic-construct of presencing—absolutising-identitive-constitutedness¹³⁷⁹ while the new/prospective/superseding as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ construes of ‘implied grounding of meaningfulness-and-teleology⁹⁹⁵⁵’ in terms-as-of-axiomatic-construct of prospective nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>. This brings home the reality that it is inevitable that all uninstitutionalised-threshold¹⁰² are necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ ontological-primemovers-totalitative-framework⁷² being the critically fundamental determining arbiter of what will prospectively pass for knowledge rather than the naivety of logical-congruence of dialogical-equivalence at any such uninstitutionalised-threshold¹⁰²; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding-positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵’ are de-mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within a non-positivism/medievalism scholasticism context. This is the case since at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰², such a framework of logical-congruence of dialogical-equivalence is de-mentatively/structurally/paradigmatically superseded, in the sense that every institutionalisation say for instance scholasticism scholarship has its ‘genuine intellectual engagement framework’ as of its underlying attitude/mental-disposition/care-and-episteme⁵ reference-of-thought⁸³ ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³, but then at its uninstitutionalised-threshold¹⁰² (as implied from prospective positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ reference-of-thought⁸³

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³) scholasticism
 and positivism are rather in transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹; as so reflected in their mutually beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶.
 This is equally reflected with regards to the prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity implying knowledge proponents, as the
 very notion of implying a prospective transcendental conceptualisation as of organic-
 knowledge is one that undervalues the presencing—absolutising-identitive-constitutedness¹³⁷⁹
 attitude/mental-disposition/care-and-episteme⁵ as of its social-stake-contention-or-confliction
 while the very notion of perceiving highly the meaningfulness-and-teleology⁹⁹⁵⁵ within a prior
 institutionalisation framework is one that is necessarily apprehensive and shallowminded to the
 notion of a prospectively undermining prospective nonpresencing⁶⁰-<perspective-ontological-
 normalcy/postconvergence> sublimity/sublimation/~~supererogatory~~-de-mentativity episteme
 transcendence-and-attitude/mental-disposition/care-and-reference-of-thought⁸³
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. In addition, the
 disruptive uninstitutionalised-threshold¹⁰² contextualisation as of such divergent commitments
 and ‘lack of perceived constraining framework of logical-congruence of dialogical-equivalence’
 further radicalises the human disposition to act temporally beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ institutional-
 being-and-craft as of perceived vested interest, striving to undermine prospectively implied
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity meaningfulness-and-
 teleology⁹⁹⁵⁵ attitude/mental-disposition/care-and-episteme⁵. What is then the manifestation of
 such intellectual undermining which must necessarily be understood as of knowledge-

notionalisation required as of the notional~conflatedness¹² of deprocrypticism—or—
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ protensive-consciousness?
 ontological-bad-faith/inauthenticity⁶³ as of its charlatanic effect fundamentally involves the
 undermining at any human uninstitutionalised-threshold¹⁰² of the possibility of intellectually
 induced social universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
 <amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷}; 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 undermining exercise is geared towards the ontologically-flawed apriorising-teleological-
 elevation-in-ontological-contiguity⁶⁶ of social <amplituding/formative>wooden-language-
 {imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>} and untransvaluated—temporal-intemporality⁵¹ social-
 chainism, on the conation of upholding ontological-bad-faith/inauthenticity⁶³ contentions; by its
 deflating of the conception of ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ as of
 human mortals contentions in transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹, wherein the ‘superior party’ of existence/intrinsic-
 reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent
 ontological-primemovers-totalitative-framework⁷², and thereof ‘detour to social goodwill
 deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ as
 new reasoning-from-results/afterthought, and so over and above ‘interhuman negotiating or
 agreeableness’. Thus ontological-bad-faith/inauthenticity⁶³ as of its charlatanic effect
 undermines, as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-
 as-of-existential-unthought>⁶, the articulation of meaningfulness-and-teleology⁹⁹⁵⁵ as of

prospective maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-primemovers-totalitative-framework⁷² strife to uphold-and-promote the ‘superior party’ which is the nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faih rather advancing such an incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contentions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-primemovers-totalitative-framework⁷², rather as of its commitment to incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation that in many ways could just as well validate <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and untransvaluated-temporal-intemporality⁵¹ attitude/mental-disposition/care-and-episteme⁵ and their social contentions. As in effect, such ontological-bad-faith/inauthenticity⁶³ 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 pedantry/mandarinism that usurps the very notion of scepticism in incrementalism⁵⁰-in-relative-ontological-

incompleteness⁸⁸—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-episteme⁵ usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> implications as of the forestalling of prospective ‘concurrent ontological-primemovers-totalitative-framework⁷²’ 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 secondnaturating for prospective institutionalisation. Rather the attitude/mental-disposition/care-and-episteme⁵ of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness⁸⁷ of human meaningfulness-and-teleology, given human limited-mentation-capacity-deepening⁵². Such a genuine intellectual scepticism construes of knowledge by its given <~~amplifying~~/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-completeness⁸⁷, 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-completeness⁸⁷, ontological-bad-faith/inauthenticity⁶³ scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-

ontological-completeness⁸⁷ ~~<amplifying/formative-epistemicity>~~causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴, and non-
 comprehensiveness, that rather allow for selectivity, incompleteness and perfidy passing for
 genuine intellectual scepticism. Effectively while genuine intellectual transformation involves
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶, a perfidious ontological-bad-faith/inauthenticity⁶³
 scepticism involves eliciting a sense of immediacy and temporality⁹⁸/shortness as of
~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and
 untransvaluated-temporal-intemporality⁵¹ social-chainism as ‘developed thought’, thus
 deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ 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-completeness⁸⁷ as of preceding intemporal dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶,
 and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-
 institutionalisation social practices as of prospective relative-ontological-completeness⁸⁷.
 ontological-bad-faith/inauthenticity⁶³ ad-hoc pretences extolling social practices as of
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ but of a poor conception outside the
 prospective relative-ontological-completeness⁸⁷ 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-teleology⁹⁹⁵⁵, are but denaturing¹⁵ and down the line equally undermines prospective relative-ontological-completeness⁸⁷ for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity⁶³ ad-hoc pretences extolling social practices as of presencing—absolutising-identitive-constitutedness¹³⁷⁹ are of the same notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> kind that bathe in the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and untransvaluated—temporal-intemporality⁵¹ social-chainism that implied as much about extolling social practices presencing—absolutising-identitive-constitutedness¹³⁷⁹ of existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and today’s positivism—procrypticism⁸⁰, 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-episteme⁵ that empowers prospective social emancipation however socially inconvenient it may sound; and so beyond habituated <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that
 creeps into institutional anchors as of their reasoning-from-results/afterthought constructions
 subject to temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ denaturing¹⁵ of
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵.
 As a result of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold¹⁰² as
 reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and procrypticism⁸⁰, has always implied resolution beyond just
 reasoning-from-results/afterthought that warrants successive nonpresencing⁶⁰-<perspective-
 ontological-normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of
 base-institutionalisation, universalisation, positivism and deprocrypticism—or—preempting—
 disjointedness-as-of-reference-of-thought⁸³¹⁷ together construed as of the
 notional~conflatedness¹² of notional~deprocrypticism¹⁷. Reasoning-through/messianic-
 reasoning attitude/mental-disposition/care—and—episteme⁵ implicitation arises as of
 metaphoricity⁵⁶ at uninstitutionalised-threshold¹⁰² where blurry/vague/undeveloped construct of
 any given ‘<amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-
 construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ is unamenable-or-
 poorly-amenable to reasoning-from-results/afterthought attitude/mental-disposition/care—and—
 episteme⁵ explicitation of ontological-primemovers-totalitative-framework⁷² procedure of
 transversal-contention-for-determination-of-veridical-meaningfulness. Such reasoning-
 through/messianic-reasoning attitude/mental-disposition/care—and—episteme⁵ ‘implicitation of

ontological-primemovers-totalitative-framework⁷², is as of intemporal solipsistic and intersolipsistic internalisation, construed as more fully articulating the notion of ontological-good-faith/authenticity⁶⁸, in reflecting such uninstitutionalised-threshold¹⁰² impracticable reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ explicitation of ontological-primemovers-totalitative-framework⁷² procedure of transversal-contention-for-determination-of-veridical-meaningfulness. In this regard, reasoning-through/messianic-reasoning is driven as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality intemporal projection, and reflects the fact that however explicitated, as of reasoning-from-results/afterthought attitude/mental-disposition/care-and-episteme⁵ explicitation of ontological-primemovers-totalitative-framework⁷² procedure of transversal-contention-for-determination-of-veridical-meaningfulness, human meaningfulness-and-teleology⁹⁹⁵⁵ is always about différence/internal-dialectics/difference-deferral of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵’, so-implied as of the différence/internal-dialectics/difference-deferral of the very apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-totality³⁶ that is the reference-of-thought⁸³ (inducing ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’), and as the reference-of-thought⁸³ then aposteriorises/intelligises/logicises

meaningfulness-and-teleology⁹⁹⁵⁵ as of the temporal-to-intemporal ontological-performance⁷¹-
 <including-virtue-as-ontology> différance/internal-dialectics/difference-deferral of the
 <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating reference-of-
 thought⁸³-devolving⁸⁴, involving existential-instantiation devolved temporal denaturing¹⁵ of the
 reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵.
 The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality is rather about a ‘seeding promise of human-subpotency ontological-performance⁷¹-
 <including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-
 existence’s~sublimating-nascence-as-of-its-coherence/contiguity’, but that reasoning-
 through/messianic-reasoning adduced transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity prospectively comes out short with the
 prospective reasoning-from-results/afterthought outcome, and so because of human limited-
 mentation-capacity at any moment. Thus the successive reasoning-from-results/afterthought
 outcomes as the logocentric constructs of the successive registry-worldviews/dimensions arrive
 at their successive reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-
 for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-
 teleology⁹⁹⁵⁵ as of successive prospective relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³, but fail to grasp/capture all the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ about the full-potency of existence—as-the-absolute-a-
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-

implied-‘prospective-aporeticism-overcoming/unovercoming’> for
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵
that can fully reflect human-subpotency existential potential/possibilities of ontological-
performance⁷¹-<including-virtue-as-ontology> in correspondence with the full-potency of
existence in its coherence/contiguity. But then, ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷¹-
<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-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-completeness⁸⁷-of-reference-of-thought⁸³ overriding prior
reasoning-from-results/afterthought now in prior relative-ontological-incompleteness⁸⁸-of-
reference-of-thought⁸³ at such uninstitutionalised-threshold¹⁰²; and so, in a renewing
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of
reasoning-through/messianic-reasoning attitude/mental-disposition/care—and–episteme⁵
implication for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-
and-teleology⁹⁹⁵⁵, which is construed as more fully articulating the notion of ontological-good-
faith/authenticity⁶⁸. This practical conceptualisation of ontological-good-faith/authenticity⁶⁸ as
of its method is further critical because however well elicited, even reasoning-from-
results/afterthought constructs still need their good ontological-performance⁷¹-<including-
virtue-as-ontology> in practice, and given human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism-form-factor, there is always room for

human denaturing¹⁵ temporal ontological-performance⁷¹-<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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity⁶⁸ based intemporal organic-knowledge that is wary of the denaturing¹⁵ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵. Thus human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven reasoning-through/messianic-reasoning holds the prospect for an ever renewal of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, undermining institutional-anchoring and logocentric complexes/denials/pedantry (in incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation) of such prospective transcendental possibilities. Such prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transformation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵ is the reflection of a reality of human mental regeneration potential that speaks of the continuity of humankind as of the same relative-emancipatory potential as pertinently reflected with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ as of ‘intemporal

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, retrospectively and prospectively; with
 relative-emancipation construed as the inherent meaningfulness-and-teleology⁹⁹⁵⁵ truth form of
 existence, wherein truth is as of immanent-ed-teleologically-pertinent-truth over truth-devoid-of-
 immanent-ed-teleology⁹⁹, for instance, like the teleological disposition of living organisms for
 self-preservation beyond just their organical composition. Thus, human ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality underlies the
 conception of de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)¹⁴ stranding dialetics crossgenerational as
 enabling human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, and
 is reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as of grander dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-
 distension²⁶. Finally as a further analysis, Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ is by a rather surreptitious manner undermined by what this author qualifies as

‘subterfuges of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ which are rather as of ideology; ideology in the sense that these are ‘commitments’ ready to ‘forego the pre-eminence of knowledge construed as of its ontological-veracity’ which is the only assurance of optimum construct of knowledge for human emancipation. Ideology as such takes the form of either ‘ideology denaturing¹⁵ of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ or ‘reactive fear of ideology denaturing¹⁵ of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’. In both instances what is lost is Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ itself, such that besides temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ interests undermining natural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, natural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ is perceived as a risk that will foster ‘ideology denaturing¹⁵ of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ or ‘reactive fear of ideology denaturing¹⁵ of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’, with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ itself losing out. These subterfuges are behind the awkward, unnatural and clobbered nature of human development for the past two centuries as civilisation is construed and developed in ‘an undertone reaction/anticipation of

threat' rather than natural as of human communion. Thus 'subterfuges of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵' arise as of the suboptimality of human
 intemporality⁵¹/longness which suffers from human apprehensiveness of humans, thus
 undermining the notion of human
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming. This underlying human mental-disposition arises as of the
 successive human as trepidatious/warped/preclusive/occlusive-consciousness in neuterising⁵⁷;
 as such neuterising⁵⁷ is the outcrop of human limited-mentation-capacity. In other words
 neuterising⁵⁷ can effectively be 'decomposed-as-from-a-conflatedness¹²-perspective into the
 ontologically-veridical underlying limited-mentation-capacity manifestation' as of social-stake-
 contention-or-confliction <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, and so-construed from the 'deepest
 phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹²
 of notional~notional~deprocrypticism¹⁷ deneuterising¹⁶—referentialism'. Such an exercise can
 be conceptualised as an abstract reference-of-thought⁸³/epistemic-totalisation level of
 deneuterising¹⁶—referentialism, wherein for instance, with regards to 'the very same medical
 <amplituding/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-
 intrinsic-reality/ontological-veridicality' as de-mentatively/structurally/paradigmatically
 defining 'social-stake-contention-or-confliction as of existential-instantiations dynamics among
 individuals and the social-collective': - the trepidatious-consciousness of an early hunter-
 gatherer recurrent-utter-uninstitutionalisation society direct experience of misfortune say like
 catching an unknown disease in a given forest may imply an existential-contextualising-
 contiguity³⁸-lowest-level-reification⁸⁶ perceptivity-as-of-bad-omen as of its relative

neuterising⁵⁷ as of its random-as-uncircumscribing/undelineating-as-‘epistemic-totality’³⁶, existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵ given its non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accident-or-random-mental-disposition (noting that such a poor reification⁸⁶ is better than no reification⁸⁶ 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 reifying-and-empowering reflexivity to human-subpotency however its trepiditious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply existential-contextualising-contiguity³⁸-second-level-reification⁸⁶ perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative neuterising⁵⁷ as of its tendentious–circumscribing-as-‘epistemic-totality’³⁶-or-delineating-as-‘epistemic-totality’³⁶, existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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 reifying-and-empowering reflexivity 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 existential-contextualising-contiguity³⁸-third-level-reification⁸⁶ 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 neuterising⁵⁷ as of its qualifying–circumscribing-as-‘epistemic-totality’³⁶-or-delineating-as-‘epistemic-totality’³⁶, existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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 reifying-and-empowering reflexivity 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 existential-contextualising-contiguity³⁸-fourth-level-reification⁸⁶ perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative neutering⁵⁷ as of its categorising-circumscribing-as-‘epistemic-totality’³⁶-or-delineating-as-‘epistemic-totality’³⁶ existential-epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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 reifying-and-empowering reflexivity 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~notional~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸-full-level-of-reification⁸⁶ notional~notional~deprocrypticism¹⁷ deneutering¹⁶—referentialism as of referentialism-circumscribing-as-‘epistemic-totality’³⁶-or-delineating-as-‘epistemic-totality’³⁶ existential-epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵ given its preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative—

epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹—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 reifying-and-empowering reflexivity to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening⁵² as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as a projective-totalitative-implications conception and superseding presencing—absolutising-identitive-constitutedness¹³⁷⁹ naiveties as to the socially extended constructive construal of healthcare as more than just as of immediate disease/illness cause-and-effect implications). The latter as deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as of its ontological-completeness-of-reference-of-thought⁸³/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought⁸³ as of its deneuterising¹⁶—referentialism that breaks-down the various neuterising⁵⁷ to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ with recurrent-utter-uninstitutionalisation) circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵, 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-thought⁸³/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵’ for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract reference-of-thought⁸³/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~notional~deprocrysticism¹⁷ deneuterising¹⁶, 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-thinking²⁰—apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueeness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential expressiveness’ of how one is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation totalising/circumscribing/delineating ~~<amplifying>~~/formative-epistemicity>reference-of-thought⁸³-devolving⁸⁴—différance/internal-dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold¹⁰² meaningfulness-and-teleology⁹⁹⁵⁵. Thus this will disambiguate, specifically ‘with regards to the ill-health ~~<amplifying>~~/formative-epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ the recurrent-utter-uninstitutionalisation random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ ‘existential-epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵’, as it construes any ill-health issue as of the idea

of bad omen given its ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’. The uninstitutionalised-threshold¹⁰² as such, as of the reference-of-thought⁸³ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, is the basis for determining both intemporal as well as temporal ontological-performance⁷¹-<including-virtue-as-ontology> specifically as of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated <amplifying/formative—epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ontological-performance⁷¹-<including-virtue-as-ontology> and also as the various temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵, all as conjugating variously to the very same implied reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as-uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ ‘existential—epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵’; and with this reflecting the metaphoricity⁵⁶ of ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’. The foregoing conception of disseminative-as-rearticulated totalising/circumscribing/delineating <amplifying/formative—epistemicity>reference-of-thought⁸³-devolving⁸⁴—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions

reference-of-thought⁸³ but rather as of their own given ‘candid existential expressiveness’ with regards to their own respective specific same reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ conjugations as intemporal-as-conviction-as-to-profound-supererogation⁹⁶ ontological-performance⁷¹-<including-virtue-as-ontology> and as various temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism ontological-performance⁷¹-<including-virtue-as-ontology> by the respective underlying interpretations as evil-forest-bad-omen/failure-to-heed-the-Deity/full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation/and-further-factoring-in-socioeconomic,-hermeneutically-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery respectively as of their base-institutionalisation—ununiversalisation warped-consciousness, universalisation—non-positivism/medievalism preclusive-consciousness, positivism—procrypticism⁸⁰ occlusive-consciousness and notional~deprocrypticism¹⁷ protensive-consciousness, inducing their respective tendentious/qualifying/categorising/referentialism—circumscribing-as-‘epistemic-totality’³⁶-or-delineating-as-‘epistemic-totality’³⁶ ‘existential—epistemic-totalisation-scheme-of-meaningfulness-and-teleology’⁹⁹⁵⁵; and so, respectively due to their rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative-epistemicity>growth-or-conflatedness’¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism. Insightfully, the foregoing points out that human meaningfulness-and-teleology⁹⁹⁵⁵ is ‘a metaphoricity⁵⁶ of social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective that is fundamentally already an epistemic-totalising³²/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴—différance/internal-dialectics/difference-deferral as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with the shifts in human meaningfulness-and-teleology⁹⁹⁵⁵ induced by human limited-mentation-capacity-deepening⁵² as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’, such that human meaningfulness-and-teleology⁹⁹⁵⁵ is not absolutely identitive but shifting as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴—différance/internal-dialectics/difference-deferral, given that human limited-mentation-capacity-deepening⁵² is in a constant <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of meaningfulness-and-teleology⁹⁹⁵⁵; with the implication that the ontological-performance⁷¹-<including-virtue-as-ontology> of human meaningfulness-and-teleology⁹⁹⁵⁵ as to sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵ is fundamentally construable as of the developing scope of ‘the respective relative neuterising⁵⁷ towards prospective deneuterising¹⁶—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-teleology⁹⁹⁵⁵ that is as of ‘various relative mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ as <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ towards ‘mentally-opened limited-

mentation-capacity overcoming beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶ <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
 and so as of nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>; wherein as
 for the trepidatious-consciousness <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, 'human mentally-closed
 limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶ induced neuterising⁵⁷ can be construed as
 apriorising/axiomatising/referencing—originariness/origination as of random-as-
 uncircumscribing/undelineating-as-‘epistemic-totality³⁶’ ‘existential-epistemic-totalisation-
 scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵’ as reflected in the idea of bad omen, for the
 warped-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination
 as of tendentious-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-
 totality³⁶’ ‘existential-epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵’ as
 reflected in the idea of evil forest, for the preclusive-consciousness as
 apriorising/axiomatising/referencing—re-originariness/re-origination as of qualifying-
 circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ ‘existential-
 epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵’ as reflected in the idea of
 failure to heed the Deity, while for the occlusive-consciousness as
 apriorising/axiomatising/referencing—re-originariness/re-origination as of categorising-
 circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ ‘existential-
 epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵’ as reflected in the idea of
 full disease and scientific theory construct as the exclusive cause-and-effect conceptualisation’.
 Such that in the final analysis, there is an underlying tendency of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ that decomposes-as-of-conflatedness¹²
 ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ induced neuterising⁵⁷ into
 the underlying limited-mentation-capacity manifestation disambiguation basis for their
 ontologically-veridical construal’, and so-construed from a
 notional~notional~deprocrypticism¹⁷ ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective. Thus for the protensive-consciousness as
 apriorising/axiomatising/referencing—re-originariness/re-origination as of referentialism—
 circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ ‘existential—
 epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵’ 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~deprocrypticism¹⁷ is as of deneuterising¹⁶—referentialism. This analysis conveys the
 reality of human crossgenerational institutional-cumulation/institutional-recomposure-<as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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-teleology⁹⁹⁵⁵ as of ‘their
 relative neuterising⁵⁷’. Likewise the ultimate possibility of human crossgenerational
 institutional-cumulation/institutional-recomposure-<as-to-historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> as enabling the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of

notional~deprocrypticism¹⁷/~~amplifying~~/formative>notional~preempting—disjointedness-as-
 of-reference-of-thought⁸³ is the backdrop for deneuterising¹⁶—referentialism enabling the full
 transparent ontologically-veridical elucidation of human meaningfulness-and-teleology⁹⁹⁵⁵
 construed as of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵; as of the
 possibility of deneuterising¹⁶. In the bigger scheme of things, as of the notional~conflatedness¹²
 of notional~notional~deprocrypticism¹⁷ as deneuterising¹⁶—referentialism, what had hitherto
 been conceived notionally as logicism is herein exposed as effectively superseded by the notion
 of différance/internal-dialectics/difference-deferral so-construed as of ‘reference-of-thought⁸³-
 or-axiomatic-construct-devolving-as-of-ontological-reconstituting—as-to-conflatedness¹²-
 différance/internal-dialectics/difference-deferral’ and as implied as-of-the-construal-of-
 différance/internal-dialectics/difference-deferral-of-meaningfulness-and-teleology⁹⁹⁵⁵; and so
 with respect to the more ontologically-veridical reality of human conceptualisation of
 meaningfulness-and-teleology⁹⁹⁵⁵ always from a position of limited-mentation-capacity as of
 prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, thus in need for its prior
 deepening so-captured in the ‘human sublimation-inducing—
 textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-
 existence⁹⁵ as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷
 différance/internal-dialectics/difference-deferral’ as transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity-enabling, whereas such a human limited-
 mentation-capacity implication is naively ignored with logicism in its metaphysics-of-
 presence/illusion-of-the-present/present-consciousness/mirage. Such a ‘human sublimation-
 inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
 interpretation/axiomatisation-of-existence⁹⁵ as of the notional~conflatedness¹² of
 notional~notional~deprocrypticism¹⁷ différance/internal-dialectics/difference-deferral’, by its
 insight with respect to the implications of human limited-mentation-capacity for ontologically-

veridical meaningfulness-and-teleology⁹⁹⁵⁵ construal, 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 nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> reference-of-thought⁸³ as this enables transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, thus fulfilling the full implications of knowledge as of its ontologically-veridical knowledge-notionalisation and organic-knowledge nature. Fundamentally this all has to do with human limited-mentation-capacity, as if at a given (re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-ontology-origination moment humankind-as-of-its-integrand-individuals had a profound-and-complete mentation-capacity, then human meaningfulness-and-teleology⁹⁹⁵⁵ will be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of-meaningfulness-and-teleology⁹⁹⁵⁵ requiring as of existential-constraint human limited-mentation-capacity-deepening⁵² 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-completeness⁸⁷-of-reference-of-thought⁸³,-as-of-devolving-axiomatic-constructs as-so-reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <~~amplifying~~amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ construed-as institutional-

cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, and with regards to the successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴. The notion of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its constitutedness¹³ as it naively imply circumscribing-as-‘epistemic-totality³⁶’/delineating-as-‘epistemic-totality³⁶’ meaningfulness-and-teleology⁹⁹⁵⁵ for its essence in presence, rather than the fact that presence reference-of-thought⁸³ as ‘metaphysics-of-presence is de-mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/postconvergence, and is representing metaphysics-of-absence implications as nondescript/ignorable-void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives)’ when it comes to presence uninstitutionalised-threshold¹⁰² reference-of-thought⁸³ in its relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ for meaningfulness-and-ontology ontological-performance⁷¹-<including-virtue-as-ontology>, as well as ignoring prospective institutionalisation implications construed as of ontological-normalcy/postconvergence. Such an eidetic reduction is circularly constraint in <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ at its given registry-worldview’s/dimension’s reference-of-thought⁸³ without factoring in the phenomenological implications of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-

of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as ‘Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ coherence/contiguity implications as of ontology’s-directedness-as-Being’, and thus fails to get to the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ deneuterising¹⁶—referentialism’ reflected by metaphysics-of-absence in the conception of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> which is as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. The further insight here is that, such a most ontologically-complete profoundness/depth of ‘phenomenological transcendental-point-of-departure handle in-its-overcoming-of-neuterisation⁵⁸’ reflected by metaphysics-of-absence for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology⁹⁹⁵⁵ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’’ as of the variance of uninstitutionalised-threshold¹⁰² prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and prospective institutionalisation relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ necessarily explains the ‘mutually

transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹ unintelligibility’ of the Galileos, Newtons, Diderots
episteme articulating prospective positivising/rational-empiricism meaningfulness-and-
teleology⁹⁹⁵⁵ and the Establishment scholasticism medieval dogmatic episteme. The implication
here is that the articulation of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
mentativity as of reference-of-thought⁸³ is by itself tied up to a prospective epistemic
disruption, construed as of soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-
thought⁸³, beyond just grounded knowledge as of the prior episteme which is rather construed
as of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³. 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-transparency¹⁰⁴-(<transparency-of-totalising-entailing,-as-to-entailing-
<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷), an
apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-
teleology⁹⁹⁵⁵ 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-

completeness⁸⁷-of-reference-of-thought⁸³ point to more profound reference-of-thought⁸³ for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity⁶³ between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology⁹⁹⁵⁵ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’’ with respect to social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷); and so more than just as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, but further because as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplifying/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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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-teleology⁹⁹⁵⁵, antinihilism and transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold¹⁰² actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<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-teleology⁹⁹⁵⁵ as of ontology's-directedness-as-Being
going by the human
intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 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 temporality⁹⁸/shortness or intemporality⁵¹; 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-temporal-to-intemporal-dispositions—
existentialism-form-factor implies that it is impossible for the intemporal projection as
longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ that prospectively construes of
successive frameworks of 'reference-of-thought'⁸³—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated
reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue' as of the specific institutionalisation, to ensure that human
meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>
will remain intemporal-as-ontological as of their reference-of-thought⁸³—categorical-

imperatives/axioms/registry-teleology⁹⁹⁸ given ‘the impossibility of overcoming the abstract human seed of temporality⁹⁸/shortness dynamically involved, as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, in a formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶ deterministic relation with such reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ by <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸) thus failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’. Thus the ontological effectiveness of such intemporal-projection as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵ lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold¹⁰²/uninsitunalisations as of bringing about prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ driven by ontological-faith-notion-or-ontoligical-fideism thus inducing social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷> which renders untenable temporality⁹⁸/shortness as of the given uninstitutionalised-threshold¹⁰² instigated from the prior institutionalisation’s reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ denaturing¹⁵; as implied with base-institutionalisation prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over recurrent-utter-uninstitutionalisation, universalisation prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism¹⁷ prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over positivism–procrypticism⁸⁰. Such that we can garner that it is a

positivism registry-worldview's/dimension's institutionalisation prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³ social universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) that makes it untenable for non-
 positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied
 temporality⁹⁸. Likewise, prospectively it is a notional~deprocrpticism¹⁷ registry-
 worldview's/dimension's institutionalisation prospective relative-ontological-completeness⁸⁷-
 of-reference-of-thought⁸³ social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-
 as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) that can render it untenable for procrpticism⁸⁰ temporal mental-dispositions to
 elicit procrpticism~or~disjointedness-as-of-reference-of-thought⁸³⁸⁰ implied temporality⁹⁸.
 Thus aetiologisation/ontological-escalation is not about transforming the reality of human-
 subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor as overcoming temporality⁹⁸/shortness inherently, but rather it is
 about bringing about prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³.
 The reality of human registry-worldview's/dimension's institutionalisation and
 uninstitutionalised-threshold¹⁰² mental-dispositions imply that at the uninstitutionalised-
 threshold¹⁰² prospective institutionalisation knowledge as transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity is not socially integrated directly as of an
 dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation exercise
 engaging with intemporal-as-ontological meaningfulness-and-teleology⁹⁹⁵⁵. Such prospective
 intemporal-as-ontological meaningfulness-and-teleology⁹⁹⁵⁵ is not necessarily perceived at the

uninstitutionalised-threshold¹⁰² as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology⁹⁹⁵⁵ as of the said uninstitutionalised-threshold¹⁰². This point out that maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-dispositions in their intemporality⁵¹/longness or longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ are as of a projected-or-anticipated conflatedness¹² of social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) for institutional and formal deferential-formalisation-transference as of percolation-channelling. That is at the uninstitutionalised-threshold¹⁰² such intemporal-as-ontological meaningfulness-and-teleology⁹⁹⁵⁵ is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ideal which is socially-too-abstract but rather as a structuring/paradigmatic secondnatured construct of positive-opportunism⁷⁵ as of institutional and formal deferential-formalisation-transference percolation-channelling to attain social approbation. It is such a ‘conflatedness¹² structuring/paradigmatic secondnatured construct of positive-opportunism⁷⁵ of institutional and formal deferential-formalisation-transference as of percolation-channelling to attain social approbation’ that holds together in social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) temporal-to-intemporal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such a conflatedness¹² structuring/paradigmatic secondnatured construct, intemporal-as-ontological meaningfulness-and-teleology⁹⁹⁵⁵ is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology⁹⁹⁵⁵. In other words, the ideal articulation of base-

institutionalisation meaningfulness-and-teleology⁹⁹⁵⁵ in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism¹⁷ in positivism–procrypticism⁸⁰; are only pertinent for attaining social approbation as of their conflatedness¹² structuring/paradigmatic secondnatured construct of positive-opportunism⁷⁵ of institutional and formal deferential-formalisation-transference as of percolation-channelling. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler though ontologically flawed as of constitutedness¹³ to engage a registry-worldview/dimension at its uninstitutionalised-threshold¹⁰² rather by an incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation mental-disposition on the basis of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold¹⁰² a more complex but ontologically-veridical maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ or superseding metaphysical framework of contention as of conflatedness¹². That is, engaging a non-positivism registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵ with respect to say notions-and-accusations-of-sorcery on its same terms in case of an accusation of sorcery to imply the other is the sorcerer, etc. will sound more credible as of its <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵ and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the

defective superstitious ~~<amplifying/formative>~~ wooden-language-~~(imbued—averaging-of-~~ thought-~~<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-~~ of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in the non-positivism social-setup. Ultimately, such a profound phenomenological ~~<amplifying/formative—epistemicity>~~ totalising~conflated~meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ontological-performance⁷¹-<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human ~~<amplifying/formative—epistemicity>~~ totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory—de-mentativity~~ to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<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 ~~<amplifying/formative—epistemicity>~~ totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with

hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework⁷² construal as implied with notional~notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ and so be able to keep their head up from drowning in human ~~<amplituding/~~formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<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 ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in existence/existential-possibilities as ‘hyperbolic pretences of ontology’. This author thinks that there can effectively be an engaging and constructive approach for arriving at such a depth of radical ontology warranted by existence/existential-possibilities that is transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-involvement element of the social’. Human ~~<amplituding/~~formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-

ontology>) implies the need for a sound perpetuating construct of universal projection as intemporality⁵¹-or-longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ thus hardly as of aetiologicalisation/ontological-escalation. A hero as of a positive 'reactionary construal' may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social 'response construal' mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective 'visions of humankind emancipation'. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind's problems as of 'reactionary construal' and humankind's constitutedness¹³ 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-teleology⁹⁹⁵⁵ but was caught up in the ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<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-teleology⁹⁹⁵⁵ 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 ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence

as of notional~notional~deprocrypticism¹⁷ perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-perceiving/re-thinking beyond our apparently constricted metaphysics-of-presence framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as implied here is with regards to reference-of-thought⁸³/epistemic-totalisation level ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’ in epistemic-conflatedness¹² as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ reference-of-thought⁸³. Such a conceptualisation of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise meaningfulness-and-teleology⁹⁹⁵⁵ failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology⁹⁹⁵⁵ all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of meaningfulness-and-teleology⁹⁹⁵⁵ to then arise on the basis of such a given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’; given that it is

consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of meaningfulness-and-teleology⁹⁹⁵⁵ in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening⁵² arising in further conflatedness¹² as of human maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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 conflatedness¹² and so construed from the perspective of <amplituding/formative-epistemicity>totalising~conflated-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ actually ended up inducing constitutedness¹³ in striving to construe meaningfulness-and-teleology⁹⁹⁵⁵ vaguely from phenomenal-abstractiveness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. Consciousness as the enabling point-of-focus for ‘human-subpotency existential meaningfulness-and-teleology⁹⁹⁵⁵ ontological-peformance’ as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights is actually the conflatedness¹² point-of-focus that registers-as-of-meaningfulness-and-teleology⁹⁹⁵⁵ all human phenomenal-abstractiveness whether as derived from sense organs like eyes construed specifically as sight ontological-performance⁷¹-<including-virtue-as-ontology>, the ear construed specifically as hearing ontological-

performance⁷¹-<including-virtue-as-ontology>, etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-performance⁷¹-<including-virtue-as-ontology>, vigour/tiredness ontological-performance⁷¹-<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance⁷¹-<including-virtue-as-ontology>, emotional ontological-performance⁷¹-<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in conflatedness¹² as of consciousness's point-of-focus <amplituding/formative-epistemicity>totalising~conflated-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ontological-performance⁷¹-<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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing meaningfulness-and-teleology⁹⁹⁵⁵ as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the conflatedness¹² of existential-instantiations successions as it construes of existence/existential-possibilities as living-being! Put another way, consciousness as point-of-focus conflatedness¹² of meaningfulness-and-teleology⁹⁹⁵⁵ 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

implicated-coherencing/contiguity as of a supposed living-being reflection of existential-instantiations and contextualisations in forming knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; thus explaining by this ‘explicited-focusing and implicated-coherencing/contiguity existential dynamics for producing knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’, the constitutedness¹³ of the Kantian understanding of concepts and intuitions as being mutually dependent for meaningfulness-and-teleology⁹⁹⁵⁵ articulation. In other words, constitutedness¹³ tend to fallaciously imply existence-in-existence or existence-of-things-in-existence whereas conflatedness¹² rightly implies becoming-in-existence-rather-as-subsumed-in-existence or things-becoming-in-existence-rather-as-subsumed-in-existence as of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) or ‘consciousness’s ontological-performance⁷¹-<including-virtue-as-ontology> construed in amalgamation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’’. This notion of conflatedness¹² construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in constitutedness¹³ as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing constitutedness¹³. Rather existence—as-the-absolute-a-

priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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-thought⁸³ 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-teleology⁹⁹⁵⁵ is as of existence’s implied
axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-
of-instantiative-context with no meaningfulness-and-teleology⁹⁹⁵⁵ construable outside it but for
an epistemic-totalising³²~renewing-realisation/re-perception/re-thought of prospective
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
thought⁸³’ as of human limited-mentation-capacity-deepening⁵² 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-teleology⁹⁹⁵⁵ outside or preceding it. Thus
conflatedness¹² warrants that human-subpotency becoming is amalgamated as of existence as of
the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-
inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly
coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷²

~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides
 existentially inherent human-subpotency potential to manifest as human) for appropriate
 construal of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-
 ontology>. The insight here is that we can't be at a posture of prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ in relative notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–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-
 teleology⁹⁹⁵⁵ about the nature of existence as if we are of ontological-completeness-of-
 reference-of-thought⁸³ in ontological-contiguity⁶⁶ as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative–~~
 epistemicity>totalising~purview-of-construal’, as our state of relative-ontological-
 incompleteness⁸⁸ perverts that grounding objective and rather points to the need for an notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> induced psychoanalytic-unshackling
 towards a prospective state of prospective relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³. What is fundamentally warranted is priorly attaining psychoanalytically, as of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, ontological-
 completeness-of-reference-of-thought⁸³ in ontological-contiguity⁶⁶ of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative–~~
 epistemicity>totalising~purview-of-construal’, rather than a flawed attempt at grounding as
 with say a transcendental ego basis of construal of meaningfulness-and-teleology⁹⁹⁵⁵,
 unsuspectedly grounding as of our positivism–procrypticism⁸⁰ prior relative-ontological-

incompleteness⁸⁸-of-reference-of-thought⁸³; as such a role is simply undertaken by conflatedness¹² as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ 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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. Such a conflatedness¹² insight as of notional~notional~deprocrypticism¹⁷ rather points out that soundness-or-ontological-good-faith/authenticity⁶⁸ of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> arises as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ involving the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ induced various consciousnesses up to the protensive-consciousness enabling transcendental centered-epistemic-totalisation, as of human limited-mentation-capacity-deepening⁵². Actually, this author holds that the very fundamental handicapping issue to meaningfulness-and-teleology⁹⁹⁵⁵ 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 <amplifying/formative-epistemicity>totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-carries-and-reflects all the depth/profoundness of existence/existential-possibilities’, thus not allowing for the

possibility for further imbricatedness/threadedness/recomposuring as of existence/existential-possibilities of existential-instantiations outside any such reference-of-thought⁸³ determination; such reference-of-thought⁸³ determination being affixed rather in constitutedness¹³ as of any of the various registry-worldviews/dimensions specific underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³ such as ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accident-ed-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the conflatedness¹² possibility of prospective base-institutionalisation prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-institutionalisation—ununiversalisation’ not cognisant of the conflatedness¹² possibility of prospective universalisation prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of universalisation—non-positivism/medievalism’ not cognisant of the conflatedness¹² possibility of prospective positivism prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and in our case ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of positivism—procrypticism⁸⁰’ not cognisant of the conflatedness¹² possibility of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. Such that it thus construes as absolutely reflecting existence/existential-possibilities by operations of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ on the basis of that given determination reference-of-thought⁸³—

categorical-imperatives/axioms/registry-teleology⁹⁹⁸ with the consequence that its constitutedness¹³, since it doesn't allow for superseding existence/existential-possibilities, now 'contradictorily-and-naively supersedes-and-is-determinative-of existence itself' rather than taking its cue from the conflatedness¹² of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought⁸³; as it then fails to grasp that 'there is no understanding to be had outside the conflatedness¹² of existence as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³' with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity⁶⁶ and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous constitutedness¹³, and this issue is recurrent-beyond-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵-with-the-latter-only-a-bi-manifestation-of-the-reccurrence,-as-psychically-recurrent as of human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² due to inherent human temporality⁹⁸/shortness and intemporality⁵¹/longness across all registry-worldviews/dimensions, and speaks of a human existential-extrication-as-of-existential-unthought disposition reflected as historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold¹⁰² mental-dispositions. As highlighted before: consciousness is the point-of-focus <amplifying/formative-epistemicity>totalising~conflated-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ontological-performance⁷¹-<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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing meaningfulness-and-teleology⁹⁹⁵⁵ as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the conflatedness¹² of existential-instantiations successions as it construes of existence/existential-possibilities as living-being. Such 'focusing construed as consciousness' explains why axiomatic-constructs are explicated and implicated/intuited as of a living-being <amplituding/formative-epistemicity>totalising~conflated~meaningfulness-and-teleology⁹⁹⁵⁵ in coherence/contiguity-of-superseding-oneness-of-ontology. The above conception fundamentally underscore the development and how all human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue arises existentially as of consciousness, and is singularly reflected as of language development which is the 'signifying mirroring' of human meaningfulness-and-teleology⁹⁹⁵⁵. The implication here is that meaningfulness-and-teleology⁹⁹⁵⁵ as of 'existential self-referencing' and 'existential syncretising-effecting' construed as <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ corresponds to language as of its 'underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct' and its 'metaphoricity⁵⁶'; in reflecting how human social-stake-contention-or-confliction induces human transcendence-as-of-full-transcendental-potential underlying knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue. Consciousness, and as reflected by the signifying mirroring of meaningfulness-and-teleology⁹⁹⁵⁵ that is language, is thus a point-of-focusing axiomatic/reference-of-thought⁸³ devolving-construal disposition for meaningfulness-and-teleology⁹⁹⁵⁵ as of the ‘human species sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵ as of existential-stakes migration enabled by human limited-mentation-capacity-deepening⁵²’ that speaks of ‘meaningfulness-and-teleology⁹⁹⁵⁵ accreting-substitutive-subsumption-as-futural-différance-freeplay² construed here as the human species consciousness-différance’, reflected by notional~notional~deprocrypticism¹⁷ conceptualised historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the conflatedness¹² of the successive human consciousnesses ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’. Thus consciousness by its full development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ speaks fundamentally of the entire narrative possibilities of the human species as of human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵. Such ‘consciousness conflatedness¹² of meaningfulness-and-teleology⁹⁹⁵⁵’ is reflected by the signifying mirroring of meaningfulness-and-teleology⁹⁹⁵⁵ that is language as of its metaphoricity⁵⁶. metaphoricity⁵⁶ can thus be construed as the signification of articulated meaningfulness-and-teleology⁹⁹⁵⁵ as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying <amplifying/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as signification of reference-of-thought⁸³, such that metaphoricity⁵⁶ is rather an ‘adjunctive incorporation’ to the ‘underlying <amplifying/formative-epistemicity>totalising/circumscribing/delineating signifying-

construct of language'. The 'underlying ~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language' as of its self-referencing meaningfulness-and-teleology⁹⁹⁵⁵ is always susceptible to the further deepening of human limited-mentation-capacity as of ~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought such that prospective meaningfulness-and-teleology⁹⁹⁵⁵ arises out of the adjunction to this 'underlying ~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language' and is adjoined to it as metaphoricity⁵⁶, with metaphoricity⁵⁶ construed as the signification implied as of syncretising-effecting meaningfulness-and-teleology⁹⁹⁵⁵. Thus language effectively reflects the ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reality of human meaningfulness-and-teleology⁹⁹⁵⁵, as language is always a blending of the 'underlying ~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language' with the conflatedness¹² adjunction of its metaphoricity⁵⁶. It is interesting to grasp here that a signifying-construct as signification of 'the self-referencing of meaningfulness-and-teleology⁹⁹⁵⁵', is always ~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating and is effectively signifying a reference-of-thought⁸³ as of 'reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness'. Such centered-~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ construed as reference-of-thought⁸³, and its signification as implied by an 'underlying ~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language' necessarily has to do with the fact that meaningfulness-and-teleology⁹⁹⁵⁵ is as of a '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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as reference-of-thought⁸³ 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 were all the-one-meaning cohere/are-in-ontological-contiguity⁶⁶ metaphoricity⁵⁶ as of human limited-mentation-capacity-deepening⁵² adhocly produces by conflatedness¹² 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-incompleteness⁸⁸-of-reference-of-thought⁸³ when conceptualising about such an 'underlying <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language'. But then an adjunctive-metaphoricity⁵⁶-signification so produced as reflected by 'a transcendental syncretising-effecting meaningfulness-and-teleology⁹⁹⁵⁵' 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-teleology⁹⁹⁵⁵ <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-freeplay², by SUBSUMING some significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ together with some adjunctive-metaphoricity⁵⁶-significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity⁵⁶-significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity⁵⁶-significations of the prior ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ adjunctive-metaphoricity⁵⁶-significations to which other adjunctive-metaphoricity⁵⁶-significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing <amplituding/formative–epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-teleology⁹⁹⁵⁵, its adjunctive-metaphoricity⁵⁶-signification can be construed as of the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis universalis metaphoricity⁵⁶ as its very own ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ ‘behind

the instigative-drive for construing all human knowledge' by such enlightenment thinkers like Galileo and ubiquitously with Descartes that rolled-over into later thinkers like Leibniz, Newton, and ultimately subverted medievalism and scholasticism leading to our present positivism/rational-empiricism dominant <amplifying/formative-epistemicity>totalising/circumscribing/delineating construct of meaningfulness-and-teleology⁹⁹⁵⁵. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵ as of existential-stakes migration; since the existential dispositions of human subjects relative to social-stake-contention-or-confliction arises as of 'their living existential-instantiations', and where they construe meaningfulness-and-teleology⁹⁹⁵⁵ as not self-referentially covered by the 'underlying <amplifying/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language', they will inevitably articulate adjunctive-metaphoricity⁵⁶-significations to that prior 'underlying <amplifying/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language'. This explains the lockstep nature of human meaningfulness-and-teleology⁹⁹⁵⁵ and language, with the latter as the former's signification mirroring, such that institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> is actually as of 'accreting-substitutive-subsumption-as-futural-différance-freeplay² construed here as of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴' différence', with regards to 'human

species sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵ as of existential-stakes migration’, and speaks of a non-speculative, non-imaginary, theoretical, conceptual and operant construal of an internal-dialectic in existential-contextualising-contiguity³⁸/Derridean-différance/Sartrean-existence-precedes-essence/Heideggerian-essencing-as-of-the-ontological-difference construed as of human limited-mentation-capacity-deepening⁵². Such adjunctive-metaphoricity⁵⁶-significations conflatedness¹² <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ mirror the syncretising-effecting as of the acculturation-indigenisation-pidginisation behind dialectal differentiation, national language formation, and the cultural diffusion associated pidginisation and creolisation; as of social-stake-contention-or-confliction context adjunctive-metaphoricity⁵⁶-significations conflatedness¹² induced ‘underlying <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of languages’. In another respect with regards to language acquisition as mirroring a child’s existential integration into the dynamics of social-construct existential situations/instances, stakes, institutions and processes, a new born child existential integration into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity⁵⁶-significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-freeplay² 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 <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of a peculiar, intuitive and dynamic developing metaphoricity⁵⁶ 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-commitment⁶⁵ for its evolving-and-devolving construct of meaningfulness-and-teleology⁹⁹⁵⁵’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the ~~<amplituding/>~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ dynamics of individual and collective-social meaningfulness-and-teleology⁹⁹⁵⁵’, 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/throwtness/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-freeplay² 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'. metaphoricity⁵⁶ is thus rather construed as of its overall conflatedness¹² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴ of full consciousness development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ underlying human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵, beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social meaningfulness-and-teleology⁹⁹⁵⁵ as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojective rhetorical-stylistic-semantic delivery, and as such metaphoricity⁵⁶ induces <amplifying/formative-epistemicity>totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay², 'underlying <amplifying/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of language' and together with its associated adjunctive-metaphoricity⁵⁶-significations. Overall, human explicit and implicit signification as of language as articulated above is equally reflected in human aesthetics/arts like music and even science. Ultimately, human adjunctive-metaphoricity⁵⁶-

significations conflatedness¹² reflecting syncretising-effecting superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity⁵⁶-significations conflatedness¹² as of syncretising-effecting as ultimately converging towards a deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay² construed as différance in conflatedness¹²’ 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-freeplay² 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 of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. 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 driven basis for ontological-construction’, and so as of a putting into question exercise. Ultimately, such privileged perspective/framing/reference/horizon as of its ‘non-recording and negation’ of a ‘diverse-and-

complete existential effecting possibilities accountability for ontological-construction', and rather assuming the approach of a 'select privileged historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ontological-construction', instead incompletely portrays the operant reality of humanity's existence as of the cumulation of successive humanity's ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as implied with the various institutionalisations finalities. But then while that is pertinent, and so with regards to the successive institutionalisations outcomes of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as successive transcendental outcomes, so reflected by the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵; this doesn't reflect an inherent différence operant phenomenological process reality. Such a reality is actually reflected as of accreting-substitutive-subsumption-as-futural-différance-freeplay² as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of various temporal-to-intemporal perspectival existential amalgamation that de-mentatively/structurally/paradigmatically reflect the dynamics of human ontologically-veridical construals and misconstruals towards transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. accreting-substitutive-subsumption-as-futural-différance-freeplay² 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. Consider

in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs reflect an historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as transcendental outcomes of such différence, accreting-substitutive-subsumption-as-futural-différance-freeplay² is not only about the successive <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as différence 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-completeness⁸⁷/relative-ontological-contiguity⁶⁶ as axiomatic-constructs of ‘the very same physics <amplifying/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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construed as the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of the différence. The implication here resonates with the idea that knowledge is much more than the construal of conceptual knowledge outcome, but rather its construal as notional~knowledge involving the dynamic understanding of both its temporality⁹⁸/misconstrual and intemporality⁵¹-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay² involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising¹⁶—referentialism and thus beyond neuterising⁵⁷, reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising²³ of the uninstitutionalised-threshold¹⁰² and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporality⁵¹-as-ontology but involves grasping this together with the implications of temporality⁹⁸, and so because of the

circular existential implications of human limited-mentation-capacity. Hence language can be more pertinently construed ontologically as of the social dynamics of existential meaningfulness-and-teleology⁹⁹⁵⁵ signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon that is in many ways ad-hoc and phenomenologically un insightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon tend to be in constitutedness¹³. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay² is the existentially veridical and effective basis for reflecting historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful meaningfulness-and-teleology⁹⁹⁵⁵. 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/inauthenticity⁶³ ‘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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality⁵¹/longness doesn’t take its due place, it is occupied by ignorance as of human temporality⁹⁸/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. Basically, just as the adjunctive-metaphoricity⁵⁶-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-teleology⁹⁹⁵⁵, postmodern-thought and as of its underlying phenomenological depth transcendently carries prospective Being adjunctive-metaphoricity⁵⁶-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-teleology⁹⁹⁵⁵. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ deneuterising¹⁶—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay² and is the maximal ontologically veridical articulation of conflatedness¹² that ‘undermines the privileging of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic ‘ontological-contiguity⁶⁶ or difference-of-kind’ disposition, and so beyond just reflecting such presencing—absolutising-identitive-constitutedness¹³⁷⁹ privilege undermining as of transcendental outcomes implied by historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. While the ‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of conflatedness¹², it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay différance’ is what is meant to be understood as a relatively more pertinent ontologically depth for such a more evolved and ‘experimental’ articulation of différance in the strive to maximally undermine <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay différance’ unsuspectingly points out that meaningfulness-and-teleology⁹⁹⁵⁵ imply by default a given perspective/framing/reference/horizon, such that as of a ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ meaningfulness-and-teleology⁹⁹⁵⁵ facet it is then already compromising nonpresencing⁶⁰—or—withdrawal—or—metaphysics-of-absence—or—transcendental-reasoning-of-event-as-prospective-ontology-origination meaningfulness-and-teleology⁹⁹⁵⁵ facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied conflatedness¹² of accreting-substitutive-subsumption-as-futural-différance-freeplay² which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon implications’ with regards to meaningfulness-and-teleology⁹⁹⁵⁵, and so as disambiguating presencing—absolutising-identitive-constitutedness¹³⁷⁹ from nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> by their respective ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay différance’ not doing that rather represents the presencing—absolutising-identitive-constitutedness¹³⁷⁹ as the common perspective/framing/reference/horizon for both, thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising²² between presencing—absolutising-identitive-constitutedness¹³⁷⁹ and nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> (rather than difference-in-nature/difference-in-apriorising-or-axiomatising²³), and so

contradictorily as if both are of the presencing
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. With the reality
that nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence> is wrongly-and-
unsuspectingly given as of common presencing—absolutising-identitive-constitutedness¹³⁷⁹,
thus inducing a relative ontologically-flawed quasi-transcendental freeplay as nonpresencing⁶⁰-
<perspective-ontological-normalcy/postconvergence> is rather in notional-
discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> when analysed as of presencing—
absolutising-identitive-constitutedness¹³⁷⁹. Consider in this regard ‘the very same physics
<~~amplituding~~/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior
relative-ontological-incompleteness⁸⁸ being ‘traditional classical mechanics axiomatic-
construct’ and the articulation as of prospective relative-ontological-completeness⁸⁷-of-
axiomatic-construct-or-reference-of-thought⁸³ being the theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs; now, articulating meaningfulness-and-teleology⁹⁹⁵⁵
of ‘the very same physics <~~amplituding~~/formative-epistemicity>totalising~devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as
of ‘traditional classical mechanics axiomatic-construct’ construed as presencing—absolutising-
identitive-constitutedness¹³⁷⁹ makes the theory-of-relativity-together-with-quantum-
mechanics—axiomatic-constructs construed as nonpresencing⁶⁰-<perspective-ontological-
normalcy/postconvergence> to wrongly be of notional-contiguity/epistemic-contiguity⁶¹-
<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-
qualia-schema> with the ‘traditional classical mechanics axiomatic-construct’ presencing—
absolutising-identitive-constitutedness¹³⁷⁹. Consider in this regard that the ‘Derridean quasi-

transcendental-freeplay différence' is akin to the contributions of many prior seminal scientists like Poincaré, Lorentz, Plank, Rutherford and others to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs but whose works were still being interpreted in terms-of/adjunctive-to 'traditional classical mechanics axiomatic-construct' thus explaining the reality of a notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> between the two as of their distinct ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay² is akin to the complete 'epistemic-break', as of Einstein's defining-threshold contribution with the-theory-of-relativity and Bohr's defining-threshold atomic-model contribution to quantum-mechanics together with other seminal scientists subsequent contributions that ultimately led to 'the very same physics <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>. In any case thus such a 'Derridean quasi-transcendental-freeplay différence' doesn't have any serious ontological consequences with respect to presencing—absolutising-identitive-constitutedness¹³⁷⁹ since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différence where meaningfulness-and-teleology⁹⁹⁵⁵ is construed as of the prospective nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ which points to a prospective relative-ontological-completeness⁸⁷/ontological-contiguity⁶⁶ 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-axiomatising²³ as of
 the transcendental implications of prospective nonpresencing⁶⁰-~~<perspective-ontological-~~
 normalcy/postconvergence> in inducing sublimation, with such a difference-in-
 nature/difference-in-apriorising-or-axiomatising²³ arrived at by human limited-mentation-
 capacity-deepening⁵² as of de-mentation-~~(supererogatory-ontological-de-mentation-or-~~
 dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ involving ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality driven re-
 projection/re-anticipation as of prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument about
 ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-
 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-
 commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷²
~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides
 existentially inherent human-subpotency potential to manifest as human), and validated as of
 ontological-primemovers-totalitative-framework⁷²; as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-
 so-being-as-of-existential-reality ‘promise of correspondence between human-subpotency as of
 Being-and-consciousness development and existence as of ontological-veridicality’. It is

interesting again to note that the so-renewed ‘underlying ~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating of physics’ as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, is not arbitrarily arising from any human-subpotency presencing—absolutising-identitive-constitutedness¹³⁷⁹ but is rather divulged-as-of-relative-ontological-contiguity⁶⁶ from existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² by the fact of ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality led projection/anticipation’ ultimate validation by ontological-primemovers-totalitative-framework⁷². This meaningfulness-and-teleology⁹⁹⁵⁵ centered-epistemic-totalisation-inducing-transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity metaphoricity⁵⁶ thus perfectly satisfies 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,-eliciting-of-prospective-supererogation⁹⁶-<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-deepening⁵²; 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 conflatedness¹² reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-

normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in its nonpresencing⁶⁰ -<perspective-ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay *différance* which is then in constitutedness¹³ 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 constitutedness¹³ because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<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 divulcation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and not make any determination priorly, even as of freeplay. Furthermore, it is wrong to construe/equate as imagination such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that as ‘hunch’ restores existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ -<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-of-~~<amplifying/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-sup~~er~~erogatory-epistemic-conflatedness¹² as validatable by ontological-primemovers-totalitative-framework⁷². Thus behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as ‘hunch’ is a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ depth of reasoning and perspective which is pushed to its brink in projection/anticipation/expectancy. The fact is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality exhausts-and-supersedes-reasoning as of projection/anticipation/expectancy with no prior certitude, and is more than just imagination which rather comes prior to and is exhausted-and-superseded-by-reasoning. Such a lack of prior certitude explains why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity ‘are not really reasoned-out’ but rather discovered-as-divulged by existence, with the human-subpotency concern being one of adopting the right attitude/mental-disposition/care-and-episteme⁵ that allows existence-as-full-potency to come up with the divulgation. Ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as such is equally the basis for implying a correspondence theory of human thought and reality, as not really arising as of any instantative absolute correspondence but rather as of the ‘promise of prospective human ontological-completeness-of-reference-of-thought⁸³’ implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-

reality as of nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence> in
 continually opening-up ‘the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-
 construal’’, and so-reflected in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ as of Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. It should be
 noted that reasoning-as-intelligibility rather harkens back to a given ‘registry-
 worldview’s/dimension’s reference-of-thought⁸³ <~~amplituding~~/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 established existential-epistemic-totalisation-of-meaningfulness-and-teleology⁹⁹⁵⁵’ to which it
 tends to be engaged with in an incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation reflex as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸. We can appreciate that the medieval mindset reasons in terms of
 medievalism-non-positivism just as we reason in terms of our positivism-procrypticism⁸⁰
 mindset. The question can thus be asked is there more profound meaningfulness-and-
 teleology⁹⁹⁵⁵ beyond any given registry-worldview/dimension mindset divulgeable by
 existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>? It
 is herein that we get into the realm of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality as of de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)¹⁴ inducible
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In other words,

under sufficient constraint of existence/existential-reality-itself given its absolute a priori status, as reflected by ontological-primemovers-totalitative-framework⁷²/contingency, human intemporal individuation is predisposed to put in question even a ‘registry-worldview’s/dimension’s reference-of-thought⁸³ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ established existential-epistemic-totalisation-of-meaningfulness-and-teleology⁹⁹⁵⁵, as of a reconstrual of reference-of-thought⁸³ and devolving-axiomatic-constructs implications, and so as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality further reveals that prospective nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care-and-episteme⁵, as of de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> and unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> respectively as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ and prior relative-ontological-incompleteness⁸⁸. In this regard we can imagine as of ‘the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the strange feeling upon physicists wedded to ‘traditional classical mechanics axiomatic-construct’ with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-

constructs maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as
 unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental
 basis for understanding the new physics as of its prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³. Such a construal as a shift in axiomatic-construct is
 more-or-less within the same positivism/rational-empiricism registry-worldview, though it
 might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—
 axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental
 human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹²⁴⁷ developments in physics since then, even though its meaningfulness-and-
 teleology⁹⁹⁵⁵ 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-episteme⁵ from that simplistic ‘modern conception’
 cannot be contested. Such an attitude/mental-disposition/care-and-episteme⁵ implied shift as
 articulated above, construed as of an overall registry-worldview/dimension reference-of-
 thought⁸³ 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-episteme⁵ transitioning have tended to take place rather
 crossgenerationally as of human beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶. As we can now imagine the transitioning
 of positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵ 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-episteme⁵ renewal manifestation as of the social collective

evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuations-ontological-performance⁷¹-<including-virtue-as-ontology>; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care-and-episteme⁵ of dual-language/split-mentality as of ~~<amplifying/~~formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<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-episteme⁵ of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care-and-episteme⁵ renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality induced
transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity speaks of a ‘reality as
of underlying human beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
extrication-as-of-existential-unthought>⁶’, that reflects a human tacit awareness that the
grounding of its meaningfulness-and-teleology⁹⁹⁵⁵ is not-certain-as-absolute at any given
moment, and that it should be prepared to shift its attitude/mental-disposition/care-and-
episteme⁵ for more profound-and-complete meaningfulness-and-teleology⁹⁹⁵⁵. While such an
inclination is more forthcoming as of less profound-and-perceived personal existential
implications with regards to the axiomatic-constructs within a reference-of-thought⁸³ as
articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs within the positivism/rational-empiricism reference-of-thought⁸³,
however, as of more profound-and-perceived personal existential implications as drastically
implied at the phenomenological depth of reference-of-thought⁸³ transcendental
conceptualisation this turns out to be much more difficult to countenance given individuals
‘mental and existential investment’ into meaningfulness-and-teleology⁹⁹⁵⁵ as grounded on a
given ‘registry-worldview’s/dimension’s reference-of-thought⁸³ <amplifying/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
established existential-epistemic-totalisation-of-meaningfulness-and-teleology⁹⁹⁵⁵, as well as
the ‘psychological comfort’ habituated at the given neuterising⁵⁷. 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-teleology⁹⁹⁵⁵ as of prospective
notional~deprocrpticism¹⁷ is exactly the capacity to construe meaningfulness-and-teleology⁹⁹⁵⁵
as of full/complete human consciousness implications as implied by its protensive-
consciousness which ultimately doesn’t allow for meaningfulness-and-teleology⁹⁹⁵⁵ beyond-the-

consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
arising as of human prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. The
fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality conflatedness¹²
implication with respect to existence-potency~sublimating~nascence,-disclosed-from-
prospective-epistemic-digression-as-of-<amplitudinal/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹² 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 nonpresencing⁶⁰-<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-as-of-<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² relative-ontological-
completeness⁸⁷ of apriorising/axiomatising/referencing, and so as of the certainty of human
limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-axiomatic-
construct-or-reference-of-thought⁸³ <amplitudinal/formative-epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-teleology⁹⁹⁵⁵
grounding as always prospective as of prospective relative-ontological-completeness⁸⁷-of-
reference-of-thought⁸³; and so, as of the successive base-institutionalisation, universalisation,
positivism and notional~deprocrypticism¹⁷ registry-worldviews/dimensions nonpresencing⁶⁰-

<perspective–ontological-normalcy/postconvergence> respectively as successive
 meaningfulness-and-teleology⁹⁹⁵⁵ grounding for recurrent-utter-uninstitutionalisation, base-
 institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and
 positivism–procrypticism⁸⁰ presencing—absolutising-identitive-constitutedness¹³⁷⁹.
 Interestingly we can appreciate that the attitude/mental-disposition/care–and–episteme⁵ as of
 relevant existential issues of all the prior registry-worldviews/dimensions reference-of-
 thought⁸³ are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism⁸⁰
 as prospective perspective/framing/reference/horizon of meaningfulness-and-teleology⁹⁹⁵⁵.
 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-teleology⁹⁹⁵⁵ as of prospective deprocrypticism–or–preempting—
 disjointedness-as-of-reference-of-thought⁸³¹⁷ as of its prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³, our positivism–procrypticism⁸⁰ 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 nonpresencing⁶⁰-<perspective–
 ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold¹⁰² despite its
 notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> with the prospective registry-
 worldview/dimension institutionalisation. Thus, induces its specific neuterising⁵⁷ as it fails to
 construe of meaningfulness-and-teleology⁹⁹⁵⁵ projectively as of prospective existence-
 potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory–epistemic-conflatedness¹² relative-ontological-completeness⁸⁷ of
 apriorising/axiomatising/referencing. The implied maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation notion also underscores the

postmodern conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ with regards to any <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, as fundamentally driven as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as so validatable by their ontological-primemovers-totalitative-framework⁷². Hence it is ‘more real in its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ understood as a double-gesture reification⁸⁶ for prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³’ by its maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² than any other prior non-constructed meaningfulness-and-teleology⁹⁹⁵⁵ simply because of the profoundness of its phenomenological depth of projection/anticipation in the quest for ontological-primemovers-totalitative-framework⁷² validation, which ordinary <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) doesn’t even bother contemplating about by its incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ as of existence’s presencing—absolutising-identitive-constitutedness¹³⁷⁹. This social knowledge human-subject-emancipatory-relativism-driven-

recomposuring-constructivism-towards-singularisation⁹²⁴⁷ insight translate the reality that ‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue that they are departing, as of their reference-of-thought⁸³, 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-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷. 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-incompleteness⁸⁸-of-reference-of-thought⁸³. It is human limited-mentation-capacity-deepening⁵² as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-primemovers-totalitative-framework⁷² by existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²; 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-deepening⁵²

for human emancipation. Thus implying existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² is ‘not really about any variation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ directed directly to inherent-existence-as-of-existential-reality/existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ as of human limited-mentation-capacity-deepening⁵² bringing about a more profound and complete grounding for human construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The postmodern insight here is rather that what is relevant to humankind is human-subpotency development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the notion of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with ‘enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising meaningfulness-and-teleology⁹⁹⁵⁵ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfulness-and-teleology⁹⁹⁵⁵’ as we cannot argue that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the human-subject-emancipatory-relativism-

driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ that led to human limited-mentation-capacity-deepening⁵². Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ that brings about greater objectivity, as reflected in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. 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-drag³³, 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 for grasping prospective meaningfulness-and-teleology⁹⁹⁵⁵’; 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. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵. This paradox for human knowledge, as implied with the postmodern double-gesture reification⁸⁶, highlights that the human de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be resolved first before proceeding to see’, as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ limited-mentation-capacity-deepening⁵² to see it. This fundamentally underlies the idea of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/‘reference-of-thought’⁸³—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as underlying a given registry-worldview’s/dimension’s reference-of-thought⁸³ for meaningfulness-and-teleology⁹⁹⁵⁵ conceptualisation and ontological-performance⁷¹-<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity deepens by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation’⁹²⁴⁷, paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s reference-of-thought⁸³ as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ in terms of the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰²’s/uninstitutionalised-threshold¹⁰²’s reference-of-thought⁸³ as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. 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-incompleteness⁸⁸-of-reference-of-thought⁸³ as of a shallower limited-mentation-capacity (as to ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶) and thus has to be decentered-as-preconverging-or-dementing¹⁹—apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ which has to be prospectively centered-as-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism

over the modern take as prospectively decentered-as-preconverging-or-dementing¹⁹—apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ as of human-subpotency existential-contextualising-contiguity³⁸ conflatedness¹²’, and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> necessarily subject to ontological-bad-faith/inauthenticity⁶³ as of the modern’s take prospective uninstitutionalised-threshold¹⁰² of procrypticism⁸⁰ or disjointedness—as-of-reference-of-thought⁸³ 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-completeness⁸⁷ re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ appraisal of human narratives as to dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ thus implying rather a notional~deprocrypticism¹⁷ institutionalisation

‘unenframed/unbeholdening/bechancing–supererogation⁹⁶ 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–episteme⁵’
 as of its procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰, instead of implying the
 ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern
 deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care–and–episteme⁵’ which prospectively represents the modern as preconverging-
 or-dementing¹⁹–apriorising-psychologism while the postmodern is postconverging-or-
 dialectical-thinking²⁰–apriorising-psychologism; as the point of assertion of postmodern-
 thought as deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ is
 actually a point of prospective de-mentation-(~~supererogatory~~–ontological–de-mentation-or-
 dialectical–de-mentation—stranding-or-attributive-dialectics)¹⁴. Of critical insight here is the
 fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of
 constructivism, relativism and deconstruction are rather ontologically-veridical
 observations/remarks/‘constatations’ about the conception of social reality from their authentic
 analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise
 constructivism, relativism and deconstruction beyond their implied ontologically-veridical
 observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with
 the implications that their stances are open-ended and receptive to the elucidative justifications
 for their non-ideologised ontologically-veridical observations/remarks/‘constatations’ about the
 constructivism, relativism and deconstruction manifestation/conception of social reality. Thus

the ontologically affirmatory position adopted herein as of the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/‘constations’ as of human limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³

<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴; wherein for instance, for the recurrent-utter-uninstitutionalisation reference-of-thought⁸³ ill-health is as of an existential-contextualising-contiguity³⁸-lowest-level-reification⁸⁶ perceptivity-as-of-bad-omen while for the positivism reference-of-thought⁸³ ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’ in its relation with modernity wrongfully implied that it seeks the validation of modernity, and so as ridiculously as implying that budding-positivism/rational-empiricism should have sought for its validation from medieval-scholasticism. In both cases, the fundamental issue once universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷> avails as of overall underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for relative-ontological-completeness⁸⁷, as herein implied originarily/as-of-event with the ‘prospective/new postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’, is mostly about dismissing the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as when a critique of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter’s institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of overall underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for relative-ontological-completeness⁸⁷; it is inevitably the case that what is most critically warranted is for the ‘prospective/new postmodern deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ to articulate its full-fledged discourse as of universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of the liberality of thought allowed for in open society notwithstanding such extra-intellectual and media-driven perverted

representation of postmodern-thought. The reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity implies that prospective de-mentative/structural/paradigmatic transcendental knowledge by its so-projected intemporality⁵¹, at the uninstitutionalised-threshold¹⁰², is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/>formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework⁷²’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold¹⁰² cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework⁷²’. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework⁷²’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicuses, Descartes, Galileo, Diderots, etc. as meaningfulness-and-teleology⁹⁹⁵⁵ of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework⁷²’. Such ‘concurrent ontological-primemovers-totalitative-framework⁷²’ was not a sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-confliction framework at its uninstitutionalised-threshold¹⁰² as of non-positivism/medievalism. The point being made here is that within a given registry-worldview/dimension institutionalisation framework the idea of ‘concurrent ontological-

primemovers-totalitative-framework⁷², is only more or less determinant as of the institutionalisation's internal basis of validation of knowledge grounded on its reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ as of its <amplifying/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴. However, at its uninstitutionalised-threshold¹⁰² the prospective 'concurrent ontological-primemovers-totalitative-framework⁷²' as of the prospective institutionalisation's basis of validation of knowledge grounded on the reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ of the prospective institutionalisation's <amplifying/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold¹⁰², and so as of mutually beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. This has to do with the fact that the full-potency of existence that divulges relative ontological-vericality supersedes human-subpotency epistemising orientation towards its, and thus epistemic constructs as of human-subpotency construal are inevitably ad-hoc to ontological-veracity as of the full-potency of existence; as existence doesn't adjust to human-subpotency with the reverse being true, equally it is human epistemic constructs that ad-hocly adjust to ontological-veracity as of prospective relative-ontological-completeness⁸⁷. Thus while the idea of 'concurrent ontological-primemovers-totalitative-framework⁷²' as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation's internal reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ of

its ~~<amplituding/>~~formative–epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴’, however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold¹⁰² as external/prospective reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ of its ~~<amplituding/>~~formative–epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴’, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ induced as of a de-mentative/structural/paradigmatic transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework⁷²’, 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-opportunism⁷⁵ that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from their notions of universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-ontology-origination positivism/rational-empiricism thought. In other words,

human dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory~~—de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as
inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental
knowledge as of its ‘concurrent ontological-primemovers-totalitative-framework⁷²’ is very
much limited and such prospective ‘concurrent ontological-primemovers-totalitative-
framework⁷²’ however its ontological-veridicality cannot be naively construed as all that which
is needed to effectuate social transformation and transcendence-and-
sublimity/sublimation/~~supererogatory~~—de-mentativity. We can appreciate this for instance in the
case of cultural diffusion with respect to many a non-modern traditional social-setting where
modern day medicine however its overall ‘concurrent ontological-primemovers-totalitative-
framework⁷²’ over other types of premodern medicine, will often be suspected and avoided as
of its poorly established ‘detour to social goodwill deferential-formalisation-transference to
perceived overwhelming-relative-effectiveness’, and it is only after it has been ‘socially
habituated-as-institutionalised’ that it has the requisite ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’. This equally
manifests as of prospective de-mentative/structural/paradigmatic transcendental knowledge
construal, as implied for instance by postmodern-thought and particularly so as postmodern-
thought has still been undergoing its full construction. The implication here is that all
prospective transcendental meaningfulness-and-teleology⁹⁹⁵⁵ superseding uninstitutionalised-
threshold¹⁰² do not come about as of simplistic continuity but rather as of epistemic-
breaks/epistemic-resetting, involving successive ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’ instigated-and-
upheld by the associated successive prospective ‘concurrent ontological-primemovers-
totalitative-framework⁷²’ de-mentating/structuring/paradigming of ‘reference-of-thought⁸³—

categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
as of successive prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. The
implication of such an indirect nature of human social-stake-contention-or-confliction
framework validation of transcendental knowledge as of ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’ and not just direct
‘concurrent ontological-primemovers-totalitative-framework⁷²’ implies that just as prospective
de-mentative/structural/paradigmatic transcendental knowledge prospective ‘concurrent
ontological-primemovers-totalitative-framework⁷²’ could be ‘objected to as of human social-
stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-
ontological-completeness⁸⁷-of-reference-of-thought⁸³ given its prior lack of ‘detour to social
goodwill deferential-formalisation-transference to perceived overwhelming-relative-
effectiveness’; any such prospective de-mentative/structural/paradigmatic transcendental
knowledge must be construed and thought-out strategically as of its ultimate establishment of
‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-
relative-effectiveness’ that as of its prospective relative-ontological-completeness⁸⁷-of-
reference-of-thought⁸³ supersedes the prior relative-ontological-incompleteness⁸⁸-of-reference-
of-thought⁸³, just as positivism/rational-empiricism superseded non-positivism/medievalism
scholasticism. Likewise ‘concurrent ontological-primemovers-totalitative-framework⁷²’
ontologically-flawed knowledge can be legitimately overlooked where such knowledge is
implied as of priorly established ‘detour to social goodwill deferential-formalisation-
transference to perceived overwhelming-relative-effectiveness’. This latter cases arise with
many a bogus social or natural science study and methodology grounded on the ‘mystifying
imprimatur’ of positivistic science, as ‘detour to social goodwill deferential-formalisation-
transference to perceived overwhelming-relative-effectiveness’, but then on closer examination

turns out to be poorly designed as well as the prevalence of institutional-being-and-craft suboptimal dispositions with regards to truly upholding the science ethos in many situations with regards to the ideal operation and promotion of scientific research; and so, as of human temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of any ‘reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵’.

Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme⁵’ warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ in terms–as-of-axiomatic-construct of the ‘modern take attitude/mental-disposition/care–and–episteme⁵’, need to be translated-as-reconceptualised into its very own ‘postmodern deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme⁵’ as of its own truly postmodern organic-knowledge. The fact is that organic-knowledge is fundamentally driven as of attitude/mental-disposition/care–and–episteme⁵, wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme⁵ organic-knowledge makes little sense and is of little potential if construed as of a medieval or animistic social-setup alchemic or mystical attitude/mental-disposition/care–and–episteme⁵. In this regard, attitude/mental-disposition/care–and–episteme⁵ is fundamentally the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

notional~conflatedness¹² as implied by its ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴’ in reflecting the ‘incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’>’ for the given attitude/mental-disposition/care-and-episteme⁵ true meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, the new/prospective attitude/mental-disposition/care-and-episteme⁵ given its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, this induces constitutedness¹³ ‘as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care-and-episteme⁵’; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵, as of deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ is rather a notional~conflatedness¹² as of deneuterising¹⁶ protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern

deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵ 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-completeness⁸⁷-of-reference-of-thought⁸³ 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 deprocripticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality involving its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ as of human existential-contextualising-contiguity³⁸’; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> necessarily subject to ontological-bad-faith/inauthenticity⁶³ as of the modern’s take prospective uninstitutionalised-threshold¹⁰² of procripticism⁸⁰ or disjointedness—as-of-reference-of-thought⁸³ 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-completeness⁸⁷ re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-

postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ appraisal of human
 narratives as to dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ thus
 implying rather a notional~deprocrypticism¹⁷ institutionalisation
 ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶ 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-thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care—and—episteme⁵’ should equally enable the avoidance of the erroneously
 implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹²⁴⁷ 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-deepening⁵². We can garner insight about how we tend to misconstrue any
 attitude/mental-disposition/care—and—episteme⁵ that is different from our own ‘present
 attitude/mental-disposition/care—and—episteme⁵’, whether it is a ‘prior/old/superseded
 attitude/mental-disposition/care—and—episteme⁵’ or a ‘prospective/new/superseding
 attitude/mental-disposition/care—and—episteme⁵’. For instance, in the previous articulation of
 the existential-contextualising-contiguity³⁸-lowest-level-reification⁸⁶ perceptivity-as-of-bad-

omen with ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care-and-episteme⁵’ given its ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition’, the reality is that our mental-devising-representation still remains in our ‘present positivism—procrysticism⁸⁰ attitude/mental-disposition/care-and-episteme⁵’ as of its ‘perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation’, and only ‘ad hocly-and-scantly identifies’ the ‘recurrent-utter-uninstitutionalisation attitude/mental-disposition/care-and-episteme⁵’ as it is wholly immersed-and-engrossed in its ‘positivism/rational-empiricism attitude/mental-disposition/care-and-episteme⁵’ for the construal of meaningfulness-and-teleology⁹⁹⁵⁵; which it ‘skewedly construes as the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ while tempering down any prior/old/superseded or prospective/new/superseding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied as of ‘the reality of human shallow-to-deeper limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications’ on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitude/>formative-epistemicity>totalising~purview-of-construal’, in defining which reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ is ‘relevant as the attitude/mental-disposition/care-and-episteme⁵ of wholly immersed-and-engrossed meaningfulness-and-teleology⁹⁹⁵⁵’. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care-and-episteme⁵ by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care-and-episteme⁵’ and then reflect the other

attitude/mental-disposition/care-and-episteme⁵ referred to posteriorly, and hence the latter is adhocly-and-scantly 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-episteme⁵’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness⁸⁷-and-incompleteness-of-reference-of-thought⁸³ doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-teleology⁹⁹⁵⁵ between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care-and-episteme⁵’ and respectively posteriorise the other culture attitude/mental-disposition/care-and-episteme⁵ as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care-and-episteme⁵; and so, as the framework of any subsequent cultural diffusion metaphoricity⁵⁶. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care-and-episteme⁵, beyond the natural inclination, is to understand that attitude/mental-disposition/care-and-episteme⁵ as ‘assumed-and-unflinching transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-teleology⁹⁹⁵⁵’ as of their given neuterising⁵⁷-as-of-prior-relative-ontological-incompleteness-of-reference-of-thought⁸³ if a ‘prior/old/superseded attitude/mental-disposition/care-and-episteme⁵’ or deneuterising¹⁶-as-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ if a ‘prospective/new/superseding attitude/mental-disposition/care-and-episteme⁵’, whilst the ‘present attitude/mental-disposition/care-and-episteme⁵’ is then rather adhocly-and-scantly identified now as either deneuterising¹⁶ if it in relation to the prior/old/superseded or neuterising⁵⁷ 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-episteme⁵ means ‘to be or exist as of the given registry-worldview/dimension reference-of-thought⁸³’ 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-episteme⁵’ 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-episteme⁵’. ‘Postmodern deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ construed as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ is thus in its potentiation the very summum for the ‘conception of human-subpotency existential scope’ implied as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. In reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, successive institutionalisations reflect ‘successive and changing conceptions of human-subpotency existential scope’, and so from recurrent-utter-uninstitutionalisation as ‘the most supernatural/mythical/idolised conception of human-subpotency existential scope’ to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ as the most ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’. Insightfully, what is critical about ‘the conception of human-subpotency existential scope’ is the paradoxical fact that the more waywardly supernatural/mythical/idolised it is, the least potent has been human-subpotency

mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’, while the more waywardly realistic/authentic/unexceptional-as-of-the-mediocrity-principle it is, the more potent has been human-subpotency in its mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’. Effectively, ‘postmodern deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ implied notional~deprocrypticism¹⁷ is about a radicalisation of the ‘realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ as of its maximum potency for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening⁵² has always encountered its uninstitutionalised-threshold¹⁰² all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ nature at uninstitutionalised-threshold¹⁰², as of prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ and uninstitutionalised-threshold¹⁰² prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. This departs from the ‘modern take attitude/mental-disposition/care-and-episteme⁵’, which poorly appreciates the continuity implied by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-

so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ and is rather caught up, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, in the reasoning-from-results/afterthought effect of the positivism/rational-empiricism institutionalisation outcome as of its transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity from non-positivism/medievalism, and as it construes of that outcome as the absolute possibility of human existential emancipation failing to factor in the positivism/rational-empiricism prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, such that the latter is construed as not having its own uninstitutionalised-threshold¹⁰² which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold¹⁰². Consequently, by assuming such a positivism/rational-empiricism transcendental outcome reasoning-from-results/afterthought predisposition as the complete basis for construing humankind existential emancipation, ‘the modern take attitude/mental-disposition/care-and-episteme⁵’ adopts an ontologically-flawed ‘conception of human-subpotency existential scope’ that is construed essentially as-of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ untransvaluated-temporal-intemporal⁵¹ at its ontologically-veridical uninstitutionalised-threshold¹⁰², as it doesn’t even and fails to recognise any such uninstitutionalised-threshold¹⁰² pointing to its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. Thus, the manifestations of temporality⁹⁸/shortness at its unrecognised ontologically-veridical

uninstitutionalised-threshold¹⁰² are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ posture in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, rather than a recognition of it prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, implying recognising its uninstitutionalised-threshold¹⁰² 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 knowledge dynamics but equally the dynamics of the conceptual ignorances to better skew meaningfulness-and-teleology⁹⁹⁵⁵ towards intemporality⁵¹/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-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵' grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold¹⁰² is actually 'effectively empowered' to incisively tackle issues arising from human temporality⁹⁸/shortness as of its prospective de-mentative/structural/paradigmatic prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³; and so beyond just <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and ad-hoc palliative resolution of a 'modern take attitude/mental-disposition/care-and-

episteme⁵ very much inclined to aberrational/oddities conceptioning of such temporality⁹⁸/shortness manifestations thus leading to their endemisation/enculturation from ‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take attitude/mental-disposition/care-and-episteme⁵’ is de-mentatively/structurally/paradigmatically disempowered to address issues of its temporality⁹⁸/shortness as of the vices-and-impediments¹⁰⁵ at its uninstitutionalised-threshold¹⁰². So because its ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of meaningfulness-and-teleology⁹⁹⁵⁵ as of procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ from where it derives its value-construct and value-reference, as it hardly countenances that prospective transcendental knowledge implied value-construct and value-reference is not meant to be of ‘idle’ relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ postmodern social-stake-contention-or-confliction framework of meaningfulness-and-teleology⁹⁹⁵⁵ of value-construct and value-reference at the procrypticism⁸⁰ uninstitutionalisation. Such prospective change as of de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ of attitude/mental-disposition/care-and-episteme⁵ can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ which from our modern take attitude/mental-disposition/care-and-episteme⁵ we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵. Ultimately, a notional~deprocrypticism¹⁷ coherent
 ‘postmodern deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵’ is one that comes into terms-as-of-axiomatic-construct in
 conceiving of the implied prospective need for deneuterising¹⁶—referentialism. Put another
 way in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ de-mentation-
 <supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics>¹⁴ with regards to reference-of-thought⁸³, dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶-of-reference-of-
 thought⁸³-by-reification⁸⁶/contemplative-distension as from the-most-
 immediateness/shalowness-of-
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-
 aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology⁹⁹⁵⁵
 with recurrent-utter-uninstitutionalisation by its ‘non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition’ right up to the-most-unimmediateness/profoundness-of-
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-
 aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology⁹⁹⁵⁵
 with notional~deprocrypticism¹⁷ by its ‘preempting—disjointedness-as-of-reference-of-
 thought⁸³’ is what, so-construed comprehensively as notional~notional~deprocrypticism¹⁷ as of
 notional~conflatedness¹², increasingly induces corresponding meaningfulness-and-teleology⁹⁹⁵⁵
 convergence of human-subpotency with the full-potency that is existence; thus reflecting that
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-

reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/>~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) is rather the human empowering potential inducing Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. We can appreciate with respect to the ‘ill-health ~~<amplituding/>~~formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that as of ontological-primemovers-totalitative-framework⁷², it is rather ‘relatively realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of human-subpotency existential scope’ which have the relative potency for human greater subpotent mastery of the ‘ill-health ~~<amplituding/>~~formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, as implied successively as of: - recurrent-utter-uninstitutionalisation random-as-uncircumscribing/underlineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵ trepidatious-consciousness ‘omnidimensional’ systemic-recomposuring construal of ill-health, existential-contextualising-contiguity³⁸-lowest-level-reification⁸⁶ perceptivity-as-of-bad-omen; - base-institutionalisation-ununiversalisation tendentious-circumscribing-as-‘epistemic-

totality³⁶ -or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of-
 meaningfulness-and-teleology⁹⁹⁵⁵, warped-consciousness ‘bidimensional’ seclusive-
 recomposuring systemic construal of ill-health, further existential-contextualising-contiguity³⁸-
 second-level-reification⁸⁶ perceptivity-as-of-a-specific-place-or-specific-evil-people-or-
 specific-evil-period; - universalisation–non-positivism/medievalism qualifying–circumscribing-
 as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-
 totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵, preclusive-consciousness
 ‘tridimensional’ circumstantiating-recomposuring seclusive-systemic construal of ill-health,
 further existential-contextualising-contiguity³⁸-third-level-reification⁸⁶ 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; –positivism–procrypticism⁸⁰ categorising–
 circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–
 epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵ occlusive-consciousness
 ‘quadridimensional’ categorising-recomposuring circumstantiating-seclusive-systemic
 construal of ill-health, further perceptivity-as-of-full-disease-and-scientific-theory-construct-as-
 the-exclusive-cause-and-effect-conceptualisation; - notional~deprocrypticism¹⁷ referentialism–
 circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–
 epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵ protensive-consciousness
 ‘transdimensional’ referentialism-recomposuring categorising-circumstantiating-seclusive-
 systemic construal of ill-health, further existential-contextualising-contiguity³⁸-full-reification⁸⁶
 perceptivity-as-of-factoring-in-socioeconomic,-hermeneutically-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
 nonextricatory-existential-preempting-of-existential-unthought attitude/mental-
 disposition/care-and–episteme⁵ as dispensing-with-immediacy-for-relative-ontological-

completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶-of-reference-of-thought⁸³-by-reification⁸⁶/contemplative-distension thus transcendently enabling the successive registry-worldview's/dimension's ontological-possibilities construed as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming. This underscores Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ implied notion of responsibility as reflected by the Nietzschean metaphor 'God is dead', castigatory of 'beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ attitude/mental-disposition/care-and-episteme⁵' 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-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ 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-intemporality⁵¹ notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of 'notional~deprocrypticism¹⁷ attitude/mental-disposition/care-and-episteme⁵ as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought'; as much more than just with regards to a resolatory conception of acts and miscuings in temporality⁹⁸/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of universal import, escalated as of humankind's temporal ontological-contiguity⁶⁶ as beyond-the-consciousness-awareness-

teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ attitude/mental-
disposition/care-and-episteme⁵ with its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
existential-contextualising-contiguity³⁸-in-reification⁸⁶/dereification cognisant-and-integrative
of such acts and miscuings in temporality⁹⁸, thus endemising and enculturating the reference-of-
thought⁸³ vices-and-impediments¹⁰⁵. Thus such Being underdevelopment, construed as of
dynamic social-chainism of human temporality⁹⁸/shortness endemisation and enculturation as
of the universal implications of such endemising and enculturating de-
mentating/structuring/paradigming in ontological-contiguity⁶⁶, warrants corresponding
aetiologisation/ontological-escalation superseding ethos as of 'notional~deprocrypticism¹⁷
attitude/mental-disposition/care-and-episteme⁵ as of ontological-normalcy/postconvergence
epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought'
notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema>. The fact is any registry-
worldview/dimension as of its 'present attitude/mental-disposition/care-and-episteme⁵' is de-
mentatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own
prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as the underlying
basis of its own specific-level induced vices-and-impediments¹⁰⁵, 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-completeness⁸⁷-of-reference-of-thought⁸³ of the notional-discontiguity/epistemic-
discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> of this 'made-up' normativity
supposed ontological-contiguity⁶⁶, whether such a prior relative-ontological-incompleteness⁸⁸-
of-reference-of-thought⁸³ as <amplituding/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ is actually as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ at its uninstitutionalised-threshold¹⁰², and in
 a position, on the basis of such palliation, to address the actual fundamental grounding of its
 vices-and-impediments¹⁰⁵; which in reality are actually ontologically addressable/resolvable as
 to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-
 as-of-<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² so-implied as of prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³. What is particular with notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> is this insight that fundamentally the
 appropriate prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵ precedes-and-is-the-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite
 meaningfulness-and-teleology⁹⁹⁵⁵ as prospective aetiologisation/ontological-escalation. This
 reflects the salient and underlying idea about Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ that a given reference-of-thought⁸³ meaningfulness-and-teleology⁹⁹⁵⁵ cannot be
 apriorised as of a prior/old prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵ to that given reference-of-thought⁸³. Insightfully, we can thus
 grasp that the non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-
 disposition/care-and-episteme⁵
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-

thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵, is
 inherently not structured to be transcendently-enabling and operative of positivism/rational-
 empiricism aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-
 teleology⁹⁹⁵⁵ which precedingly needs its very own positivism attitude/mental-disposition/care-
 and—episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵;
 as the former is in a circular state of reasoning-from-results/afterthought of non-
 positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care—and—
 episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 instead of positivism attitude/mental-disposition/care—and—episteme⁵
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. Thus Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ points out that a reference-of-thought⁸³
 requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 attitude/mental-disposition/care—and—episteme⁵ necessarily precedes-or-apriorises its
 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵ as
 the latter is about systematic existential-instantiations devolving of the former, that is, as
 teleologically-devolving-as-drifting meaningfulness it systematically makes reference to its

appropriate attitude/mental-disposition/care-and-episteme⁵

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸; as we know that no ‘normal person’ in our positivism/rational-empiricism reference-of-thought⁸³ makes reference to the non-appropriate non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵

that is positivistically intelligible. This insight about Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵, that a reference-of-thought⁸³ requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵, equally applies prospectively whereby at our prospective positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalisation, the idea of prospective institutionalisation as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ implies that the latter’s apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ as reflected by the prospective ‘postmodern deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ is the requisite appropriate attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ in preempting—disjointedness-as-of-reference-of-thought⁸³ as so implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷, for prospective aposteriorising/logicising/deriving/intelligising/measuring postmodern-notional~deprocrypticism¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵ referencing. A further naïve misconstrual about Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ is one that ignores this bigger picture of attitude/mental-disposition/care—and–episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument preceding aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵, and thus strives to articulate meaningfulness-and-teleology⁹⁹⁵⁵ while oblivious to its attitude/mental-disposition/care—and–episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵, and thus naively implying its said given registry-worldview/dimension reference-of-thought⁸³ is unaffected by any such notion of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ since it doesn't factor in that it is operating by a corresponding uninstitutionalised-threshold¹⁰² deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and–episteme⁵. Consider in this regard, the <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ aposteriorising/logicising/deriving/intelligising/measuring certitude mental-states of the of medieval-scholasticism-pedants—ideal-type-or-individuation articulating aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵ as

of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵’.

Such an orientation is no more different from an interpretation that every registry-worldview/dimension reference-of-thought⁸³ is the absolute framework of meaningfulness-and-teleology⁹⁹⁵⁵ as of its given practices and habits failing to account retrospectively and prospectively for the succession of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity⁶⁶⁴⁴’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ underscored by de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ behind the succession of transformation of attitude/mental-disposition/care-and-episteme⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ bringing about the successively transformed registry-worldviews/dimensions aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵ of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated

ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. It is this naivety that underlines the
 Heideggerian techne concern as we fail to appreciate that the technical and organisational
 possibilities preceding and associated with a registry-worldview/dimension prospective
 institutionalisation transitioning of meaningfulness-and-teleology⁹⁹⁵⁵ need to be rethought as of
 the prospective institutionalisation attitude/mental-disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵,
 and so superseding that of the uninstitutionalised-threshold¹⁰². 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-teleology⁹⁹⁵⁵ led to the opportunistic undermining of
 human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-
 disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵
 but retrograde non-positivism attitude/mental-disposition/care-and-episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-

thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵. It
 is to be noted here that the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of
 attitude/mental-disposition/care—and—episteme⁵
 aposteriorising/logicising/deriving/intelligising/measuring for meaningfulness-and-teleology⁹⁹⁵⁵
 while seemingly counterintuitive, simply speaks of the implications of the notion of prospective
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³/prior relative-ontological-
 incompleteness⁸⁸-of-axiomatic-construct as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality, -as-to- ‘human<amplifying/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<amplifying/formative—
 epistemicity>totalising~purview-of-construal’ has nothing to do with inherent existential reality
 but with us adjusting our
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ in
 order to reflect ontologically-veridical signification as of existence. And intuitively from our
 positivistic angle we can effectively recognise this about all the prior registry-
 worldviews/dimensions reference-of-thought⁸³ as we appreciate that by reflex these are just
 beholden to their very own
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵

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–procrypticism⁸⁰ attitude/mental-disposition/care–and–episteme⁵

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵,
for our positivism–procrypticism⁸⁰ aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology⁹⁹⁵⁵, which when shown to be of prior relative-ontological-
incompleteness⁸⁸-of-reference-of-thought⁸³ as of procrypticism–or–disjointedness-as-of-
reference-of-thought⁸³⁸⁰ implies necessarily the need for futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism–or–
preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ attitude/mental-disposition/care–
and–episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵,
as so implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation⁹²⁴⁷ for prospective postmodern-
notional~deprocrypticism¹⁷ aposteriorising/logicising/deriving/intelligising/measuring
meaningfulness-and-teleology⁹⁹⁵⁵. But then with respect to the possibility of prospective human
transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, the question arises as
to how it is possible for human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
mentativity to occur given its ‘re-originary–as-unenframed/unbeholdening/outlier-
conceptualisation-(imbued-postconverging/dialectical-thinking²⁰ -‘projective-
insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-

sublimation)⁹⁰ metaphoricity⁵⁶ instigation' in the face of any registry-worldview/dimension
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable—void⁵⁹'-with-regards-to-prospective-apriorising-implications>) natural
 inclination rather for construing meaningfulness-and-teleology⁹⁹⁵⁵ as 'wholly of its cloistered-
 consciousness living experience only' whether as of recurrent-utter-uninstitutionalisation only,
 base-institutionalisation—ununiversalisation only, universalisation—non-positivism/medievalism
 only or in our case positivism—procrypticism⁸⁰ only, with a rather poor inkling for appreciating
 meaningfulness-and-teleology⁹⁹⁵⁵ as of a protracted-consciousness associated with grasping
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. This brings home the fact
 that however the human
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming implied as of a protracted-consciousness, and specifically
 the prospective protensive-consciousness of deprocrypticism—or-preempting—disjointedness-
 as-of-reference-of-thought⁸³¹⁷ Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ is
 practically inevitably constrained-and-potentially-jeopardised as of the framework of the
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ cloistered-consciousness of any of the
 successive registry-worldviews/dimensions in their respective reasoning-from-
 results/afterthought logocentric constitutedness¹³; as the 'reasoning existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>' of the registry-worldview/dimension

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is underdeveloped for contemplating-and-construing of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of the prospective institutionalisation. A registry-worldview/dimension as of its <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) is de-mentatively/structurally/paradigmatically bound to existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective at its uninstitutionalised-threshold¹⁰² rather than the ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought; such that articulation of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is beyond its reasoningness as of its ‘reasoning-from-reasults’/afterthought logocentric constitutedness¹³ conceptualisation of meaningfulness-and-teleology. Inevitably thus this conundrum points out that the instigating of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ is as of intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ dimensionality-of-sublimating²⁴—<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation individuation reasoning-through/messianic-reasoning, more like Derridean messianic reasoning, arising as of intellectual-and-moral inequivalence and thus implying the dialogical inequivalence of intemporal and temporal <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>); given
that no secondnatured institutionalisation grounding of meaningfulness-and-teleology⁹⁹⁵⁵ exists
for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. The
ontological-veracity of such an dimensionality-of-sublimating²⁴—
<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation individuation reasoning-through as of Derridian messianic reasoning
can be grasp when we contemplate that in a secondnatured institutionalisation framework of
differential-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-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) exercise
to resolve the technical problem. This outlook is actually ‘seeded’ within dimensionality-of-
sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation individuation reasoning-through that is instigative of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. Thereof, what is critical for enabling
human successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is
‘appropriate prospective institutionalisation secondnaturating metaphoricity⁵⁶’. Consider in this
regard, that the instigative matesis universalis metaphoricity⁵⁶ by the Galileos, Descartes, etc. of
budding-positivism/rational-empiricism is de-mentatively/structurally/paradigmatically ‘not a
reasoning with non-positivism/medievalism’ but rather ‘reasoning-through or Derridian

messianic reasoning' over non-positivism/medievalism scholasticism's pedantry as of its
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable—void⁵⁹'-with-regards-to-prospective-apriorising-implications>)
 reasoning-from-results/afterthought logocentric constitutedness¹³. Such altogether new
 metaphoricity⁵⁶ as of its instigating 'out of thin air' the budding-positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care—and—episteme⁵ further inspired its subsequent radicalisation by latter thinkers;
 wherein for instance, the more thoroughly positivism/rational-empiricism development of 'the
 very same physics <amplifying/formative—epistemicity>totalising~devolved—
 purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' was
 undertaken by Newton and Leibniz, extending the metaphoricity⁵⁶ further even when we
 contemplate that in many ways these metaphoricity⁵⁶ relaying scientists were still imbued with
 non-positivism/medievalism mystical and alchemic ideas. This 'out of thin air' metaphoricity⁵⁶
 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 nonpresencing⁶⁰-
 <perspective—ontological-normalcy/postconvergence>; as the very notion of 'human-
 subpotency-as-human-knowledge grasp of the full-potency of existence' given human limited-
 mentation-capacity implies that such a grasp only opens up a 'limited framework of the full-
 potency of existence' for new human existential and knowledge possibilities as of
 new/prospective habits-and-tradition. But then this 'limited framework of the full-potency of
 existence' as of new habits-and-tradition construed as 'reason-from-results/afterthought
 framework, 'doesn't induce a commitment upon the absolute transcendental possibility in the
 full-potency of existence'. Such that by dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—

existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness
~~<amplituding/~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) with
 respect to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, the further insight of ‘out
 of thin air’ metaphoricity⁵⁶ as of human limited-mentation-capacity-deepening⁵² comes with the
 possibility of its ontological-primemovers-totalitative-framework⁷² validation by existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹². In this regard, the ontologically-veridical
 ‘postmodern deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵’ with respect to our modern take
~~<amplituding/~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 reasoning-from-results/afterthought logocentric constitutedness¹³ is rather as of ‘reasoning-
 through or Derridian messianic reasoning’ over our positivism/rational-empiricism
 manifestation of procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰, 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-teleology⁹⁹⁵⁵ weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implied meaningfulness-and-teleology⁹⁹⁵⁵, 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-constitutedness¹³⁷⁹ consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity⁵⁶ 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-teleology⁹⁹⁵⁵. Likewise, the prospective ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme⁵’ 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-constitutedness¹³⁷⁹ consummated/forfeiting posture’, in inducing budding-postmodern metaphoricity⁵⁶ for the destruction-deconstruction of the modern take for prospective postmodern-notional~deprocrypticism¹⁷ institutionalisation as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme⁵ is ontologically

validated as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, divulging the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ vagueness and futility of the pretences and judgments of the destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷¹-~~<including-virtue-as-ontology>~~ .

We can equally appreciate here that such a conception of transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity⁵⁶ for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework⁷² 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 metaphoricity⁵⁶ 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 metaphoricity⁵⁶ rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁶ organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and-teleology⁹⁹⁵⁵, which in its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is ‘a dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation inventing’ of the prospective notion of ‘thinking/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ as positivism/rational-empiricism thinking or notional~deprocrypticism¹⁷ thinking respectively, and so as their successive prospective

reasoning-from-results/afterthought. In both cases, such metaphoricity⁵⁶ as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview's/dimension's attitude/mental-disposition/care-and-episteme⁵ of medievalism-non-positivism or positivism/rational-empiricism manifestation of procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰, but rather as of its very own transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity prospective institutionalisation attitude/mental-disposition/care-and-episteme⁵ of positivism or deprocrypticism respectively. Thus such metaphoricity⁵⁶ is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework⁷² in establishing its prospective 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness'. Thus such metaphoricity⁵⁶ as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>)) depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal de-mentating/structuring/paradigming of social-stake-contention-or-confliction, as it actively strives as of its prospective reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ to supersede such existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> and their associated institutional-anchoring and pedantry/mandarinism temporally induced denaturing¹⁵ of meaningfulness-and-teleology⁹⁹⁵⁵, and so as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming. Reasoning-through/messianic-reasoning metaphoricity⁵⁶ brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied reference-of-thought⁸³/axiomatic-constructs reflection of the pre-eminence of the full-potency of existence as of prospective ontological-primemovers-totalitative-framework⁷² over human-subpotency with the latter adjusting to existence as-of-de-mentation-(<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics>¹⁴ enabling its prospective relative-ontological-completeness⁸⁷. Dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/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 secondnatured institutionalisation, thus the irrelevance/impertinence of any such implied contending as of prior reasoning-from-results/afterthought, as any such contention can only re-arise as of the reasoning-through/messianic-reasoning renewing of secondnatured prospective ‘reason-from-results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning is that it can only call upon ‘a kindred sense of things’, as of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation contemplation that can surpass/overcome temporal nihilistic <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of a protracted-consciousness cognisant of the prospective ontological-performance⁷¹-<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-teleology⁹⁹⁵⁵. It should be noted here that the notion of <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification⁸⁶ as being as of the relative-ontological-completeness⁸⁷ perspective, and is not to be confused with naïve and literal interpretations in ‘untransvaluated-temporal-intemporality⁵¹ non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification⁸⁶ can be contemplated paradoxically as being as of the relative-ontological-incompleteness⁸⁸ perspective as may be reflected by mere conceptual-patterning in presencing—absolutising-identitive-constitutedness¹³⁷⁹ without contemplating that the underlying knowledge-reification⁸⁶ process/gesturing implications is definitely as of the relative-ontological-completeness⁸⁷ perspective since a untransvaluated-temporal-intemporality⁵¹ non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments¹⁰⁵ for the

simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall
 for knowledge-reification⁸⁶ is to understand human destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> and then bring about prospective constructiveness-of-
 ontological-performance⁷¹-<including-virtue-as-ontology> as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>. This tendency to misconstrue the meaning of
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and
 associated philosophical notions like leveling, critically arises because of a poor construal of
 philosophy as ontologically-driven just like any other knowledge as of ‘baseline re-originary–
 as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ up-to-date knowledge-reification⁸⁶
 process/gesturing of the specific knowledge area as of inherent existence/ontological
 implications’ subject to validation and falsifiability⁴⁰ rather than a naïve construal of philosophy
 as an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of
 ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation-<unforegrounding-
 disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>. It is herein contended
 that the critical notion underlying <amplifying/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
 teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-

implications>), ressentiment and leveling specifically with reference to Heideggerian and Nietzschean thought can actually be interpreted critically as relating rather to ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation over the human atrophying tendency for prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ with regards to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰>. But then Heidegger failed to realise that the induced transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of the Socratic philosophers universalising¹⁰³-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-<as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰> 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-sublimating²⁴—~~<amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s universalising¹⁰³-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and—Plato’s Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere ‘atrophying mechanical practice’ of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipatory inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—as—spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and so as of prospective projection as implied with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, 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/authenticity⁶⁸. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> notion

of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ failing to conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <~~amplifying~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ successiveness of registry-worldviews/dimensions, with the result that Kantian implied transcendental idealism is veridically ‘phenomenal-abstractiveness within the very same intelligible rational-empiricism/positivism registry-worldview/dimension reference-of-thought⁸³’ (as the true reality of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rather one of de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions reference-of-thought⁸³, inducing human limited-mentation-capacity-deepening⁵² as of the very ontologically same existence/existential-reality’ so-reflected as the ‘difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ of successive registry-worldviews/dimensions as of their successive

reference-of-thought⁸³ imbued apriorising/axiomatising/referencing-psychologism' construed 'as the successive reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology⁹⁹⁵⁵ in existence', and so-construed as the successive registry-worldviews/dimensions consciousness-enabled phenomenal-abstractiveness), and this basic deficient and vacuous assumption fundamentally disorientated Nietzschean and Heideggerian thought wherein a more complete appraisal of Nietzschean transvaluation should rather be as of 'relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming-psychologism'⁸⁹ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation implications beyond just 'transformation from Roman/Master/Hierarchising/Aristocratic value-construct to Judeo-Christian-Islamic-monotheisms/Slave/Dehierarchising/Commoner value-construct as of the very same universalising¹⁰³-idealisation' speaking rather more of revaluation than transvaluation. It is this underlying misconception that induces subsequent philosophical misinterpretations of notions like <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-

‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>),
 ressentiment and leveling failing to appreciate that these are ontologically-driven as of
 underlying relative-ontological-completeness⁸⁷ knowledge-reification⁸⁶ basis of such
 conceptualisations arising as to the need for prospective emancipatory inspiration of
 prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing human
 limited-mentation-capacity-deepening⁵². Thus <amplifying/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) is herein rather construed as
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) or
 ontological-bad-faith/inauthenticity⁶³ with respect to ‘mechanical practice’ of prior
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation.
 In this regards, we can appreciate that all human meaningfulness-and-teleology⁹⁹⁵⁵ 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-performance⁷¹-<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 universalising¹⁰³-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 resentment and leveling (as to ~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/resentment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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/throwness-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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. Such a possibility recurrently arises mainly as of human value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷ human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence>. Transvaluation notionally refers to the de-mentative/structural/paradigmatic referencing basis of human value structure as of social-stake-contention-or-confliction, and is what critically defines the variation of human ontological-performance⁷¹-<including-virtue-as-ontology> as from 'amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal inclination for human-subpotency as of the underpinning—suprasocial-construct meaningfulness-and-teleology⁹⁹⁵⁵ or its <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) determination' to 'ascetic intemporal inclination for existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² determination'; and so as to the fact that prospective sublimation-over-desublimation of human reference-of-thought⁸³—and-reference-

of-thought⁸³-devolving⁸⁴-meaningfulness-and-teleology⁹⁹⁵⁵ involves prospective ‘originariness-parrhesia,—as-spontaneity-of-aestheticisation

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-for-

conceptualisation’ in attending to the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ highlighting the facet of the existentially-withdrawn-(as-

‘unaccounted-for’-leftover-or-residuality-or-spirit-of-meaningfulness-and-teleology⁹⁹⁵⁵-so-

construed-as-metaphoricity⁵⁶,-informing-prospective-

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-

compensated-with-the-notion-of-dimensionality-of-sublimating²⁴—

<amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-

conflatedness¹²/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-sublimating²⁴—

<amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation for prospective human limited-mentation-capacity-deepening⁵² as to

human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

Transvaluation as to existence-potency~sublimating-nascence,-disclosed-from-prospective-

epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-

realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² implies the

ontological-veracity of all values is derived from their ‘relative-ontological-

incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

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

conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-

and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
psychologism⁸⁹ in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-
sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative—
epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴ (that doesn't allow for any nondescript/ignorable—void⁵⁹ to allow for notional-
contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>) while the value
proposition as of human-subpotency is one that is based on absolutising the present reference-
of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as of presencing—
absolutising-identitive-constitutedness¹³⁷⁹/identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-
dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ (allowing for
nondescript/ignorable—void⁵⁹ inducing notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-
schema>); and this basic human value dichotomy explains the re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ and epistemic-
ricochetting/transepistemicity nature of human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity instigation as of prospective
dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation

originariness-parrhesia,—as—spontaneity-of-aestheticisation and subsequent prospective secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. In this regards, it is important to grasp that human secondnaturing capacity is just as critical as human dimensionality-of-sublimating²⁴—

~~<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ capacity for the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ to be able to materially/substantively arise, notwithstanding the contradiction that secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is ‘bound to be reflected as teleologically-degraded’ prospectively as a destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-

~~<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-~~

abnormalcy/preconvergence³⁰> from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the prospective registry-worldviews/dimensions, with the implication that our naïve conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is de-mentatively/structurally/paradigmatically deterministic but rather the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² lies in the de-mentative/structural/paradigmatic effectuation of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in the bigger social construct as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness, preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness so-implied with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human meaningfulness-and-teleology⁹⁹⁵⁵ as of ontological-primemovers-totalitative-framework⁷²’. Transvaluation thus speaks to human value-construct foregrounding—entailment-⟨postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,-as-operative-notional~deprocrypticism⁴³ on the reference basis of the <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ anamnesis as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹, as undermining the successive registry-worldview’s/dimension’s implied

temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness¹³⁷⁹
 ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanent-ontological-contiguity<sup>66’> value-construct conceptions.
 Transvaluation rather reflects human value-construct as derivational as from the very enabling
 fundamental self-consciousness instigation for the possibility of ‘human self-conscious
 awareness of value-construct’ to arise in the first place as of
 apriorising/axiomatising/referencing—psychologism implied reference basis-of/base
 meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure. Thus the more critical contribution to human
 value-construct has to do with the requisite value-construct instigating as of dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-
 collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void^{59’}-with-regards-to-prospective-apriorising-implications>))
 associated with the successive registry-worldview’s/dimension’s self-conscious
 meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure so-implied successively as of trepidatious-self-
 consciousness, warped-self-consciousness, preclusive-self-consciousness, occlusive-self-
 consciousness and prospectively protensive-self-consciousness; as the human proclivity to even
 recognise and pursue any value-construct can only arise in the very first place with its
 correspondingly induced self-consciousness. But then, the fact remains that such
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-</sup>

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation induced self-consciousness meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-construct and <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)> dispositions as being beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ (as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-completeness⁸⁷ as of human limited-mentation-capacity-deepening⁵² is blanked out as nondescript/ignorable—void⁵⁹), and rather tends to come at ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation induced self-consciousness meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure’ in a secondnature^d positive-opportunism⁷⁵ disposition and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; explaining the inclination of all successive registry-worldviews/dimensions to be engrossed in a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)> in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ difficultly recognising the idea of prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—

desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>, and wary of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications that can be instigated as of prospective ‘dimensionality-of-sublimating²⁴—<amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation induced self-consciousness meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic philosophers universalising¹⁰³-idealisation and budding-positivists projected meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure rather met initially with the antipathy of their underpinning—suprasocial-construct and <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness¹³⁷⁹ ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> whether with the Ancient Sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising¹⁰³-idealisation meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure of the Socratic philosophers and their successors as providing the appropriate meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic

slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism meaningfulness-and-teleology⁹⁹⁵⁵ 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,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ anamnesis as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ 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-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as construing of value-construction within any given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness¹³⁷⁹-of-meaningfulness-and-teleology⁹⁹⁵⁵ and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation-ununiversalisation), preclusive (universalisation-non-positivism/medievalism) or occlusive (positivism-procrypticism⁸⁰) 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'; wherein social-value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment⁶⁵ 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ points to changing 'de-mentative/structural/paradigmatic marginal equity of social-value-construction', so-construed as 'expected equity of all individuals for social-value-construction' and so rather as from the de-mentative/structural/paradigmatic reference basis of 'priorly implied-and-justified inequity' whether the latter is implied-and-justified as of talent, royalty, class, productivity, mere traditional and cultural practice justification, etc.; thus effectively reflecting the overall consequence of social-value-construction as the 'outcome of privileged institutional end-purpose perspective/framing/reference/horizon'. In this regards, social-value-construction arises from two levels; as of the inherent de-mentative/structural/paradigmatic implication of 'outcome of privileged institutional end-purpose perspective/framing/reference/horizon' 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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, 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-constitutedness¹³⁷⁹ 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ 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-commitment⁶⁵ 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-reification⁸⁶ 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 occlusiveness warrants prospective meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure transvaluation so-implied as of notional~notional~deprocrypticism¹⁷ or <amplituding/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ appropriate foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,—as-operative-notional~deprocrypticism⁴³; and so as the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> of our rational-empiricism/positivism occlusiveness in its <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ tend to rather reflect our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. The occlusiveness of our positivism/rational-empiricism social–value-construction as such from the prospective perspective of deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ can be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable–void⁵⁹ 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-incompleteness⁸⁸ as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potentially conducive/endemising/enculturating of its vices-and-impediments¹⁰⁵ (as so-reflecting the grandest deeds of ontological-performance⁷¹-<including-virtue-as-ontology>/morality/ethics, etc. of any given registry-worldview's/dimension's with regards to its 'destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality⟩~of-ontological-performance⁷¹-<including-virtue-as-ontology> dynamics of temporal-to-intemporal-dispositions'). But then while such an abstract transvaluation perspective for the construal of social-value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity exists in circumstances of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation inducing its deficient ontological-performance⁷¹-<including-virtue-as-ontology> thus explaining its given registry-worldview/dimension vices-and-impediments¹⁰⁵. Thus the transvaluation of the successive registry-worldviews/dimensions in reflecting

holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is critically of dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) as of successive human construction-of-the-Self as from based animality to trepidatious—self-consciousness, warped—self-consciousness, preclusive—self-consciousness, occlusive—self-consciousness and prospectively protensive—self-consciousness. Thus human limited-mentation-capacity implies that ‘more than just a thought-of ontological notion’ as of transvaluation, social—value-construction is rather accomplished phronetically/in-practicality as of the specific social-setup universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of supposedly coherent ontological-commitment⁶⁵ 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 universal-transparency¹⁰⁴-(transparency-of-totalising-

entailing,-as-to-entailing-~~<amplituding/>~~formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) is muted and where such universal-transparency¹⁰⁴-~~(transparency-~~
 of-totalising-entailing,-as-to-entailing-~~<amplituding/>~~formative-epistemicity>totalising~in-
 relative-ontological-completeness⁸⁷) 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-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-constitutedness¹³⁷⁹ as of prior reproducibility—
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation simply reflects
 the ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior registry-worldview/dimension
 as reflected with its social value-construct dilemmas. Consider in this regards the implications
 for an individual having to respond to an accusation of sorcery in a non-positivism social-setup
 as the individual and the social-setup both effectively believe in superstition. Transvaluation
 insight will point out that ontological-veracity as of foregrounding—entailment-
 (postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism⁴³ lies with the-Good/understanding/knowledge-
 reification⁸⁶/ontological-primemovers-totalitative-framework⁷² as of ecstatic-existence-as-
 transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-

~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-
 normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-
 projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
 abnormalcy/preconvergence³⁰> required prospective rational-empiricism/positivism registry-
 worldview/dimension construction-of-the-Self in deflating the non-positivistic social-setup
 value-construction dilemmas as impression-driven/good-naturedness/wishfulness
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-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-procrypticism⁸⁰ are ontologically deflated as of
 foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ with the
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-
 to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-
 as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-
 normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-
 projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
 abnormalcy/preconvergence³⁰> required prospective deprocrypticism—or-preempting—
 disjointedness-as-of-reference-of-thought⁸³¹⁷ registry-worldview/dimension construction-of-

the-Self (as of notional~deprocripticism¹⁷ protensive~self-consciousness over our
 procripticism~or~disjointedness-as-of-reference-of-thought⁸³⁸⁰ occlusive~self-consciousness
 social~value-construction induced dilemmas). Basically, as highlighted above such a
 transvaluation knowledge-reification⁸⁶ of social~value-construction reflects the prospective
 human-subpotency~aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness⁸⁸
 registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-
 accordance as of its ontologically-flawed implied supposedly coherent ontological-
 commitment⁶⁵; 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-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵'. 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'. But
 then such a conception of human sovereignty and free-will seems to imply an 'existence-in-
 existence constitutedness¹³ ontologically-flawed 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,-eliciting-of-
 prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-'prospective-aporeticism-overcoming/unovercoming'> so-reflected as of
 <amplifying/formative>formative~epistemicity>totalisingly~preceding-and-redefining-
 existential-contextualising-contiguity³⁸. We can effectively appreciate that such human
 sovereignty and free-will implied 'autonomy and independence of human disposedness' say
 with regards to a mystical cause of disease in a non-positivistic society doesn't stop existence as
 reflecting bacteria theory or any other biological reason from being the cause of disease and
 such a reference-of-thought⁸³-devolving⁸⁴-level manifestation of the primacy of existence

equally extends to reference-of-thought⁸³-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ ‘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/measuringinstrument³ in grasping existential reality manifestations than a preceding ununiversalisation registry-worldview/dimension. This however doesn’t implies the elimination of human sovereignty and free-will but rather effective speaks of human-subpotency within existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~-formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹², so-construed as ‘human-subpotency ontological-performance⁷¹-<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-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’~human-subpotency~epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, wherein within the absolute a priori framework that is existence, humankind can construe of existence becoming/emanance manifestations allowing for human knowledge-reification⁸⁶ and empowerment from the knowledge-reification⁸⁶ within existence, with this in itself inducing a human reflexivity as of a human reflexive influence within existence (wherein for instance, a positivistic disease theory

of bacteria and biological causation de-mentatively/structurally/paradigmatically induces a whole set of human existential disposedness of emancipatory and curative implications in existence as of human sovereignty and free-will, but also in the very first place the fundamental human existential disposedness at reference-of-thought⁸³-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human ~~<amplituding/>~~formative–epistemicity>totalising~thrownness-in-existence³⁴’ as of ‘the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³–<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>’; and so, as it applies to human knowledge-reification⁸⁶ and empowerment from such knowledge-reification⁸⁶ within existence as this defines human ontological-performance⁷¹–<including-virtue-as-ontology> reflected as of constructiveness-of-ontological-performance⁷¹–<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹–<including-virtue-as-ontology>. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human ~~<amplituding/>~~formative–epistemicity>totalising~thrownness-in-existence³⁴ is rather grounded in the reality that all humans come into existence as of an overall framework of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ 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-commitment⁶⁵. Thus, on this basis, the reality of human ontological-performance⁷¹-<including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall and underlying social-setup conception of knowledge-reification⁸⁶ and empowerment from such knowledge-reification⁸⁶ as enabling the framework of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, and then ‘the individual dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation mental-disposition and expression’ within the former (and it is the latter that often comes to the mind when speaking of human sovereignty and free-will as ‘autonomy and independence of human disposedness’, while naively ignoring/overlooking the underlying ‘superseding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> reflected in <amplituding/formative>formative-epistemicity>totalisingly~preceding-and-redefining-existential-contextualising-contiguity³⁸ 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ 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-of-~~<amplituding/formative>~~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹²/existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and as these institutions and institutional practices undergo metaphoricity⁵⁶ all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ successiveness of registry-worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation mental-disposition and expression’ driving the deferential-formalisation-transference knowledge-reification⁸⁶ and empowerment from the knowledge-reification⁸⁶ as of historicity/ontological-

eventfulness/ontological-aesthetic-tracing⁴⁵, even as of poor ontological-performance⁷¹-
 <including-virtue-as-ontology> of social-value-construction so-construed as destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-
 ontological-performance⁷¹-<including-virtue-as-ontology>, can only achieve social-
 functioning-and-accordance by a claim to be as of supposedly coherent ontological-
 commitment⁶⁵, whether relatively real or surreptitious; and it is this preceding broader human
 sovereignty and free-willing disposedness for claiming social-value-construction for social-
 functioning-and-accordance as of supposedly coherent ontological-commitment⁶⁵ that gives the
 teleological orientation of human meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷, as it then exposes human meaningfulness-and-teleology⁹⁹⁵⁵ as of
 human limited-mentation-capacity-deepening⁵² to the prospective constraint to be as
 supposedly coherent ontological-commitment⁶⁵ thus inducing the possibility for prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity when its any given
 meaningfulness-and-teleology⁹⁹⁵⁵ is discovered/shown not to be ontologically veridical leading
 to its effective human limited-mentation-capacity-deepening⁵². Thus the bigger picture here
 with regards to social-value-construction for social-functioning-and-accordance as of human
 sovereignty and free-will implications speaks to relative-ontological-completeness⁸⁷ as of
 ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—
 <amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-

contiguity⁶⁴⁴ in reflecting both destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> as of prior relative-ontological-incompleteness⁸⁸ implied
 preconverging/dementing¹⁹-qualia-schema and constructiveness-of-ontological-performance⁷¹-
 <including-virtue-as-ontology> as of prospective relative-ontological-completeness⁸⁷ implied
 postconverging/dialectical-thinking²⁰-qualia-schema as elucidation of ontological-
 primemovers-totalitative-framework⁷². Ultimately, the naïve articulation of human sovereignty
 and free-will as of strict ‘autonomy and independence of human disposedness’ 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-reification⁸⁶
 and derived empowerment reflexivity in existence; and as apparent in the sciences, we can’t
 imply that we have a choice of gravity on earth as 6 m/s² rather than the existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² manifestation of 9.8 m/s² and our human
 sovereignty and free-will is then enabled reflexively with the latter and not the former where we
 develop and operate technology on that basis for instance, the same equally applies with respect
 to the social domain in other to avoid mere disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>. The
 conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency
 as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-
 <imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation>’ basically underlies all human knowledge-
 reification⁸⁶ whether with regards to philosophy as first-level ontology pertaining to ‘overall

existence phenomenal appraisal of meaningfulness-and-teleology⁹⁹⁵⁵, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal’ or with regards to second-level ontologies ‘specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness¹²) appraisal of meaningfulness-and-teleology⁹⁹⁵⁵, as of
<~~amplituding~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; differentiated by the fact that ‘overall existence phenomenal appraisal of meaningfulness-and-teleology⁹⁹⁵⁵, across human generations as of
‘cumulative reference-of-thought⁸³ ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷–(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–psychologism⁸⁹ is surprisingly of high ontological-contiguity⁶⁶ explaining the crossgenerational relative intelligibility of philosophical meaningfulness-and-teleology⁹⁹⁵⁵ (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-conflatedness¹²) appraisal of meaningfulness-and-teleology⁹⁹⁵⁵, as of ‘reference-of-thought⁸³-devolving⁸⁴ ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷–(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–

psychologism'⁸⁹ is of high notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> explaining the unintelligibility of the explanation of epiphenomena as contrasted crossgenerationally with various superstitious beliefs in the past compared with modern day science epiphenomenal explanations (for instance with the appraisal of 'health epiphenomena of existence' as of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and perceptivity-as-of-factoring-in-socioeconomic,-hermeneutically-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery). Insightfully, the very essence of 'overall existence phenomenal appraisal of meaningfulness-and-teleology⁹⁹⁵⁵' as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is 'a directly comprehensive and fulsome framework amenable to interpretation' whereas 'specific epiphenomenon-(in-the-overall-ecstatic-existence-supervening-conflatedness¹²) appraisal of meaningfulness-and-teleology⁹⁹⁵⁵' 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-reification⁸⁶’). 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-reification⁸⁶ 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/throwness-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-reification⁸⁶ is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰> from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition’. This reflects the

ontological-veracity that human sovereignty and free-will can only be construed in
 conflatedness¹² as of human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-
 existence³⁴ revealing the epistemic-impertinence of dispositions for ‘presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ as wrongly implying human sovereignty and free-will supersedes
 existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~~epistemic-conflatedness¹² rather than the epistemic-veracity of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-
 totalitative–implications,-for-explicating-ontological-contiguity⁶⁴⁴ of human meaningfulness-
 and-teleology⁹⁹⁵⁵. We can garner for instance that there is and has never been any truly
 ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹’ 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-as-of-
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~~epistemic-conflatedness¹² to manifest itself in determining
 ontological-primemovers-totalitative-framework⁷²; 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-deepening⁵² implications in transforming the conceptualisation within any such
 specific subject-domains of scientific study as of their existential-contextualising-contiguity³⁸
 knowledge-reification⁸⁶ rather than ‘any implied notion that naively supersede existence—as-
 the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>’. A
 further twist to such a poor conception of human sovereignty and free-will in the social arises
 as of an improper appraisal of the ‘implications of deferential-formalisation-transference as
 being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the
 fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is
 more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-
 towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-
 operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber
 who draws up the costing for a plumbing job explaining to the customer what is advantageously
 entailed in a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of
 sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to
 ensure that their professional assessment will truly resolve the technical issue (as they are just
 looking to contract the job) is not really advancing the sovereign choice of the customer
 compared to another plumber who undertakes a candid professional assessment that may not
 sound advantageous with the customer (as they are more critically interested in the ‘fulfilment
 as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does
 solve the technical issue; as any such customer in a deferential-formalisation-transference
 situation will most likely agree. Such operation of human sovereignty and free-will, beyond
 more or less simplistic social situations as the case highlighted above, is supposedly implied in
 the operation of all human institutions as of their inherent deferential-formalisation-transference
 proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-
 transference as being de-mentatively/structurally/paradigmatically both-intensional-and-
 extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing
 complexity and size of human institutions as to what such implications really are, and so

especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for

social–value-construction’ in relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-{sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing>} <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; going by the phronesis/practicality as of our positivism–procrypticism⁸⁰ occlusiveness, 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 differential-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 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-deepening⁵² as to the ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ for knowledge-reification⁸⁶ underlying sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as from the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—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—procrypticism⁸⁰ and will equally vary with prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as of human limited-mentation-capacity-deepening⁵². This effectively brings up the centrality of causality, as

implied with ontological-primemovers-totalitative-framework⁷² conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier, wherein human sovereignty and free-will is construed as of the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness⁸⁷ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸’, reflecting a human-causative-construction conception in conflatedness¹²/projective-conflating apriorising/axiomatising/referencing about existence as ontologically-veridical (as it is the ‘totalitative epistemic/notional~projective-perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness¹³ as of any given presencing—absolutising-identitive-constitutedness¹³⁷⁹ apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness⁸⁸. This insight about human sovereignty and free-will effectively points to the ontological-flaw of presencing—absolutising-identitive-constitutedness¹³⁷⁹ conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming–psychologism⁸⁹ that effectively and empirically underline sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵; 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 existential-contextualising-contiguity³⁸ as to the underlying supposedly coherent ontological-commitment⁶⁵ 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 existential-contextualising-contiguity³⁸ implications of relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷. But then such pretence of presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-reification⁸⁶ 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-teleology⁹⁹⁵⁵ 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 existential-contextualising-contiguity³⁸ implications of relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ but rather more critically ‘is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about existential-contextualising-contiguity³⁸ which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ and so on the basis of merely projecting the term ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-

social–value–construction’ and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework’. The reason why such a ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value–construction’ supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology⁹⁹⁵⁵ (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 existential-contextualising-contiguity³⁸ thus subject to analysis as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming–psychologism’⁸⁹ 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-completeness⁸⁷. Consider in this regards for instance as of the presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-completeness⁸⁷ as what is then implied from the relative-ontological-completeness⁸⁷ perspective is the ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-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-completeness⁸⁷ perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-

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/preconvergence³⁰ with the possibility for true causality implications to be drawn in relative-ontological-completeness⁸⁷ as of ontological-primemovers-totalitative-framework⁷² construable ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness⁸⁷ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸’. 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-constitutedness¹³⁷⁹ false sense of logical-dueness as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social–expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming–

psychologism⁸⁹ 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-completeness⁸⁷ perspective

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-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-reification⁸⁶ 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-reification⁸⁶; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness⁸⁸ 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-completeness⁸⁷, but rather as of the relative-
 ontological-completeness⁸⁷ perspective
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-
 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-deepening⁵² possibilities of relative-
 ontological-completeness⁸⁷ analysis over the absolutising of 'human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction' argumentation.

Thus any such pretence that ‘human social-vestedness/normativity-<discretely-implied-functionality> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ argumentation is absolute as of presencing—absolutising-identitive-constitutedness¹³⁷⁹ and not subject to prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening⁵² (and thus paradoxically in want of its very own prospective<amplifying/formative~epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹ magnanimity induced originariness-parrhesia,-as-spontaneity-of-aestheticisation’ as to cohere with ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰>) is effectively bound not to be able to address the very central/critical implications to prospective knowledge-reification⁸⁶ of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵, as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism¹⁷-dissemination²⁷ and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism¹⁷-dissemination²⁷’). Even with the modern day polity and law, the reality of human sovereignty and free-will implied in human rights takes precedence over any ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ practicalities and is the basis for continual social and governmental reforms; and as so-implied by the ‘de-mentative/structural/paradigmatic implications of relative-ontological-completeness⁸⁷ in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness⁸⁸’ and this is the very legitimation for any intellectualism purporting knowledge-reification⁸⁶. Ultimately, the very possibility for prospective knowledge-reification⁸⁶ as providing the illumination for prospective human sovereignty and free-will conceptualisation is itself bound to be undermined, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, in the interplay of human presencing—absolutising-identitive-constitutedness¹³⁷⁹ inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigm—psychologism⁸⁹ in contrast to dimensionality-of-sublimating²⁴—

~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation inclinations very much appreciative of 'relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶-as-rede-mentating/restructuring/reparadigming-
 psychologism'⁸⁹ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴. In this regards, one can appreciate the human sovereignty and free-will
 expansion drive of the prospective knowledge-reification⁸⁶ associated with the Socratic
 universalising¹⁰³ philosophers, budding-positivists/rational-empiricists and today's postmodern
 critical thinkers emancipatory meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure while on the
 other hand the prospective dereification as reflected in '~~<amplituding/formative>~~wooden-
 language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-reference-of-thought⁸³-
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of non-universalising sophists', non-
 positivising/non-rational-empiricist medieval scholasticism pedants and todays manifestations
 of institutional-being-and-craft muddlement as providing the meaningfulness-and-teleology⁹⁹⁵⁵
 infrastructure for their respective present-day vested postures and interests. The paradox here is
 that the lack of dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory-de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation of such

presencing—absolutising-identitive-constitutedness¹³⁷⁹ ‘human social-vestedness/normativity-
 <discretely-implied-functionalism> 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 existential-contextualising-contiguity³⁸ ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-
 social-expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ construes such ‘dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-
 ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-
 nascence-as-of-its-coherence/contiguity’ as teleologically-degraded, even as it is the previous
 same dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
 originariness-parrhesia,—as-spontaneity-of-aestheticisation meaningfulness-and-teleology⁹⁹⁵⁵
 that presencing—absolutising-identitive-constitutedness¹³⁷⁹ formulaic interpretation adopt as
 the <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-

teleology⁹⁹⁸); and so equating such ‘prospective<~~amplifying~~/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹ magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation’ with teleologically-degraded meaningfulness-and-teleology⁹⁹⁵⁵ as of blatant two-facedness/falseness that would hardly contemplate that ‘the presencing—absolutising-identitive-constitutedness¹³⁷⁹ institutional framework de-mentatively/structurally/paradigmatically undermines in many ways the possibility for veridical prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity as of its apriorising/axiomatising/referencing <~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’. Beyond and informing this analysis of human sovereignty and free-will ontological implications (in articulating the very underlying ontological-veracity insights that expand/broaden our specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation>’), the notion of causality as of ontological-primemovers-totalitative-framework⁷² is basically tied to the resolving/elucidating of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as of the full potential for human knowledge-reification⁸⁶. Such a human-causative-construction as of the underlying notion of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-

expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ is construed as ‘more than just about direct re-motif—and-re-apriorising/re-
 axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting in
 <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought’
 as to wrongly imply that human transcendence-and-sublimity/sublimation/supererogatory—de-
 mentativity is just of a direct intemporal-as-ontological nature rather than truly involving both
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
 implications and secondnatured institutionalisation implications. That is, the all-pervasiveness
 of the reality of human temporal-to-intemporal-dispositions (as to temporal-to-intemporal
 individuations) regarding ontological-performance⁷¹-<including-virtue-as-ontology> (as so-
 reflected as of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor) interjects-and-invalidates the possibility of merely such intemporal-
 as-ontological dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation construal
 of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity; thus
 implying ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ (and not ‘absolute-ontological-completeness implications’) given human

limited-mentation-capacity at all moments, as so-reflected in the prospective destructuring-
 threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-
 ontological-performance⁷¹-~~<including-virtue-as-ontology>~~ of any specific registry-
 worldview's/dimension's existential desublimation manifestation underlined by
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) or
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>). This
 more effectively speaks to the fact that 'dimensionality-of-sublimating²⁴—
~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation as originariness-parrhesia,—as-spontaneity-of-aestheticisation',
 instigative of the 'inventing'/'creating' of the possibility for 'prospective secondnatured
 institutionalisation as prospective reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation', gets lost effectively in the prospective secondnatured
 institutionalisation induced reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-
 and-teleology⁹⁹⁵⁵ as human temporality⁹⁸/shortness encounters it (beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) and so rather as
 of the 'secondnatured-institutionalisation—existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory—epistemic-conflatedness¹²—epistemically-induced/constrained-reproducibility-

motif-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ beyond
 which its implied dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) is
 construed as relatively vague-and-irrelevant as human temporality⁹⁸/shortness now re-construes
 in constitutedness¹³ such ‘secondnature-institutionalisation—existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹²—epistemically-induced/constrained-reproducibility-
 motif-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ in such a

way that is obviating and becomes homeless as to the conflatedness¹² of dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~ reflected in perpetuating/preserving the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; and this ‘secondnatured-institutionalisation—existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory—epistemic-conflatedness¹²—epistemically-induced/constrained—reproducibility-motif-of-meaningfulness-and-teleology⁹⁹⁵⁵~~ as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—

~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’~~ fundamentally underlies the very idea of human notional~procrypticism⁸⁰/notional~disjointedness-as-of-reference-of-thought⁸³ (so-manifested as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰), such that none of any such ‘secondnatured-institutionalisation—existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory—epistemic-conflatedness¹²—epistemically-induced/constrained—reproducibility-motif-of-meaningfulness-and-teleology⁹⁹⁵⁵~~ as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory—de-~~

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ de-mentatively/structurally/paradigmatically carries the possibility (as of its constitutedness¹³ epistemic stance in presencing—absolutising-identitive-constitutedness¹³⁷⁹) for ‘prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation’, instigative of the ‘inventing’/‘creating’ of the possibility for ‘prospective secondnature institutionalisation as prospective renewed reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ so-reflected in their existential desublimation manifestation of ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) or ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. Hence the need for prospective re-mentating/restructuring/reparadigming apriorising/axiomatising/referencing as of ~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought as from the instigation of dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, as the latter as the intemporal-as-ontological de-mentatively/structurally/paradigmatically reflects the ontological-normalcy/postconvergence of existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-

thought, -in-~~supererogatory~~-epistemic-conflatedness¹² depth/profoundness of conception of
 human-subpotency causality as of ontological-primemovers-totalitative-framework⁷² in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ perpetuating/preservation. Basically, any such
 ‘secondnatured-institutionalisation—existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<~~amplituding~~/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought, -in-
~~supererogatory~~-epistemic-conflatedness¹²—epistemically-induced/constrained~reproducibility-
 motif-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility, -in-
 dimensionality-of-desublimating-lack-of²⁵—<~~amplituding~~/formative>~~supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ assumes a
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ inclination in <~~amplituding~~/formative—
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 that cannot cohere to the ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-
 implications-<as-to-existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<~~amplituding~~/formative—epistemicity>totalising~renewing-
 realisation/re-perception/re-thought, -in-~~supererogatory~~-epistemic-conflatedness¹²—as-to-the-
 ontological-normalcy/postconvergence-projective-perspective, -to-which-latter-human-
 subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-
 abnormalcy/preconvergence³⁰>. Thus this temporal-to-intemporal-dispositions (as to temporal
 to intemporal individuations) interjection invalidating the possibility of merely intemporal-as-
 ontological dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation construal of human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity, speaking of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigm—psychologism⁸⁹ (and not ‘absolute-ontological-completeness implications’), fundamentally validates ‘conflatedness¹²-of-construal as potentiating the superseding of the de-mentative/structural/paradigmatic apriorising/axiomatising/referencing implications of human temporal-dispositions for the prospective conception of knowledge-reification⁸⁶ as so-reflected in the transepistemicity/conflating-nature of notional~notional~deprocrypticism¹⁷ or <~~amplituding~~/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷. It is this epistemic-conflatedness¹² veracity (construed as transepistemicity) over epistemic constitutedness¹³ (construed as presencing—absolutising-identitive-constitutedness¹³⁷⁹), of human knowledge that underlies knowledge-notionalisation as to ‘notional conceptualisations’ like conception / misconception, intellectualism / sophistry, leveling / deleveling, human-subpotency / existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-~~supererogatory~~—epistemic-conflatedness¹², transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing¹⁰¹ /

dialogical-equivalence, organicalism / mechanicalism, postconverging/dialectical-thinking²⁰—
 qualia-schem / apreconverging/dementing¹⁹—qualia-schema, etc., respectively as to ‘dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-
 distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-
 ‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-
 to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-
 as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) and
 existential-extrication-as-of-existential-unthought implications’ for veridical
 ontologisation/ontological-veracity/aestheticisation-towards-ontology. The very ontological-
 veracity of any such ‘notional conceptualisation’ lies in construing how these reflect causality
 as of ontological-primemovers-totalitative-implications as so-implied with the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ opened-construct-of-meaningfulness-
 and-teleology⁹⁹⁵⁵. What is critical with respect to prospective deprocrypticism—or-
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ is effectively the fact that its
 prospective institutionalisation is much more than just any such ‘secondnatured-
 institutionalisation—existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²—
 epistemically-induced/constrained-reproducibility-motif-of-meaningfulness-and-teleology⁹⁹⁵⁵
 as of relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-
 and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—

~~<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation' as prospective notional~deprocrypticism¹⁷ involves 'superseding
 existential-extrication-as-of-existential-unthought as of human-subpotency epistemic
 perspective with the integration of the necessary, abstract and non-eliciting-of-opportunism
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ into its secondnatured institutionalisation' thus
 providing the de-mentative/structural/paradigmatic interlocking of notional~deprocrypticism¹⁷
 meaningfulness-and-teleology⁹⁹⁵⁵ with the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ 're-inventing'/'re-creating' dimensionality-of-sublimating²⁴—
~~<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation; as otherwise such supposedly prospective notional~deprocrypticism¹⁷
 institutionalisation will in reality be just a complexification of our positivism/rational-
 empiricism institutionalisation were it to manifest a secondnatured incapacity for the 're-
 inventive'/'re-creative' preservation/sustaining/upkeep of deprocrypticism—or-preempting—
 disjointedness-as-of-reference-of-thought⁸³¹⁷. The fact is the elucidation/resolving of human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor has ever always been about the interplay of 'immediacy of temporal-
 dispositions in existential-extrication-as-of-existential-unthought as of human-subpotency
 epistemic perspective' and 'dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as intemporal-disposition as
 intemporal-disposition', wherein the former (beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-existential-extrication-as-of-existential-unthought>⁶) is mainly responsive to

‘secondnatured-institutionalisation—existence-potency~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-~~<amplituding/formative–~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory–~~epistemic-conflatedness¹²—epistemically-induced/constrained–reproducibility-
 motif-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory–de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ and is
 rather critically apathetic to the necessary, abstract and non-eliciting-of-opportunism as of
 ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ as intemporal-disposition’ that de-
 mentatively/structurally/paradigmatically enables the preserving/sustaining/upkeep and
 ‘inventing’/‘creating’ possibilities for prospective institutionalisation. Inevitably as of
 ontological-normalcy/postconvergence of existence-potency~sublimating–nascence,-disclosed-
 from-prospective-epistemic-digression-as-of-~~<amplituding/formative–~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory–~~epistemic-conflatedness¹², such dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative–~~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory–~~epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-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/preconvergence³⁰ of all
 presencing—absolutising-identitive-constitutedness¹³⁷⁹’, wherein prospective base-
 institutionalisation implies the apriorising/axiomatising/referencing epistemic-
 abnormalcy/preconvergence³⁰ of recurrent-utter-uninstitutionalisation, and the same applies to
 our positivism-procrypticism⁸⁰ as prospective deprocrypticism-or-preempting—
 disjointedness-as-of-reference-of-thought⁸³¹⁷ implies the apriorising/axiomatising/referencing
 epistemic-abnormalcy/preconvergence³⁰ of our positivism-procrypticism⁸⁰, even as no registry-
 worldview/dimension is de-mentated/structured/paradigmed to construe of itself paradoxically
 as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence³⁰ where
 it is prospectively of preconverging/dementing¹⁹—qualia-schema at its destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>; and this explains why the very essence of such
 metaphoricity⁵⁶ of meaningfulness-and-teleology⁹⁹⁵⁵ 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-sublimating²⁴—
 <amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~~epistemic-conflatedness¹²—epistemically-induced/constrained—reproducibility-
 motif-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory-de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation'. The
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of living-development—
 as-to-personality-development, institutional-development—as-to-social-function-development
 and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ has ever always been
 driven as of the instigative human dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory-de-~~mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation, but so in a mismatch with secondnatured-institutionalisation—
 existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~~epistemic-conflatedness¹²—epistemically-induced/constrained—
 reproducibility-motif-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to the latter's relatively-shallow-
 frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-

attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation; such that de-mentatively/structurally/paradigmatically the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, as of institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> of successive registry-worldviews/dimensions in relative-ontological-
 completeness⁸⁷, has always developed more or less accidentally as to wrongly imply the
 requisite selfless projection of human dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation as to construction-of-the-Self is only as critical when it enables the
 relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-
 high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation for prospective secondnatured-institutionalisation—existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-~~
 thought,-in-~~supererogatory-epistemic-conflatedness¹²~~-epistemically-induced/constrained-
 reproducibility-motif-of-meaningfulness-and-teleology⁹⁹⁵⁵, and so rather as of the latter's
 'poor-cognisance and poor-integration into any such prospective secondnatured
 meaningfulness-and-teleology⁹⁹⁵⁵ of the underlying dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation coherently perpetuating priorly-and-prospectively the possibility for human registry-worldview’s/dimension’s institutionalisation to arise in the very first place’. This explains in many ways temporal-dispositions to existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective over intemporal-disposition of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ across all the registry-worldviews/dimensions reflected in the repetitive succession of <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) assuming a presencing—absolutising-identitive-constitutedness¹³⁷⁹ inclination about all that ever existed and matters, implying an orientation to living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ devoid of the homeliness of the apriorising/axiomatising/referencing—re-originariness/re-origination as reflected by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, 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-as-of-<~~amplituding~~/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹²-epistemically-induced/constrained~reproducibility-
motif-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-drag³³)
in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—
of-the-human-institutionalisation-process⁶⁷ to undermine prospectively the very dimensionality-
of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness-equalisation (from which it obtained its prior reproducibility—
mathesis/motif/throwness-disposition,—as~reproducibility-of-aestheticisation) that carries
possibilities for prospective originariness-parrhesia,—as~spontaneity-of-aestheticisation for
human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity; paradoxically,
recurrently elevating the human mortal beyond existence-potency~sublimating~nascence,-
disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² implications as to the uninstitutionalised-threshold¹⁰²
attendant framework of lack of social universal-transparency¹⁰⁴-(transparency-of-totalising-
entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-
ontological-completeness⁸⁷)-or-understanding-of-ontological-primemovers-totalitative-
framework⁷²-of-underlying-phenomena and institutional ascendancy as to flawed presencing—

absolutising-identitive-constitutedness¹³⁷⁹, against which dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation has to recurrently prospectively re-enable the relatively-shallow-frame-
of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-
susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation for prospective secondnatured-institutionalisation—existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative~~-epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-~~supererogatory~~-epistemic-conflatedness¹²—epistemically-induced/constrained—
reproducibility-motif-of-meaningfulness-and-teleology⁹⁹⁵⁵ (resolving the prior destructuring-
threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality⟩~of-
ontological-performance⁷¹-⟨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 successive
registry-worldviews/dimensions ~~<amplituding/formative>~~wooden-language-⟨imbued—
averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-
implications⟩). This protensive-consciousness analysis (as from the ~~<amplituding/formative~~-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴ of prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-
of-thought⁸³¹⁷ registry-worldview/dimension) in reflecting holographically-⟨conjugatively-and-
transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷

highlights that while in many ways such a conundrum of deficient ontologisation/ontological-veracity/aestheticisation-towards-ontology could de-mentatively/structurally/paradigmatically be overlooked with regards to prior human registry-worldviews/dimensions institutionalisations as to their specific notional~notional~deprocrypticism¹⁷ or <amplifying/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ of base-institutionalisation, universalisation and our positivism/rational-empiricism, the prospective possibility for notional~deprocrypticism¹⁷ registry-worldview/dimension reference-of-thought⁸³ 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-temporal-to-intemporal-dispositions—existentialism-form-factor. As human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor is herein construed as ‘the fundamental de-mentating/structuring/paradigming/frame of human causative determination (underlying causality as to ontological-primemovers-totalitative-framework⁷²)’, as so reflected in the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>; as to the fact that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor is the underlying form-factor recurrently de-mentated/structured/paradigmed/framed across human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as ultimately reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ of successive registry-worldviews/dimensions reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵, speaking of successive recurrent thresholds of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² with regards to human ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-ontology up to ‘the given specific point of living-development-as-to-personality-development or institutional-development-as-to-social-function-development or Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ where the human fails in its capacity for human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹². The latter is construed as ‘the-human-threshold-of-<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of living-development-as-to-personality-development or institutional-development-as-to-social-function-development or Being-development/ontological-framework-expansion-as-to-depth-of-

ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵; with this more profound ontologisation elucidation (of prior philosophers aestheticisation-towards-ontology elucidation of the notions of averaging, <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and leveling) speaking more precisely rather of (from an individuations basis of conception) <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’ (and so with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive registry-worldviews/dimensions). Such a threshold construal of human ontological-performance⁷¹-<including-virtue-as-ontology> as to constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-

mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
 existentialism-form-factor’), underlies the (ontological-normalcy/postconvergence as to
 <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴) perspective of analysis herein of such ontological-
 performance⁷¹-<including-virtue-as-ontology> (construed as of temporal-to-intemporal-
 dispositions) reflected rather as of ‘individuations basis-of-analysis-as-can-be-reflected-with-
 individuations-as-being-the-occurrent-manifest-outcomes-of-the-individual-as-a-subpotency’
 (as all human individuations can theoretically be manifested by all individuals at varying
 occasions even as specific individuals are more or less prone to the recurrence of specific
 individuations as to specific conceptual and contextual frames of contemplation) thus enabling
 ‘precision of conceptualisation and knowledge-reification⁸⁶ implications’, and not individual
 basis-of-analysis-which-will-fail-to-construe-of-the-potent-variability-implications-of-the-
 individual-as-a-subpotency-subject-to-transformation-and-not-absolutely-deterministic-and-
 immuable-as-individuation-representations. Furthermore (even as prior secondnatured-
 institutionalisation—existence-potency~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²–
 epistemically-induced/constrained–reproducibility-motif-of-meaningfulness-and-teleology⁹⁹⁵⁵
 implies the prior human self-surpassing—existentialism-form-factor,-in-overcoming-
 ‘notionally–collateralising-beholdening-protohumanity’ -to-‘attain-sublimating-humanity’ -as-
 to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-
 as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-

thought, ~~-in-supererogatory-~~epistemic-conflatedness¹² is massively already secondnatured in
 generalised human behaviour as of the prior living-development-as-to-personality-development
 or institutional-development-as-to-social-function-development or Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), such ‘varying magnitudes/scales—as-to-
 successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
 institutionalising, -and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵
 of prospective human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor’ speak to the ‘more and more profound dispensing-with-immediacy-
 for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of
 human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought, ~~-in-supererogatory-~~epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) as to
 human self-consciousness capacity for construction-of-the-Self in inducing the requisite
~~supererogatory-~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of successive
 registry-worldviews/dimensions underlying the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷; as recurrently implied all along in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷ with the circular conflicting paradox of human opened-construct-
 of-meaningfulness-and-teleology⁹⁹⁵⁵ with regards to prospective originariness-parrhesia,—as—
 spontaneity-of-aestheticisation and closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications in-
 dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>~~~~supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. This in
 many ways will explain the underlying conundrum as to the prospective originariness-
 parrhesia,—as—spontaneity-of-aestheticisation associated with projecting prospectively the more
 profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ 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/measuringinstrument³ for prospective
 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ human self-
 surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative~~-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹² as to prospective
 notional~deprocrypticism¹⁷ living-development-as-to-personality-development, institutional-
 development-as-to-social-function-development and Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵; as effectively such dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ is susceptible to

sophistic/pedantic dispositions presencing—absolutising-identitive-constitutedness¹³⁷⁹ eliciting of human temporality⁹⁸/shortness as to <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>). This insight speaks of a more profound notion of human psychology as to a veridical ontology-driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, reflecting the fact that the underlying conceptualisation involving the notions of construction-of-the-Self as to human constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and shiftiness-of-the-Self⁹¹ as to human destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> in addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor is effectively of more profound ontological-veracity than naïve presencing—absolutising-identitive-constitutedness¹³⁷⁹ conception of psychology in many ways rather in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ‘as the latter in its epistemic-abnormalcy/preconvergence³⁰ naively and wrongly goes on to define the very human-in-its-temporality⁹⁸/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very presencing—absolutising-identitive-constitutedness¹³⁷⁹) of such prospective development’; such that there is an underlying transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ between such presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-of²⁵—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation critical for prospective human self-surpassing—existentialism-form-
 factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-
 sublimating-humanity'-as-to-existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² (as so-validated by the fact that we'll effectively
 recognised that 'supposedly constructing psychology' on the effective ~~<amplituding/formative-~~
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 of any of the successive registry-worldviews/dimensions presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ of either recurrent-utter-uninstitutionalisation, base-institutionalisation—
 ununiversalisation and universalisation—non-positivism/medievalism is effectively sub-
 ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
 reflexivity-of-the-full-potency-of-existence's~sublimating-nascence> but then go on to falsely
 imply the profoundness of thought as of the presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ of our positivism—procrypticism⁸⁰ in its ~~<amplituding/formative-~~
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³;
 as insightfully, as herein implied, such a most profound notion of psychological science is one
 of ~~<amplituding/formative-~~epistemicity>causality~as-to-projective-totalitative-implications,-
 for-explicating-ontological-contiguity⁶⁴⁴ of ontology-driven 'postconverging-or-dialectical-
 thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-
 dynamics' underlying the construction-of-the-Self all along in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷ with regards to the prospective relative-ontological-completeness⁸⁷ possibilities of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷). In recapping, this ‘conundrum of discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview’s/dimension’s institutionalisation formation’ (with respect to living-development-as-to-personality-development or institutional-development-as-to-social-function-development or Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), is underlied by ‘human formative discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory-de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation from dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory-de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation; and is elucidated as from the ‘formative de-mentating/structuring/paradigming of ontologically-flawed presencing—absolutising-identitive-constitutedness¹³⁷⁹ that fails re-originariness/re-origination as to human limited-mentation-capacity-deepening⁵² so-elucidated as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ construal of causality as ontological-primemovers-totalitative-framework⁷², as can be so reflected in the ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of the contrasting postconverging/dialectical-thinking²⁰—qualia-schema and preconverging/dementing¹⁹—qualia-schema’ of any specific

registry-worldview/dimension as to its ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social—expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶); and effectively, <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) is operantly construed as the contrasted postconverging/dialectical-thinking²⁰—qualia-schema and preconverging/dementing¹⁹—qualia-schema, as from the perspective of relative-ontological-completeness⁸⁷ over relative-ontological-incompleteness⁸⁸ (as to reference-of-thought⁸³—and-reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵). In the bigger picture (of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), the overcoming of <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) (as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—

and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming–
psychologism⁸⁹) has been the determinant for the possibility for the successive registry-
worldviews/dimensions institutionalisations to even arise in the very first place and equally
speaks to the prospective human potential possibilities, as the historicity/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵ records of successive human civilisations shows
that nothing is inherently given (particularly so as the cultural diffusion possibilities are already
limited as to the already globalised world warranting our very own prospective
reinvention/recreation) but for effective human effectuation. Humanity is thus intimately tied to
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
completeness⁸⁷–(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
conflatedness¹²/formative–supererogating–<in-projective/reprojective—aestheticising-re-motif-
and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming–
psychologism⁸⁹ of dimensionality-of-sublimating²⁴—
<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation as to the fact that the ultimate attainment of humanity as from Hegelian
proto-humanity has ever always been as of originariness-parrhesia,—as–spontaneity-of-
aestheticisation as reflected by the fact that our mere reproducibility—
mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation is rather ‘a
positive-opportunism⁷⁵ exploitation that poorly projects humanity prospectively as to an
existential-extrication-as-of-existential-unthought and notionally-collateralising posturing that

is unwary of its relative-ontological-incompleteness⁸⁸ to then aspire for prospective relative-ontological-completeness⁸⁷, 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-completeness⁸⁷, 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-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation that de-mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor,—in-overcoming-‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,—disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative~~—epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-~~supererogatory~~—epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-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 deprocrypticism¹⁷/preempting—disjointedness-as-reference-of-thought⁸³, thus overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,—in-dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation’, underlying prior successive registry-worldviews/dimensions
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<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-
 temporal-to-intemporal-dispositions–existentialism-form-factor’; as so-reflected with the
 susceptibility to variedly teleologically-degraded ontological-performance⁷¹-<including-virtue-
 as-ontology> in a ‘dynamic social and institutional conjugation of temporal-to-intemporal-
 dispositions ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-
 ontology at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’
 that ends up ‘reconstruing any implied originariness/reifying/intellectualising—
 idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation in its very own
 terms as to the effectively manifest dynamics of institutional and social relations, constraints
 and performances’ that as of varying implicated stakes are not ‘necessarily absolutely tied-
 down’ to the abstract originariness/reifying/intellectualising—
 idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation even as such
 framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of
 social and institutional deferential-formalisation-transference. Thus the underlying reflex in
 considering human originariness/reifying/intellectualising—

idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’. Ultimately, with respect to social-stake-contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation while guided/constraint/structured by such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation theoretical-and-practicable-projected-outcome elicited positive-opportunism⁷⁵, generalised human behaviour to various extends actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) that varyingly betray/reconstrues-of the originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation) of this possibility of discrepancy/sundering from originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation (not only as to

undermining the former conceptual completeness but evolving with the contextual immediacy perceived underlying aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-confliction, and as generalised human behaviour varyingly assume existentially constraint pragmatic inclinations and temporal-to-intemporal-dispositions as of varying thresholds of constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> in relating with such originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation. This points to the need to assume a notional construal cognisant and integrating the de-mentative/structural/paradigmatic implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, as the ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’ speaks to the susceptibility of the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> (addressed as of originariness-parrhesia,—as-spontaneity-of-aestheticisation) to teleologically-degraded ontological-performance⁷¹-<including-virtue-as-ontology> and more profoundly so specifically with enculturated/endemised postlogism⁷⁷ and conjugated-postlogism⁷⁷ 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-opportunism⁷⁵ underlying deferential-formalisation-transference, there is much more involved in overall social and institutional meaningfulness-and-teleology⁹⁹⁵⁵ as to the ‘dynamic social and institutional conjugation of temporal-to-intemporal-dispositions ontological-performance⁷¹-<including-virtue-as-ontology> at destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷¹-<including-virtue-as-ontology>’. This may be overlooked in critical ways as to the critical fact that prior secondnatured-institutionalisation—existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹²—epistemically-induced/constrained–reproducibility-motif-of–meaningfulness-and-teleology⁹⁹⁵⁵ idealising/transcending/sublimating doesn’t necessarily speak of an outright/absolute prospective inclination for human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) for the possibility of renewed originariness-parrhesia,—as-spontaneity-of-aestheticisation to induced prospective secondnatured-institutionalisation—existence-potency~sublimating–

nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹²-epistemically-induced/constrained-reproducibility-
 motif-of-meaningfulness-and-teleology⁹⁹⁵⁵ idealising/transcending/sublimating; as a naïve and
 <amplituding/>formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ registry-worldview/dimension reference-
 of-thought⁸³ including our positivism-procrypticism⁸⁰ may falsely project of itself (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶).
 Thus prospective originariness/reifying/intellectualising—idealising/transcending/sublimating—
 meaningfulness-and-its-institutionalisation must necessarily contend/vie with social and
 institutional wonkiness-of-secondnaturing as to the social-and-institutional-dissipative-
 integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—
 meaningfulness-and-its-institutionalisation. Critically such wonkiness-of-secondnaturing, as to
 the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—
 idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation, involves
 ‘blurry social and institutional expanse of accommodating, contradictory and modulatory
 <amplituding/>formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸)’ that while of differing functional/dysfunctional implications however critically
 lends itself to paradoxical accommodations, contradictions and modulations of the prospective
 originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-
 and-its-institutionalisation. In many ways thus such social and institutional ‘cognisance-and-
 integration of the associated dysfunctional <amplituding/>formative>wooden-language-
 (imbued—temporal-mere-form/virtualities/dereification/akrasiatic-

drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸’, (as to shiftiness-of-the-Self⁹¹ and
 corresponding meaningfulness-and-teleology⁹⁹⁵⁵ implications) by itself provides
 ‘preparatory/foundational causation’ for existential-extrication-as-of-existential-unthought
 temporal-dispositions underlying institutional and social failures and crises as to their
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> (however the
 seeming remoteness from such direct social and institutional issues, crises and failures); as
 associated with various social and institutionalised frames of <amplifying/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>), and as further surreptitiously enabled with
 sophistic/pedantic dispositions predisposed to articulate meaningfulness-and-teleology⁹⁹⁵⁵ in
 terms eliciting human temporality⁹⁸/shortness but then of teleologically-decadent—as-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation totalising-
 entailing social and institutional implications that default to vested postures and interests. This
 analysis is critical by the very ‘direct bilateral relationship of appropriate construction-of-the-
 Self for appropriate cognisance-and-integration of prospective relative-ontological-
 completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵’, as required for prospective deprocrypticism—
 or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ (as to the reality of the
 implications of ‘wonkiness-of-secondnaturing as of the social-and-institutional-dissipative-
 integration of originariness/reifying/intellectualising—idealising/transcending/sublimating—
 meaningfulness-and-its-institutionalisation’ associated with our positivism/rational-empiricism

secondnatured-institutionalisation—existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²–epistemically-induced/constrained–reproducibility-motif-of–meaningfulness-and-teleology⁹⁹⁵⁵); as what marks out prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ is the necessity for the appropriate protracted self-consciousness as to deprocrypticism¹⁷’s protensive–self-consciousness to overcome our human relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation, and this ‘notionally protracted dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ conception’ as of notional~notional~deprocrypticism¹⁷ is what underlies the homeliness in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, as to the direct bilateral relation of ‘the successive construction-of-the-Self induced human self-consciousness capacity ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ as enabling ‘corresponding possibilities of meaningfulness-and-teleology⁹⁹⁵⁵ transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ with regards to the successive registry-worldview’s/dimension’s reference-of-thought⁸³–and-reference-of-thought⁸³-devolving⁸⁴–meaningfulness-and-teleology⁹⁹⁵⁵. The fact is ‘wonkiness-of-secondnaturing as of the social-and-institutional-dissipative-integration of originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation’ implies that

any given registry-worldview/dimension is in a ~~<amplituding/formative-~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ conception of value-construction and overall meaningfulness-and-teleology⁹⁹⁵⁵ that is subpar to prospective possibilities of human transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~; and this particular point is critical for the awareness that social thought can be developed that 'transepistemically overlooks the presencing—absolutising-identitive-constitutedness¹³⁷⁹ conception of value-construction and overall meaningfulness-and-teleology⁹⁹⁵⁵' (as to its deconstructing-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> induced ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>)) for the possibility of prospective transvaluation as of dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~~~supererogatory-de-mentativeness~~/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation, as so-reflected empirically in the instigation of the successive registry-worldviews/dimensions institutionalisations. Thus, there is a direct relation between human-subpotency and existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance⁷¹-<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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ 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-teleology⁹⁹⁵⁵ but rather as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>, that is, as to ‘human-subpotency potential to epistemically converge to the full-potency of existence’; and this underlying structure of reflexivity is the very structure in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, 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 living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. 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-sublimating²⁴—<amplifying/formative>supererogatory-de-

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation given the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, with such human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/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-constitutedness¹³⁷⁹ in 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 temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ is in want for secondnature knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening⁵² (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-commitment⁶⁵). 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-commitment⁶⁵; 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 temporality⁹⁸/shortness <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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-temporal-to-intemporal-dispositions—existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-deepening⁵²). 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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ is effectively about discouraging the possibility for prospective humanity to manifest. But then this intellectualism and sophistry conundrum underlying knowledge-notionalisation (as of prospective human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), de-mentatively/structurally/paradigmatically marks all human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to 'the uninstitutionalised-threshold¹⁰² attendant framework of lack of social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>-or-understanding-of-ontological-primemovers-totalitative-framework⁷²-of-underlying-phenomena'. This very fact is defining as without the latter there wouldn't be any human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in the very first place; and this very much explains the defining relevance of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, as to the possibility for genuine human reification⁸⁶ and emancipation to broaden-the-latitude-of-human-collective-consciousness or disenfranchising falsehoods. The taxingness-of-originariness (as to the direct relation between human-subpotency and existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²) is effectively what underlies human institutional paralysis and social-vestedness/normativity-<discretely-implied-functionalism> as well as the

possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks-of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) is predicated upon and drags along the shiftiness-of-the-Self⁹¹ as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in presencing—absolutising-identitive-constitutedness¹³⁷⁹ as historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶)’, and so towards humankind’s supposed future (as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵); and in

many ways this historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ has already been stifling/stalling the human prospective potential as from the ontological-normalcy/postconvergence perspective conception of future historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ relevant to deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷. Such historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ override prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation possibilities, and the prospect for the future is ever so tied down to the psychological entrapment of prior human stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity. Institutionalised historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ thus foregoes the construal of human meaningfulness-and-teleology⁹⁹⁵⁵ as a construct of re-originariness/re-origination of meaningfulness-and-teleology⁹⁹⁵⁵ as to human limited-mentation-capacity-deepening⁵² so-implied from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective as to maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation and rather adopts the temporality⁹⁸/shortness comfort as of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation hanging on to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ presencing—absolutising-identitive-constitutedness¹³⁷⁹ notional framework of human stake-contention-or-confliction. historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ thus involves a <amplifying/formative-epistemicity>totalising/circumscribing/delineating conception of social-vestedness/normativity-<discretely-implied-functionalism> as to an underlying human

psychological entrapment (as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) that is incapable to re-stake/put-back-at-stake meaningfulness-and-teleology⁹⁹⁵⁵ out of its historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ 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/notional~projective-perspective re-originariness/re-origination of human limited-mentation-capacity-deepening⁵². 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-as-of-<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²) is bound to ‘make its own weather’ rather as from human-subpotency temporality⁹⁸/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-reification⁸⁶ and failing to ‘effectively re-stake/put-back-at-stake in re-originariness/re-origination the capacity of human ontological-performance⁷¹-<including-virtue-as-ontology> in a renewing originality-parrhesia,-as-spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening⁵² rather invokes prospective dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-

growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness—equalisation for re-originariness/re-origination (and as ever always
 such destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-
 decisionality⟩~of-ontological-performance⁷¹-⟨including-virtue-as-ontology⟩ across the
 successive registry-worldviews/dimensions abuse of the idea of being at the backend of human
 institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵⟩ as speaking to its own exceptionalism in a naïve
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ posture instead of the true instigative
 exceptionalism of the underlying ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷). This temporal/shortness disposition to fail re-originariness/re-origination is of
 overall social recurrence as to human temporality⁹⁸/shortness <amplifying/formative>wooden-
 language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>⟩ as of ‘varying magnitudes/scales—as-to-successively-
 profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
 institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵
 of prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor’; and so in all situations particularly those poorly constrained to
 existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory—epistemic-conflatedness¹². Such that such ontologically-flawed
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-transposition⁴⁶ 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-transposition⁴⁶ (as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) 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/alooness 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-constitutedness¹³⁷⁹-of-meaningfulness-and-teleology⁹⁹⁵⁵ given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶’. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-

depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) such that the generalised human subject re-originariness/re-origination sublimation imaginary possibilities are already truncated as from prospective ontological-normalcy/postconvergence epistemic/notional~projective-perspective of re-originariness/re-origination as implied with prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷. 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-constitutedness¹³⁷⁹-of-meaningfulness-and-teleology⁹⁹⁵⁵ given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶’ 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-completeness⁸⁷ meaningfulness-and-teleology⁹⁹⁵⁵’, 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶); and so as potentially contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation—and—aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation—and—aestheticisation-towards-ontology

as meaningfulness-and-teleology⁹⁹⁵⁵ with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶. 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-organariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a presencing—absolutising-identitive-constitutedness¹³⁷⁹-of-meaningfulness-and-teleology⁹⁹⁵⁵ given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶’ that passivises and blanks thus undermining/stifling the possibility for prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring is often articulated as resting on ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ presencing—absolutising-identitive-constitutedness¹³⁷⁹/constitutedness¹³ apriorising/axiomatising/referencing—conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment⁶⁵ with regards to the ‘full-conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²), but rather tending to a construal as of ‘inherent prior aestheticisation—and-aestheticisation-towards-ontology as of human social-

vestedness/normativity-<discretely-implied-functionalism>'; such a traditional conception from the relative-ontological-completeness⁸⁷ perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness⁸⁸ manifestation of human presencing—absolutising-identitive-constitutedness¹³⁷⁹/constitutedness¹³ (as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ implications of human limited-mentation-capacity). The reality of the dynamic relation between human constitutedness¹³ and conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation (as to the successive relative-ontological-completeness⁸⁷ registry-worldviews/dimensions adopted human reference-of-thought⁸³ ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for meaningfulness-and-teleology⁹⁹⁵⁵ with respect to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹²), as reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with: base-constitutedness¹³ at recurrent-utter-uninstitutionalisation, first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ at base-institutionalisation—ununiversalisation, second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ at universalisation—non-positivism/medievalism, third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ at our positivism—procrypticism⁸⁰, and prospectively full-conflatedness¹² at prospective deprocrypticism¹⁷; rather speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly coherent ontological-commitment⁶⁵ with regards to the 'full-conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-

realisation/re-perception/re-thought, ~~in-supererogatory~~-epistemic-conflatedness¹²) but that such a reality is oblivious to the traditional construal in presencing—absolutising-identitive-constitutedness¹³⁷⁹/constitutedness¹³ 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-constitutedness¹³⁷⁹. This is so inherently because of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, by the mere token that human-subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing—conceptualisation shallow ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ presencing—absolutising-identitive-constitutedness¹³⁷⁹/constitutedness¹³ in relative-ontological-incompleteness⁸⁸ (that is, in epistemic-abnormalcy/preconvergence³⁰ as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought, ~~in-supererogatory~~-epistemic-conflatedness¹²) 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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) human-subpotency

reflexivity of existence as to say the ‘health epiphenomenon of existence’ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ with ‘various registry-worldviews/dimensions shallow
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ presencing—absolutising-identitive-
 constitutedness¹³⁷⁹/constitutedness¹³ apriorising/axiomatising/referencing—conceptualisation of
 healthcare’ as to their successive relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>)). In both cases it is rather from the full
 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative—implications,—for-
 explicating-ontological-contiguity⁶⁶⁴⁴ as to ontological-primemovers-totalitative-framework⁷²
 that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to
 supposedly coherent ontological-commitment⁶⁵ with regards to the ‘full-conflatedness¹² of
 apriorising/axiomatising/referencing—conceptualisation as to existence-potency~sublimating-
 nascence,—disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-
 supererogatory~epistemic-conflatedness¹²) truly reflects the deterministic epistemic causality of
 existential sublimation manifestation, and so over any such conceptualisation of ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social—value-construction’, rather in shallow
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ presencing—absolutising-identitive-
 constitutedness¹³⁷⁹/constitutedness¹³ of apriorising/axiomatising/referencing—conceptualisation
 (and not full-conflatedness¹² of apriorising/axiomatising/referencing—conceptualisation with

existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory–epistemic-conflatedness¹²). Such prospective ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective of re-originariness/re-
 origination is of the most profound <amplifying/formative–epistemicity>causality
 conceptualisation of human sublimating-over-desublimating social-and-institutional-
 constructs–of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring as to human
 limited-mentation-capacity-deepening⁵², that is, as driven as of dimensionality-of-
 sublimating²⁴—<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-
 ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–
 nascence-as-of-its-coherence/contiguity’. This reality speaks to human-subpotency ‘fatedness-
 of-sublimation-over-desublimation, to existence-potency~sublimating–nascence,-disclosed-
 from-prospective-epistemic-digression-as-of-<amplifying/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory–epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-
 deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, as the driver of the human-subpotency
 potentiating existential becoming manifestation of sublimating-over-desublimating social-and-

institutional-constructs—of—meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring
all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as it dynamically induces (as of
'varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor') successive prospective reasoning-through/messianic-reasoning for
reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive
registry-worldviews/dimensions reference-of-thought⁸³—and—reference-of-thought⁸³-
devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ so-construed as 'generating varying human
sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-
teleology⁹⁹⁵⁵—in-cumulation/recomposuring of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as to their pre-
eminence as of their 'prospectively projected relative-ontological-completeness⁸⁷
dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation'. It is
rather such an ontological-normalcy/postconvergence conceptualisation as reflected by the
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
determinism²¹ <amplituding/formative—epistemicity>causality~as-to-projective-totalitative—
implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as to ontological-primemovers-
totalitative-framework⁷² in full-conflatedness¹² of apriorising/axiomatising/referencing—

conceptualisation as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² imbued ontological-veracity (reflected in supposedly coherent ontological-commitment⁶⁵) that actually reflects the underlying notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> of existence/existential-reality speaking of ontological-contiguity⁶⁶, whereas the presencing—absolutising-identitive-constitutedness¹³⁷⁹/constitutedness¹³ of apriorising/axiomatising/referencing~conceptualisation implied from ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ perspective are actually varying levels of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ speaking of their discreteness as not reflecting ontological-contiguity⁶⁶ as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective (since there are not in full-conflatedness¹² of apriorising/axiomatising/referencing~conceptualisation as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² imbued ontological-veracity). This human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³’ (arising as from the very first/primordial existential becoming manifestations of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/>~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-as-of-~~<amplituding/>~~formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹² (in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, 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/authenticity⁶⁸ 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/inauthenticity⁶³), and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-faith/authenticity⁶⁸ or ontological-bad-faith/inauthenticity⁶³ apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complementarily instigated/prompted ontological-good-faith/authenticity⁶⁸ apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs-of–meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity⁶⁸ or ontological-bad-faith/inauthenticity⁶³ apriorising/axiomatising/referencing–conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human sublimating-over-desublimating social-and-institutional-constructs-of–meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc. (as of the historial selectivity/deselectivity of underdetermined human social constructs, conceptualisations and theories as to existence constrained transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity as knowledge-reification⁸⁶ and human registry-worldview’s/dimension’s institutionalisation in a foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism⁴³ dynamics of the human reference-of-thought⁸³, as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism, 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–procrypticism⁸⁰
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism, and prospectively
 notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-reference-of-thought⁸³, -as-to-
 ‘<amplitudinal/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism, while excluding
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁶>’). It can be appreciated that without perceived reciprocity
 out of ontological-good-faith/authenticity⁶⁸, as to disseminative—selectivity-of-ontological-
 good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³, an
 ontologically natural and mutually consenting underlying framework of human sublimating-
 over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—
 in-cumulation/recomposuring is not sustainable but for where any such party is of ‘overall-
 survival constrained to the perceived ontological-bad-faith/inauthenticity⁶³ 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-teleology⁹⁹⁵⁵—in-
 cumulation/recomposuring lies with the ‘totalitative implications as to the pre-eminence of
 ontological-good-faith/authenticity⁶⁸ in the dynamics of ontological-good-faith/authenticity⁶⁸ by
 ontological-bad-faith/inauthenticity⁶³ perception by all parties involved’ as so-perceived by the
 parties rather as of ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-

of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
residuality/spirit-drivenness—equalisation’. This human-subpotency ‘fatedness-of-sublimation-
over-desublimation, to existence-potency~sublimating~nascence,-disclosed-from-prospective-
epistemic-digression-as-of-~~<amplituding/formative>epistemicity~~>totalising~renewing-
realisation/re-perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹² (in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality as to the disseminative—selectivity-of-ontological-good-
faith/authenticity⁶⁸—over-deselectivity-of-ontological-bad-faith/inauthenticity⁶³, 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, 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-constitutedness¹³⁷⁹/constitutedness¹³ of
apriorising/axiomatising/referencing—conceptualisation) as underlying justification for the
sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-
meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring is actually of shallow
~~<amplituding/formative>epistemicity~~>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ in relative-ontological-incompleteness⁸⁸,
as human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-

potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-
~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality as to the disseminative—selectivity-of-ontological-good-
 faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³, rather
 inherently implies that the true underlying justification for the sustainability of human
 sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-
 teleology⁹⁹⁵⁵—in-cumulation/recomposuring lies with ‘prospectively projected relative-
 ontological-completeness⁸⁷ dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation’ as to the inherent transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity implications with respect to human
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ (and this effectively explains everything in ontological-
 contiguity⁶⁶ and notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and so in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ as from relative-ontological-incompleteness⁸⁸ to
 prospective relative-ontological-completeness⁸⁷ as there is nothing left to be explained about
 the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-

schema> discreteness perspective of ‘human social-vestedness/normativity-<discretely-implied-
 functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-
 social–value-construction’); as we can appreciate that the very possibility for prior successive
 and prospective human emancipation paradoxically lies in superseding any such ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social–value-construction’
 <amplifying/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ presencing—absolutising-identitive-
 constitutedness¹³⁷⁹/constitutedness¹³ of apriorising/axiomatising/referencing–conceptualisation
 perspective in relative-ontological-incompleteness⁸⁸ as underlying justification for the
 sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of-
 meaningfulness-and-teleology⁹⁹⁵—in-cumulation/recomposuring (as it rather becomes
 prospectively from the relative-ontological-completeness⁸⁷ perspective a
 <amplifying/formative>wooden-language-(imbued—temporal–mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–
 narratives—of-the-reference-of-thought⁸³–categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸), beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-
 of-existential-unthought>⁶). This point out that just as prior registry-worldviews/dimensions
 specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–
 human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing~conceptualisation> rather implied their
 corresponding human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology>
 transcendental-enabling/sublimating/supererogatory–de-mentativity reflexivity in ecstatic-
 existence, this ontological-normalcy/postconvergence <amplifying/formative–

epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as of its prospective relative-ontological-completeness⁸⁷ equally implies its correspondingly more profound human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity reflexivity in ecstatic-existence with regards to the prospective ontological-veracity of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ re-originariness/re-origination construction-of-the-Self meaningfulness-and-teleology⁹⁹⁵⁵ as to its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of prospective postconverging/dialectical-thinking²⁰—qualia-schema (over our presencing—absolutising-identitive-constitutedness¹³⁷⁹ as procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ preconverging/dementing¹⁹—qualia-schema). Critically, from the notional~deprocrypticism¹⁷/~~amplituding~~/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ epistemic/notional~projective-perspective ontological-normalcy/postconvergence (beyond any relative-ontological-incompleteness⁸⁸ given registry-worldview/dimension amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, which basically ‘projects a unified referencing construal of meaningfulness-and-teleology⁹⁹⁵⁵ as of postconverging/dialectical-thinking²⁰—qualia-schema’ wrongly implying ‘an absolute-coherent-rationalising-framework of meaningfulness-and-teleology⁹⁹⁵⁵, that fails to reflect from the prospective relative-ontological-completeness⁸⁷ perspective its preconverging/dementing¹⁹—qualia-schema), the projection of ‘an absolute-coherent-rationalising-framework of meaningfulness-and-teleology⁹⁹⁵⁵, is actually of unreal ontological-veracity as to the effective temporal ontological-performance⁷¹-<including-virtue-as-ontology> at any given registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰². The reality at any such uninstitutionalised-threshold¹⁰² is rather one of ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology⁹⁹⁵⁵ of

differing ontological-performance⁷¹-<including-virtue-as-ontology> implications’ hence defining both the given institutionalisation/constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and its destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>. This effectively ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology⁹⁹⁵⁵ of differing ontological-performance⁷¹-<including-virtue-as-ontology> implications’ reflects the fact that human meaningfulness-and-teleology⁹⁹⁵⁵ operate along criss-crossing rationalising-frameworks: as of ‘social-rationalisation-as-reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation construed as of token/emblematic absolute (and thus equally giving rise to the possibility of its temporality⁹⁸/shortness articulation as <amplifying/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)’ as of its uninstitutionalised-threshold¹⁰²) as defining the given registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵, and secondly ‘the ordering-of-values within the scope of the social-rationalisation-as-reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation construed as of token/emblematic absolute’, and thirdly ‘dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation of the social-rationalisation-as-reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’. These three criss-crossing rationalising-frameworks are parametrically reflected as of ‘the varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigm—frames-as-from-living, -institutionalising, -and-Being-ontologising/infrastructure-of-

meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor’. This theoretical elucidation is
 critical from the notional~deprocrypticism¹⁷/~~<amplituding/formative>~~notional~preempting—
 disjointedness-as-of-reference-of-thought⁸³ ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective of dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶, in properly garnering
 the requisite ontological-veracity/insight as to prospective notional~deprocrypticism¹⁷ re-
 originariness/re-origination construction-of-the-Self as of its implied psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring exercise of dimensionality-of-
 sublimating²⁴—~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation reasoning-through/messianic-reasoning; to further broaden-the-
 latitude-of-human-collective-consciousness; beyond the procrypticism—or—disjointedness-as-of-
 reference-of-thought⁸³⁸⁰ ‘gimmickiness of consciousness’ (as to the blanking and passivity
 associated with its ~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸)) to the requisite prospective deprocrypticism—or—preempting—disjointedness-as-
 of-reference-of-thought⁸³¹⁷ ‘sublimation of consciousness’, as the latter’s protensive—self-
 consciousness prospectively overcome human relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>~~supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. This

disambiguation of ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-teleology⁹⁹⁵⁵ of differing ontological-performance⁷¹-<including-virtue-as-ontology> implications’ speaks to the fact that, as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective, the ontological-performance⁷¹-<including-virtue-as-ontology> of human temporal-to-intemporal-dispositions (rather operantly construable as temporal-to-intemporal individuations) reflect a ‘formative underlying human decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. The ‘imaginary of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷’ is a projection towards the prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ bound to overcome desublimating historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ imbued psychological entrapment, as to the potential for a full human psychological uninhibitedness/decomplexification in superseding the ‘formative underlying human decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation’ as to its hitherto recurrent instigation of human relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplitudinal/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation.

Desublimating historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ imbued psychological entrapment arises inherently because of the taxingness-of-originariness as to the fact that: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation, with regards to human limited-mentation-capacity-

deepening⁵² as of its decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation stifling/stalling of the full possibility of prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. Desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ aestheticisation—and—aestheticisation-towards-ontology decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation (as construed from the prospective notional~deprocrypticism¹⁷ ontological-normalcy/postconvergence epistemic/notional~projective-perspective) can be reflected with respect to the very supposedly most enlightening-giving notion of philosophy as to its decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation (as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective) from human philosophy, to varying philosophies as of African, Oriental, European, Arab, etc. as to desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ psychological entrapment that ultimately denatures the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic insight (as construed from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective) of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ psychological entrapment with respect to the overall prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of-

meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation arises as of 'taxingness-of-
 originariness (what has gone before aesthetically structures/paradigms distortedly the
 possibility for the later aestheticisation). The idea of superseding the human registry-
 worldview's/dimension's institutionalisation decoherencing-structure—of—meaningfulness-
 and-teleology⁹⁹⁵⁵-for-institutionalisation (as to 'abstractly projected finality in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷') for prospective sublimating historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵, patently makes obvious what the true implications
 of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 project with respect to its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-
 by-reification⁸⁶/contemplative-distension²⁶ re-originariness/re-origination conceptualisation in
 relation to our present positivism—procrypticism⁸⁰ aestheticisation—and—aestheticisation-
 towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵. This is reflected in the projected
 underlying ontological-performance⁷¹-<including-virtue-as-ontology> divergent relation
 between historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ (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
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶ as implied at all uninstitutionalised-
 threshold¹⁰² is what underlies the notionally-collateralising inclination of human
 meaningfulness-and-teleology⁹⁹⁵⁵ as of any given registry-worldview/dimension in relative-
 ontological-incompleteness⁸⁸; speaking in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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-thought⁸³¹⁷ as supposedly superseding human relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—~~amplitudinal/formative~~>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, as to its ‘aspiring pureness of re-originariness/re-origination’, is effectively ‘a reconstrual in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to the obviating of its decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation induced historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ (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~deprocrypticism¹⁷ potential is ‘a wholly other of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶’ as to the implications of its re-originariness/re-origination for prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ beyond foregone aestheticisation—and—aestheticisation-towards-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (in truly reflecting the ‘full human-subpotency potentiation’ as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶). Its defining question is whether and how can the human reconstrue meaningfulness-and-teleology⁹⁹⁵⁵ in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfulness-and-teleology⁹⁹⁵⁵ construal? This limitativeness of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ is fundamentally an issue of human psychological

entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self⁹¹ as of its
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ (construable abstractly as fundamentally
 subpar to human effectuation potential but for the fact that the psychological entrapment is a
 paradoxical circular constituent of the human as to its ‘notionally—collateralising-beholdening-
 protohumanity by sublimating-humanity existentialism-form-factor’). Human presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ as the very seeding disposition for historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ 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-teleology⁹⁹⁵⁵ to be instigated (as to human limited-
 mentation-capacity-deepening⁵² before any construable human panoramic-sublimating-
 criticality outcome of meaningfulness-and-teleology⁹⁹⁵⁵) has ever always been bound to take ‘a
 notionally-collateralising inclination detour of aestheticisation—and-aestheticisation-towards-
 ontology’ (as of the defining ‘originariness-by-reproducibility-laddering effect of human
 ontological-performance⁷¹-<including-virtue-as-ontology>’), and so as of the ‘varying
 magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming-
 frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor’ (with regards to human living-
 development—as-to-personality-development or institutional-development—as-to-social-
 function-development or Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ successive registry-worldviews/dimensions). From the

ontological-normalcy/postconvergence epistemic/notional~projective-perspective (as to panoramic-sublimating-criticality), immediacy-reactive-criticality inherently implies human-subpotency induces discreteness (and not ontological-contiguity⁶⁶) by its presencing—absolutising-identitive-constitutedness¹³⁷⁹ that undermines the ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ (inducing notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>). Thus as of ultimate human deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ ideality/imaginary—as-to-its-sublimation-beyond-prior-aestheticisation paradox: ‘human originariness-by-reproducibility-laddering effect’ underlying historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ speaks to the ‘succession of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of registry-worldviews/dimensions meaningfulness-and-teleology⁹⁹⁵⁵, (so-construed from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective) rather as of their ‘manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology⁹⁹⁵⁵, towards the ultimately reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ notional-contiguity/epistemic-contiguity⁶¹-<profound-

supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and ontological-contiguity⁶⁶ as of ontological-normalcy/postconvergence; however, prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ is about human re-organariness/re-origination as of ontological-normalcy/postconvergence exclusively, as to its obviating of prior desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ for prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as unbeholdening to the ‘successive notional~discontiguities/epistemic-discontiguities—as-preconverging/dementing¹⁹—qualia-schema failing to achieve notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as to ontological-contiguity⁶⁶’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (and so with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵). Such that, prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ (with respect to obviating of prior desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ imbued ontological-performance⁷¹-<including-virtue-as-ontology>) implies the superseding of the ontological-veracity of such presencing—absolutising-identitive-constitutedness¹³⁷⁹ human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring (and so with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), as to the fact that these end up overtly or covertly drawing their inherent justification on the basis of their inherent prior aestheticisation—and-aestheticisation-towards-ontology as of human social-vestedness/normativity-<discretely-implied-functionalism> rather than any relevant underlying supposedly coherent ontological-commitment⁶⁵ as their social-vestedness/normativity-<discretely-implied-functionalism> increasingly become dépassé (prospectively ontologically-invalid), thus rather stifling the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ and thus marring prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing. Actually, the notion of hyperreality—as-to-its-simulacrum implications highlighted by postmodern-thought is more profoundly manifested in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ implications with regards to ‘prospective taxingness-of-originariness’. historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ implications rather speaks of human limited-mentation-capacity ‘paradoxical prior epistemic reinfusion (as of prior notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) into the supposed construal of prospective ontological-veracity—as-to-inherent-ontological-contiguity⁶⁶ in the face of ‘manifest existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² in epistemic conflation¹², rather veridically construable in the prospective apriorising/axiomatising/referencing transepistemicity (as of prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>)’. historicity-tracing—in-

presencing–hyperrealisation/hyperreal-transposition⁴⁶ as such actually reflects the de-
 mentative/structural/paradigmatic limitation of the given human registry-
 worldview’s/dimension’s epistemic-gesturing for the construal of ontological-veracity–as-to-
 inherent-ontological-contiguity⁶⁶ at its prospective uninstitutionalised-threshold¹⁰²; speaking of
 a state of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> in relative-ontological-
 incompleteness⁸⁸ in relation to the now prospective notional-contiguity/epistemic-contiguity⁶¹-
 <profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–
 qualia-schema> of the relative-ontological-completeness⁸⁷, as from the ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective. Effectively, historicity-
 tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ as of its implied contrastive
 apriorising/axiomatising/referencing–psychologism of (relative-ontological-incompleteness⁸⁸ of
 notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema>) and
 apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness⁸⁷ in
 prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>), can be reflected
 historically with respect to say ‘an engrained traditional non-positivism/medievalism
 conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the
 implications of planets shown with a telescope to be rather going around the sun in a nascent
 positivism/rational-empiricism attitude/mental-disposition/care–and–episteme⁵ implied by
 Galileo and further conceptually articulated by Descartes’ thinking proposition as to its
 mathesis universalis implications, such that it is as of a crossgenerational
 transformation/supererogatory–de-mentativeness that humankind develops the
 positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ with regards to the prospect of positivism/rational-empiricism aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵. Likewise, this insight can be extended in reflecting the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ of ‘an engrained traditional non-universalising conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of the nascent universalising¹⁰³-idealisation attitude/mental-disposition/care—and—episteme⁵ 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-as-of-~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² in epistemic conflation¹²’, thus inducing its notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness⁸⁷ as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective. Thus in the bigger picture, Baudrillard’s conception of hyperreality (as implied with respect to our present

lopsided technological as of lopsided material/equipment/accoutrement sublimation) speaks to the underlying apriorising/axiomatising/referencing–psychologism ‘wanting of human consciousness sublimation’ as to its capacity to sublimate beyond our positivism–procrypticism⁸⁰ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ inclination now reflected as prior notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>, as so-construed projectively from the prospective ontological-normalcy/postconvergence epistemic/notional~projective-perspective of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ in prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>. Human limited-mentation-capacity-deepening⁵² as to its prospective apriorising/axiomatising/referencing–psychologism recovery of notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> with regards to ‘manifest existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² in epistemic conflation¹²’ (overcoming the prior apriorising/axiomatising/referencing–psychologism ‘loss of notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>’ now of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-

supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) is rendered possible by human metaphoricity⁵⁶-of-aestheticisation—as-of-'dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation-totalising-entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation'-in-preserving-notional-contiguity/epistemic-contiguity⁶¹-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity⁶⁶. Thus in the bigger scheme of things, the state of recurrent-utter-uninstitutionalisation given supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ enters into at its uninstitutionalised-threshold¹⁰² in its epistemic construal of prospective base-institutionalisation—ununiversalisation, likewise the latter in its epistemic construal of prospective universalisation—non-positivism/medievalism, and likewise the latter in its epistemic construal of prospective positivism—procrypticism⁸⁰, and the latter as well in its epistemic construal of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷; as so-reflected from the relative-ontological-completeness⁸⁷ implied notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as to perspective ontological-normalcy/postconvergence. In other words, (with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ is associated with

uninstitutionalised-threshold¹⁰² as so-reflected by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘recurrently renewed reference-of-thought⁸³-level and reference-of-thought⁸³-devolving⁸⁴-level apriorising/axiomatising/referencing-psychologism for conceptualisation of meaningfulness-and-teleology⁹⁹⁵⁵’ so-underlined by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; and historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ speaks of the successive registry-worldviews/dimensions states of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, so-construed in their given presencing—absolutising-identitive-constitutedness¹³⁷⁹ eliciting an underlying sense of ‘drift/homelessness/destitution of meaningfulness-and-teleology⁹⁹⁵⁵’ in dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of any given registry-worldview/dimension and eliciting the prospect for ‘renewed reference-of-thought⁸³-level and reference-of-thought⁸³-devolving⁸⁴-level apriorising/axiomatising/referencing-psychologism of conceptualisation of meaningfulness-and-teleology⁹⁹⁵⁵’ as of ‘prospectively projected relative-ontological-completeness⁸⁷ in dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. Hence historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ reflects the given registry-worldview’s/dimension’s aestheticisation—and-aestheticisation-towards-ontology (as of its apriorising/axiomatising/referencing-psychologism) ‘saturation of ontological-performance⁷¹-<including-virtue-as-ontology>’ with respect to prospective relative-ontological-

completeness⁸⁷ existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-~~<amplifying/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹² at its
 uninstitutionalised-threshold¹⁰² (where it induces the notional-discontiguity/epistemic-
 discontiguity⁶²-~~<shallow-supererogation~~⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of aestheticisation-and-
 aestheticisation-towards-ontology relative to the 'requisite prospective
 apriorising/axiomatising/referencing-conceptualisation implied notional-contiguity/epistemic-
 contiguity⁶¹-~~<profound-supererogation~~⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰-qualia-schema>'); such that the 'mere complexification of given registry-
 worldview's/dimension's aestheticisation-and-aestheticisation-towards-ontology
 apriorising/axiomatising/referencing-conceptualisation' doesn't suffice to recover ontological-
 performance⁷¹-~~<including-virtue-as-ontology>~~ as to prospective relative-ontological-
 completeness⁸⁷ existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-~~<amplifying/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹². historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ is so-reflected with the mere
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation-and-aestheticisation-towards-ontology of any such registry-
 worldview's/dimension's underlying intellection induced meaningfulness-and-teleology⁹⁹⁵⁵
 infrastructure (whether positivism/rational-empiricism manifestation of procrypticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰, universalisation-non-positivism/medievalism,
 base-institutionalisation-universalisation or recurrent-utter-uninstitutionalisation) and its
 corresponding hegemonising institutional and social narratives, as to their notionally-
 collateralising framework of meaningfulness-and-teleology⁹⁹⁵⁵ increasingly construing their

defining prospective human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor (reflecting their uninstitutionalised-threshold¹⁰²) rather as
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable as to their given historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ psychological entrapment (in notional-
 discontiguity/epistemic-discontiguity⁶²—<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of aestheticisation—and-
 aestheticisation-towards-ontology) induced lack of universal-transparency¹⁰⁴—(transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) of the-Good/understanding/knowledge-reification⁸⁶/ontological-
 primemovers-totalitative-framework⁷² and its relatively-shallow-frame-of-elicited-positive-
 opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation.
 Dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of all
 registry-worldviews/dimensions is effectively what renders (by its ontological-
 normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-
 existential-unthought) the possibility for the succession of prospective registry-
 worldviews/dimensions underlying the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷; and it is this dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation prospective reformulating/revamping of human aestheticisation–and–
 aestheticisation-towards-ontology apriorising/axiomatising/referencing–psychologism of
 conceptualisation in prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema> (over the ‘saturation of ontological-performance⁷¹-<including-virtue-as-ontology>’ of
 prior aestheticisation–and–aestheticisation-towards-ontology
 apriorising/axiomatising/referencing–conceptualisation in notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema>) for the prospective sublimation of
 aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵
 apriorising/axiomatising/referencing–psychologism of conceptualisation as of ‘renewed
 notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>’ (so-construed as human
 limited-mentation-capacity-deepening⁵² as of ‘prospective dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation recovery of notional-contiguity/epistemic-contiguity⁶¹-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema> of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-
 teleology⁹⁹⁵⁵ apriorising/axiomatising/referencing–psychologism conceptualisation’) that is
 entailed in the very notion of human de-mentation-(~~supererogatory~~-ontological-de-mentation-
 or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ as reflected with renewed
 apriorising/axiomatising/referencing–psychologism as to prospective
 postconverging/dialectical-thinking²⁰–qualia-schema over prior preconverging/dementing¹⁹–

qualia-schema. The implication here is that the overcoming of any historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ is intimately tied to human limited-mentation-capacity-deepening⁵² 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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶. Insightfully, while with prior registry-worldviews/dimensions human consciousness sublimation ontological-performance⁷¹-<including-virtue-as-ontology> had rather assumed ‘an overall human aestheticisation—and-aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ (involving ‘a notionally-collateralising inclination detour of aestheticisation—and-aestheticisation-towards-ontology’ as to the underlying ‘notionally-collateralising-beholdening-prot Humanity by sublimating-humanity existentialism-form-factor’), the requisite protensive-self-consciousness of prospective notional~deprocrypticism¹⁷ is one that as to its full grasp/understanding/universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of the rede-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation—and-aestheticisation-towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵ 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) in adopting a re-originariness/re-origination consciousness sublimation over historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ that overcome ‘a notionally-collateralising inclination detour of aestheticisation—and-aestheticisation-towards-ontology’ implicated in the originariness-by-reproducibility-laddering

effect (as so-implied with the notional~deprocrypticism¹⁷ prospective superseding of human relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory-de~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation). Thus (as it projects beyond human ‘social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness¹³⁷⁹ psychological entrapment’ imbued notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of aestheticisation—and-aestheticisation-towards-ontology), prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as the ‘wholly other’ of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ speaks to the succession of human edgy/incisive/astute renewed aestheticisation—and-aestheticisation-towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵. Thus the prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of notional~deprocrypticism¹⁷ very much equates to human consciousness sublimation as of its successive transcendence-and-sublimity/sublimation/~~supererogatory-de~~mentativity of registry-worldviews/dimensions as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness¹²~~, given that prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ is more than just the prospective reproducibility potential of aestheticisation—and-aestheticisation-towards-ontology but is actually the ‘equalisation of all historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ aestheticisation—and-aestheticisation-towards-ontology’: as to imply that ‘dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory-de~~

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation of recurrent-utter-uninstitutionalisation’ = ‘dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation of base-institutionalisation–ununiversalisation’ = ‘dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation of universalisation–non-positivism/medievalism’ = ‘dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation of positivism–procrypticism⁸⁰’, (even as their mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—and—aestheticisation-towards-ontology do not equate ‘as of their differing positive-opportunism⁷⁵ de-mentating/structuring/paradigming of underlying reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸’,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵ as to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’); and so-construed as ‘dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation for notional~deprocrypticism¹⁷/deprocrypticism dimensionality’ as of a prospective imaginary/ideality of human consciousness sublimation beyond just mere secondnaturating reproducibility aestheticisation—and—aestheticisation-towards-ontology. Thus this underlying dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation (as ‘equalisation of all historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ aestheticisation–and–aestheticisation-towards-ontology’) speaks to ‘a transverse dimensionality about human consciousness sublimation originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> in ecstatic-existence’ as underlying ‘authentic-humanity and its homeliness-drive’; of as yet tenuous, but central-and-defining to the very implication of the prospective deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought⁸³¹⁷ registry-worldview/dimension as to its prospective superseding of human relatively-shallow-frame-of-elicited-positive-opportunism⁷⁵-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation. Critically, dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (with regards to the overall manifest ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’) contrastively speaks of a dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation that recurrently pops up in the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the

ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (as to the implications of
 the lack of universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-
 framework⁷²), which acts as of mere reproducibility cynicism (in the face of prospective
 human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint) in fundamental ontological-bad-
 faith/inauthenticity⁶³ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶), so-reflected in its ~~<amplifying~~/formative>wooden-
 language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸); further speaking of the differentiation of
 these two dimensionalities as of originalness/mere-reproducibility, driveness/mere-function,
 sublimation/mere-gimmickiness, reification⁸⁶/mere-extrication, existential-thoughtfulness/mere-
 existential-unthoughtfulness, responsibility/mere-indulgence, antinihilism/mere-nihilism etc. in
 the face of prospective human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor. This highlights that the the epistemic-instigation of prospective
 notional~deprocrypticism¹⁷ contemplation is necessarily as of disseminative—selectivity-of-
 ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-
 faith/inauthenticity⁶³ as to existence-potency~sublimating—nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-~~<amplifying~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~—epistemic-conflatedness¹², and so before logical-dueness as to ontologically-
 valid language-as-of-dialogical-equivalence can even arise in the first place; explaining in many

ways the ontological-normalcy/postconvergence epistemic/notional~projective-perspective projecting of a dynamic differentiated transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of human-subpotencies ontological-performance⁷¹-<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹², and so over the purported inherent human-subpotency/mortal perspective pre-eminence over the sublimating-over-desublimating implications of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹². Thus more than just about ‘prospective succession’ as to the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (beyond just their mere secondnaturing reproducibility aestheticisation—and-aestheticisation-towards-ontology), prospective notional~deprocrypticism¹⁷ protensive–self-consciousness is more critically bechanced as to an originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> projection of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation beyond mere reproducibility. Prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as such is more profoundly the abstractive conceptualisation (beyond the reproducibility constraining upon human limited-mentation-capacity implications) as to human-subpotency ‘fatedness-of-sublimation-over-desublimation/ontological-foreordination of human-subpotency underlying dispensing-with-

immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 projection reflexivity in ecstatic-existence'. Ultimately, the very conception of human limited-
 mentation-capacity-deepening⁵² underlying metaphoricity⁵⁶-of-aestheticisation—as-of-
 'dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation-totalising-
 entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation'-in-
 preserving-notional-contiguity/epistemic-contiguity⁶¹-by-the-given-redefining-prospective-
 epistemic-digression-implications-as-to-ontological-contiguity⁶⁶ is tied to human ontological-
 performance⁷¹-<including-virtue-as-ontology>; as to the possibility for 'prospectively
 recovering notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> of aestheticisation—and-
 aestheticisation-towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵, faced with the
 'saturation of ontological-performance⁷¹-<including-virtue-as-ontology>' at the
 uninstitutionalised-threshold¹⁰² of the relative-ontological-incompleteness⁸⁸ (inducing its
 notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> of aestheticisation—and-
 aestheticisation-towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵) with respect to
 prospective relative-ontological-completeness⁸⁷ existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹²; even as any specific human presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ (as of its social-stake-contention-or-confliction) is
 'susceptible to prospective desublimation/gimmickiness as to taxingness-of-originariness', such
 that in many ways our present mental state of positivism—procrypticism⁸⁰ historicity-tracing—

in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ (and so with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵) obviate human appreciation and cultivation of its prospective consciousness sublimation as of the prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of deprocrypticism¹⁷. metaphoricity⁵⁶-of-aestheticisation—as-of-’dimensionality-of-sublimating²⁴—~~amplifying~~/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation-totalising-entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity⁶¹-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity⁶⁶ very much explains the diversification as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc., as ‘manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology⁹⁹⁵⁵’. In this regards and more fundamentally (and as it is reflected in the aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵ of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵), historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ is aestheticised (as from human mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition) more as of beholdening-becoming—distortive-originariness/distortive-origination—as-to-

historicity-tracing~inhibited-mental-aestheticising as from human-subpotency
 epistemic/notional~projective-perspective of ontological-performance⁷¹-<including-virtue-as-
 ontology> (in contrast to the
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness of bechancing-becoming—
 originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-
 tracing⁴⁵~disinhibited-mental-aestheticising, as from ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective of ontological-performance⁷¹-<including-virtue-as-
 ontology> as to existence-potency~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<~~amplifying~~/formative–epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹²). Insightfully,
 ecstatic-existence (existence-potency~sublimating–nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<~~amplifying~~/formative–epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹²) is not
 beholden to human reference-of-thought⁸³–and–reference-of-thought⁸³-devolving⁸⁴–
 meaningfulness-and-teleology⁹⁹⁵⁵ with regards to human mental-aestheticisation—
 architectonically-consigning–aestheticised-perceptibility-and-disposition as of human-
 subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-
 historicity-tracing~inhibited-mental-aestheticising. While it is human mental-aestheticisation—
 architectonically-consigning–aestheticised-perceptibility-and-disposition that underlies ‘de-
 mentation-(~~supererogatory~~–ontological–de-mentation-or-dialectical–de-mentation—stranding-
 or-attributive-dialectics)¹⁴ ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness
 of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-
 teleology⁹⁹⁵⁵, as to postconverging/dialectical-thinking²⁰–qualia-schema—mental-
 aestheticisation-attribution and preconverging/dementing¹⁹–qualia-schema—mental-
 aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-

~~<amplifying~~/formative-epistemicity>totalising~pseudoconflation/conflation¹²-of-human-limited-mentation-capacity'-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency-aporía/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor'), explaining the dramatically 'differing and extensive manifest outcomes/outfits/shells—construed-historially-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-teleology⁹⁹⁵⁵—in-cumulation/recomposuring' out of the very same process of 'de-mentation-~~<supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵'; the ontological-pertinence (as of ontological-normalcy/postconvergence epistemic/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-tracing⁴⁵~disinhibited-mental-aestheticising (as from any priorly given 'reproducibility—mathesis/motif/throwtness-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~deprocrypticism¹⁷ mental-aestheticisation as predicated upon its dimensionality-of-sublimating²⁴—

~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation is rather skewed towards bechancing-becoming—
 originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-
 tracing⁴⁵~disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation) as of
 increasingly unbeholdening-becoming to reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually,
 all prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation as beholdening-becoming—distortive-originariness/distortive-origination—as-
 to-historicity-tracing~inhibited-mental-aestheticising with respect to their ontological-
 performance⁷¹-<including-virtue-as-ontology> are priorly of bechancing-becoming—
 originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-
 tracing⁴⁵~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-
 tracing⁴⁵~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-transposition⁴⁶ of intellectual-muddlement-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) as of
 institutional-being-and-craft in our positivism—procrypticism⁸⁰ 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 de-
 mentating/structuring/paradigming ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ of excogitation in its own present and the prospective projection as reflected
 herein with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
 conception. This occlusiveness 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-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸’ even as notable natural scientists as to their candid knowledge-
 reification⁸⁶ intuitions put in question such a naïve science-ideology hardly recognising the so-
 implied commonality of epistemic and methodological applications reflected by the naïve
 institutional-appendage of gatekeeping scientism such a naïve intellectual-muddlement-
 (<blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing-
 <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷>)
 projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation-
 <unforegrounding-disentailment,—failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> and
 desublimation/gimmickiness is poorly inclined as to its blurriness⁷ to be critically exposed to
 the validative/invalidative sublimating-over-desublimating implications of existence-
 potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-
 <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-

thought, ~~in-supererogatory~~-epistemic-conflatedness¹² (as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> and the consequential ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigmig–psychologism⁸⁹), as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification⁸⁶ 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-reification⁸⁶ 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 an intellectual-muddlement-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷)
 supposed conception of the end of history that fails to account for the fact that the ‘end of any

human minds' is not the end of the ecstatic-existence possibilities of human consciousness sublimation as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification⁸⁶ work rather turning to the surreptitious eliciting of the <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of human temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) as it hardly portrays the requisite dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², in a stance that is oblivious to the recurrent need for metaphoricity⁵⁶-of-aestheticisation—as-of-'dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation-totalising-entailing-instigation,-process,-and-outcome-of-reoriginariness-of-aestheticisation'-in-preserving-notional-contiguity/epistemic-contiguity⁶¹-by-the-given-redefining-prospective-

epistemic-digression-implications-as-to-ontological-contiguity⁶⁶ underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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-sublimating²⁴—~~<amplituding/formative>supererogatory-de~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation over the ~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) now increasingly inducing sovereign disenfranchisement/swindling/corruption/dispossession. But then the requisite human intellection sublimation from our positivism—procrypticism⁸⁰ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ (as from prospective ontological-normalcy/postconvergence notional~deprocrypticism¹⁷ perspective) is reflected in the fact that the true prospect of the notional~deprocrypticism¹⁷ imaginary/ideality as prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory-de~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-

its-coherence/contiguity' towards its potentiative-attainment of singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism, and so construed as of 'ontologically-
 uncompromised—referentialism notional~deprocrypticism¹⁷ emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness' parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning';
 as we can fathom that no singular minds in recurrent-utter-uninstitutionalisation could
 metaphoricitically generate the comprehensive imaginary/ideality for the human possibility of
 base-institutionalisation—ununiversalisation, and likewise for prospective universalisation—non-
 positivism-medievalism, likewise for prospective positivism—procrypticism⁸⁰, and likewise for
 prospective deprocrypticism¹⁷. Dimensionality can thus be construed as the more
 salient/critical/determining factor for the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵
 of aestheticisation—and-aestheteticisation-towards-ontology (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming-'notionally—collateralising-beholdening-
 protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory—epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable—void⁵⁹'-with-regards-to-prospective-apriorising-implications>)), as so
 reflected contrastively with dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation and dimensionality-of-desublimating-lack-of²⁵—

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/measuringinstrument³ as of the
 apriorising/axiomatising/referencing-psychologism that it then aligns to existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹²; and so because the initiation by human
 limited-mentation-capacity of the
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ to reflect
 ecstatic-existence is of limited ontological-performance⁷¹-<including-virtue-as-ontology> such
 that inherently the human should be able to anticipate the need for its limited-mentation-
 capacity-deepening⁵² as of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-
 sublimating²⁴—<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation, as if the human had absolute-mentation-capacity as falsely implied by
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ inclinations the very first humans will
 not apriorise/axiomatise/reference meaningfulness-and-teleology⁹⁹⁵⁵ as of recurrent-utter-
 uninstitutionalisation but will directly attain prospective deprocrypticism—or-preempting—
 disjointedness-as-of-reference-of-thought⁸³¹⁷. In this regards, dimensionality-of-sublimating²⁴—
 <amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation and dimensionality-of-desublimating-lack-of²⁵—

~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation are intimately related respectively to ontological-good-
 faith/authenticity⁶⁸ (enabling the possibility of human transcendence-and-
 sublimity/sublimation/~~supererogatory-de-mentativity~~) and ontological-bad-
 faith/inauthenticity⁶³ (assuming a desublimation/gimmickiness as to its perceived presencing
 social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-
 teleology⁹⁹-~~<in-existential-extrication-as-of-existential-unthought>~~⁶. Prospective
 notional~deprocrypticism¹⁷ thus is ‘a projection beyond just about a deterministic
~~supererogatory~~-acuity/pspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’, but a
 fundamental grasp of the underlying dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation and dimensionality-of-desublimating-lack-of²⁵—
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation implications in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (for
 prospective critical/decisive skewing towards dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation); as enabling ‘organic attainment’ of deprocrypticism—or-
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ (rather than a ‘mechanical
 conception’ which will unbeknownst still be subject to the same dimensionality-of-

desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/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-thought⁸³⁸⁰). This is
 critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the
 sublimation possibilities enabled by dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation over the desublimation/gimmickiness of dimensionality-of-
 desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation.

Interestingly, human rememoration/historical-recording is highly skewed towards the
 rememorising/recording of ‘transvaluative sublimating-outcomes-of-institutionalisation’ while
 overlooking the underlying ‘recurrent mental-orientations involved contendingly’ in producing
 the ‘transvaluative sublimating-outcomes-of-institutionalisation’. human-subpotency
 ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—

deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (with regards to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²); 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—selectivity-of-ontological-good-faith/authenticity⁶⁸ mental-orientation’ inducing the institutionalisation while ultimately ignoring/blanking-out the prior ‘disseminative—deselectivity-of-ontological-bad-faith/inauthenticity⁶³ mental-orientation’. The consequence of ignoring/blanking-out the prior ‘disseminative—deselectivity-of-ontological-bad-faith/inauthenticity⁶³ mental-orientation’ is that with regards to prospective transcendental-enabling/sublimating/supererogatory~de-mentativity sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring, dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation reflected in the ‘disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸ mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of temporal-to-intemporal-dispositions) while dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness—equalisation reflected in the ‘disseminative—deselectivity-of-ontological-bad-faith/inauthenticity⁶³ mental-orientation’ is unmemorated/unrecorded-and-unaccounted resulting in the prospectively induced ‘lacking-in-transvaluation relation with the sublimating-outcomes-of-institutionalisation’ (as to the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ <amplituding/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)), such that human ontological-bad-faith/inauthenticity⁶³ (as to its lack of prospective dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) is again prospectively manifestable (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) with respect to prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (thus speaking of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor). Basically, dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation reflected in the ‘disseminative—deselectivity-of-ontological-bad-faith/inauthenticity⁶³ mental-orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive registry-

worldviews/dimensions uninstitutionalised-threshold¹⁰² implied notional-
discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema (as rather failing to attain prospective
notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>), in reflecting prospective
ontological-contiguity⁶⁶: as to imply that ‘the lack-of-<~~amplituding~~/formative-
epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹ of recurrent-utter-
uninstitutionalisation’ = ‘the lack-of-<~~amplituding~~/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness³¹ of base-institutionalisation-universalisation’ = ‘the lack-of-
<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹ of universalisation-
non-positivism/medievalism’ = ‘the lack-of-<~~amplituding~~/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness³¹ of positivism-procrypticism⁸⁰’; so-construed as ‘the lack-of-
<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹ of
notional~procrypticism⁸⁰/notional~disjointedness-as-of-reference-of-thought⁸³ dimensionality’.
The bigger point in contrasting the ontological-contiguity⁶⁶—of-the-human-institutionalisation-
process⁶⁷s’s dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (as of
ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-
preempting-of-existential-unthought, as reflecting prospective notional-contiguity/epistemic-

contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>) and dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) with regards to upholding/failing ontological-contiguity⁶⁶ (as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory—epistemic-conflatedness¹²~~), 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (and particularly as it bears upon prospective notional~deprocrypticism¹⁷ as the ultimate de-mentative/structural/paradigmatic issue with regards to addressing prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can be reflected in the recurrent variance of ‘lack-of-~~<amplituding/formative—epistemicity>~~growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹ and dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’; as implied contrastively say with the-sophists/medieval-scholastics

lack-of-dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and
 Socratic philosophers/budding-positivists dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as reflected say in an ordinary non-universalising/non-positivism—
 medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-
 contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰—qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’
 (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>) from the projected
 universalising¹⁰³-idealisation/rational-empiricism implications. This reality is equally applicable
 to our state of positivism—procrypticism⁸⁰ as to a disinclination to perceive its prospectively
 implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) as
 projected from prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-
 thought⁸³¹⁷. 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,—for-explicating-ontological-
 contiguity⁶⁶⁴⁴ of prospective base-institutionalisation—ununiversalisation, just as the latter with
 prospective universalisation—non-positivism/medievalism, likewise the latter with prospective
 positivism—procrypticism⁸⁰, and likewise our positivism—procrypticism⁸⁰ with prospective

deprocrypticism¹⁷. This emphasis is made rather to point to the ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective, as it rather reflects prospective notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>); as reflected in the fact that the supposed intellection of the non-universalising sophists, the medieval-scholastics and our present intellectual-muddlement-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷⟩ ends up in gimmickiness-of-thought (poorly-constrained or unconstrained to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²) skewing towards an exercise of eliciting human temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) with respect to social-stake-contention-or-confliction rather than true knowledge-reification⁸⁶ and human emancipating conception that faces prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint with the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of

human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)). In this regards, this author construes such gimmicky pretences of intellection in our present day rather ‘intimating of existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ with regards to otherwise de-mentative/structural/paradigmatic human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-normalcy/postconvergence epistemic perspective in 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 nonextricatory-existential-preempting-of-existential-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence implications as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²) undermining their respective gimmickiness-of-thought (in 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 temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation warrants that the prospective projection of any human meaningfulness-and-teleology⁹⁹⁵⁵ as transcendental-enabling/sublimating/supererogatory-de-mentativity should be articulated in such a way as to imply that all human meaningfulness-and-teleology⁹⁹⁵⁵ should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; such that ‘supposed reifying’ meaningfulness-and-teleology⁹⁹⁵⁵ in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity⁶³, 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 nonextricatory-existential-preempting-of-existential-unthought (eliciting the possibility for the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) but rather existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) in

recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in
 universalisation–non-positivism/medievalism and prospectively in our positivism–
 procrypticism⁸⁰, then the de-mentative/structural/paradigmatic possibilities in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ wouldn't be possible. Such meaningfulness-and-teleology⁹⁹⁵⁵ in
 existential-extrication-as-of-existential-unthought as of human-subpotency epistemic
 perspective as to dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation rather speaks of a parasitising conception of intellection that warrants
 that by some miracle the possibility of human sublimation induced as of dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to
 social-stake-contention-or-confliction eliciting of human temporality⁹⁸/shortness
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable–void⁵⁹'-with-regards-to-prospective-apriorising-implications>). In many
 ways, this dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation explains a poor inclination-or-capacity to effectively interpret the
 projected meaningfulness-and-teleology⁹⁹⁵⁵ of many a past thinker as to presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ institutional and social-vestedness/normativity-
 <discretely-implied-functionalism> <amplituding/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that naively think that being

at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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-as-of-~~<amplituding/~~formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification⁸⁶ (as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought) unlike is the case in many a blurry domain highly subjected to imprimatur totalisingly-disentailing—discretion/whim-of-thought as to poor deferential-formalisation-transference justification as often in the social not the least bothered about the overall cogency of projected knowledge-reification⁸⁶ (thus rather tending towards 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-reification⁸⁶ wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

~~supererogatory-epistemic-conflatedness~~¹²⁾, as of ontological-normalcy/postconvergence
 epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought;
 whereas in many a blurry domain-of-study, disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> tend
 to be the order of the day often assuming a quasi-political strategic orientation as to
 gimmickiness-of-thought as of existential-extrication-as-of-existential-unthought postures
 (poorly appreciating the profound knowledge-reification⁸⁶ sublimating-over-desublimating
 implications of existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹²⁾ as to the fact
 that the human mortal whim/discretion-of-thought projected as aura-and-imprimatur comes to
 be enshrined as being bigger than ecstatic-existence de-mentative/structural/paradigmatic
 implications. In many ways (unlike is the case with the natural sciences directly constrained to
 ecstatic-existence predicative-effectivity~sublimation-(as-to-underlying-ontological-
 commitment⁶⁵) induced constraining reifying-and-empowering reflexivity undermining human-
 subpotency totalisingly-disentailing—discretion/whim-of-thought), many a blurry domain-of-
 study tend to be inclined to conceptualise supposed knowledge-reification⁸⁶ as of elaboration-
 as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁸ without the defining ‘~~<amplituding/formative-
 epistemicity>~~totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
 foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’ as to the lack or poor predicative-effectivity-

sublimation-(as-to-underlying-ontological-commitment⁶⁵) induced constraining reifying-and-empowering reflexivity 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-reification⁸⁶ 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 as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-'hermeneutically/reprojectively-educing'-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness¹². Furthermore, the 'social and cultural is rather priorly constrained to the ontological' with regards to the fact that 'scientific and technical capabilities and their implicated socio-organisational and value-referencing construct' as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification⁸⁶ and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to

‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and—re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming-
 psychologism⁸⁹ as to ‘enlightening human-subject-emancipatory-relativism-driven-
 recomposuring-constructivism-towards-singularisation⁹²⁴⁷’); as the ontological inherently
 permeates all social and cultural frameworks so-reflected as of their underlying supposedly
 coherent ontological-commitment⁶⁵ thus inducing the possibility for prospective transcendence-
 and-sublimity/sublimation/~~supererogatory~~—de-mentativity when any of its given
 meaningfulness-and-teleology⁹⁹⁵⁵ is discovered/shown not to be ontologically veridical leading
 to its effective human limited-mentation-capacity-deepening⁵². Such that all human social or
 cultural frameworks are construable as of ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷—⟨sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-
 social—expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ as to ‘enlightening human-subject-
 emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷’;
 and the idea of such ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—
 ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and—re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming-
 psychologism⁸⁹ is not about the subjugation of the state of relative-ontological-
 incompleteness⁸⁸ but quite the contrary as the state of relative-ontological-completeness⁸⁷ (as to

its true human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) implies an ‘emancipating attitude/mental-disposition/care-and-episteme⁵’ in relation to ‘the other’ that is in the state of relative-ontological-incompleteness⁸⁸. Interpreting the historical failures associated with colonising or slaving or otherwise-exploitative-or-exterminating societies (as in the specific case of positivism/rational-empiricism technical and scientific development it inevitably implied the coming-together/encountering/meeting of societies worldwide), to then imply such a notion of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶-as-rede-mentating/restructuring/reparadigming-psychologism⁸⁹ 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-episteme⁵’ as effectively and paradoxically such a lack of nuancing can then lead to the interpretation that such historical failures should equally be the unavoidable expectation prospectively in analogous circumstances of socio-cultural disparity of societies, rather than interpreted to mean the prospective need for the requisite human knowledge-reifying and empowering reflexivity of appropriate human

emancipating attitude/mental-disposition/care-and-episteme⁵ in the relationship between the state of relative-ontological-completeness⁸⁷ and the state of relative-ontological-incompleteness⁸⁸. Such a wrong interpretation arises as to lack-of—~~<amplituding/>~~formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹ (reflecting mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation) that fails to make a nuance between on the one hand historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ 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-constitutedness¹³⁷⁹ identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ in ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ explaining the historical failures and on the other hand historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ implications as to ‘existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/>formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² given difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as to enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ reflected ~~<amplituding/>~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as to ontological-primemovers-totalitative-framework⁷²’ that speaks to the ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care-and-episteme⁵. Such a wrong interpretation actually falls back into prospectively

disenfranchising and undermining the emancipation of the state of relative-ontological-incompleteness⁸⁸ prospectively as to its human inevitability stance poorly cognisant of the implications of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> (underlying human construction-of-the-Self). Incidentally, the ‘supposedly positivism/rational-empiricism formulaic/mechanical knowledge contenders’ as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies pointing to historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ distortive-originariness/distortive-origination, rather than being fully assumed as marking positivism/rational-empiricism progress implied historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ originariness. Besides such an approach (that claims to mirror the sciences while at the same time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences are actually in ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ and so as of the ‘internally implicated epistemic reflection of natural sciences sublimating historicity/ontological-eventfulness/ontological-

aesthetic-tracing⁴⁵’ in the sense that ‘scientists never-and-have-never really started scientific knowledge-reification⁸⁶ apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implying-no-human-limited-mentation-capacity-deepening⁵²-implications-of-re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes’ but rather the inherent ‘education of scientists as from basic notions while making reference to past scientists momentous contributions up to the state-of-the-art outcomes’ is the equivalent of ‘natural sciences own sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting construct’ (as of past, present and future projections of scientific sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵), and so as overall and defining ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’,-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. It is critical to grasp here that this ‘internally implicated epistemic reflection of natural sciences sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ (as overall and defining ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’,-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-

contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>') as to the ultimate attainment of natural sciences state-of-the-art outcomes, is actually construable as of: human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-deselectivity-of-ontological-bad-faith/inauthenticity⁶³'; as reflecting successive sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ contributions of cohorts of scientists (not to be contemplated/construed as to a relic/artifactual traditional conception of history as of historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ ontologically-impertinent implications of reoriginariness distorting) which are 'historially alive/living' (as of the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ 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-reification⁸⁶ in a foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³ dynamics leading to the natural sciences state-of-the-art outcomes while excluding disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁶>')

reflected as part and parcel of the present state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>, as to ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. This insight (as of present state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as to ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’) is equally pertinent with respect to the ontological-veracity of the social but for the confusion induced by its blurriness⁷ (unlike in the natural sciences where the constraint of predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵) ‘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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as so-required in the social domain, and as herein explicated with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> successive registry-worldviews/dimensions difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation implications, and as reflected with the specific dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation insights about universalising¹⁰³-idealisation thinkers and budding-positivists). The idea of ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implying-no-human-limited-mentation-capacity-deepening⁵²-implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness¹³⁷⁹) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-

performance⁷¹-<including-virtue-as-ontology>' as to its presencing—absolutising-identitive-constitutedness¹³⁷⁹, that then fails to reflect the true social sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ (as overall and defining '~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'), especially as it turns a blind eye to its more profound human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Thus failing to allow existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²) 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ transcendental-enabling/sublimation insights of prior, present and prospective '~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-

ontological-contiguity⁶⁶),—as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’, so-construable as of: human-subpotency
 ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of
 human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-
 deselectivity-of-ontological-bad-faith/inauthenticity⁶³’. Actually human-subpotency
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘precedes-and-defines
 thought’ and so as prospective reasoning-through/messianic-reasoning (as to originariness-
 parrhesia,—as—spontaneity-of-aestheticisation) inducing secondnature and subsequent
 reasoning-from-results/afterthought (as to reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation), with the latter being projected naively as
 absolute (in its apriorising/axiomatising/referencing of conceptualisation as of its human
 limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness¹³⁷⁹)
 when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-
 from-scratch/as-from-zero-<wrongly-implying-no-human-limited-mentation-capacity-
 deepening⁵²-implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵>,-as-if-thereby-directly-producing-the-absolute-

state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness¹³⁷⁹). Such a critical epistemic and true knowledge-reification⁸⁶ implications flaw arises because of the failure in grasping the ‘projective implications’ of human limited-mentation-capacity (as to ‘human limited-mentation-capacity-deepening⁵²) when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implicating-no-human-limited-mentation-capacity-deepening⁵²-implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness¹³⁷⁹); as human limited-mentation-capacity-deepening⁵² (reflected in its re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation) is what is projectively warranted to enable present and prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>, going by the historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ transcendental-enabling/sublimation insights of prior, present and prospective ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-

contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. This critical epistemic and true knowledge-reification⁸⁶ implications flaw (as when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-<wrongly-implicating-no-human-limited-mentation-capacity-deepening⁵²-implications-of-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to its skewness towards hardly-adaptable/inflexible reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ reflected with ‘the muddling/pedantising of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸² in a poor ontological-good-faith/authenticity⁶⁸ or outright ontological-bad-faith/inauthenticity⁶³ relation to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification⁸⁶

beyond presencing—absolutising-identitive-constitutedness¹³⁷⁹ <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’.

Insightfully, it is actually ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—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) that in-so-doing articulates the appropriate ‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ that precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,-as-reproducibility-of-aestheticisation’. This inevitably means that a naïve and traditional conception of methods/methodologies/approaches as ‘mere deterministic alibis of profoundness of studies’ is uncalled for as to the fact that ‘this doesn’t inherently commits existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² (when failing to truly reflect the requisite ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-

~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation, explaining why the successive institutionalisations occur ‘by
 subverting their prior registry-worldview/dimension perceived
 methods/methodologies/approaches for prospective knowledge-reification⁸⁶’. The fact is ‘what
 is effectively lost-and-abandoned in practices of science-ideology supposedly based on
 scientific methods/methodologies/approaches’ is the fundamental reality that such
 methods/methodologies/approaches came-about/were-introduced/were-invented in a tight-and-
 entwined relationship of prior ‘~~<amplituding/formative—~~
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
 foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
 contiguity⁶⁶—<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’ as to predicative-effectivity—sublimation-(as-to-
 underlying-ontological-commitment⁶⁵) and genuine-and-profound knowledge-reification⁸⁶; with
 science-ideology rather becoming an enterprise that rides-the-wave/exploits-without-
 corresponding-sublimation-as-to-existence-potency~sublimating-nascence-implications of
 achieved science prestige so effectively constrained, to then imply the ‘blinded epistemic-
 veracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor
 heeding to the implications of the ‘~~<amplituding/formative—~~
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
 foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ in elucidating ontological-

contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ (manifested as of corresponding-gimmickiness/desublimation-inducing,-shallow-and-uncreative ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-for-conceptualisation that fails to reflect 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 it gives too much a place to totalisingly-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶> and as it fails to represent ontological-contiguity⁶⁶ implications of conceptualisation)’; and so with ‘the muddling/pedantising of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸² in a poor ontological-good-faith/authenticity⁶⁸ or outright ontological-bad-faith/inauthenticity⁶³ relation to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification⁸⁶ beyond presencing—absolutising-identitive-constitutedness¹³⁷⁹ <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’.

The latter is so-criticised as to the fact that methods/methodologies/approaches, as reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation, are actually the mechanical-knowledge outcrop of the ‘successive reasoning-through/messianic-

reasoning prospective idiosyncratic-framing of existential-reality as to the organic-knowledge of the Socrates, Platos, Aristotles, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ (which never existed before as reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation), with regards to enabling ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity); speaking to the fact that ontological-good-faith/authenticity⁶⁸ about existential-reality precedes-and-define the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity beyond just mere muddling/pedantising of methods/methodologies/approaches as to prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸² in a poor ontological-good-faith/authenticity⁶⁸ or outright ontological-bad-faith/inauthenticity⁶³ relation to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to existential-contextualisation-contiguity. Critically ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³–for–
conceptualisation’ (which is actually constrained to ‘<amplifying/formative–
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional~projective-perspective>’), precedes-and-defines the pertinence of
‘methods/methodologies/approaches as to reproducibility—mathesis/motif/throwness-
disposition,–as–reproducibility-of-aestheticisation’; and so as to the implications of human
limited-mentation-capacity-deepening⁵² with regards to existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness¹². More than just about abstract knowledge-
reification⁸⁶ 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-teleology⁹⁹⁵⁵, 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 were previously advanced in different forms), but they were
rather critically engaged in a social posturing to epistemically reconstrue the society and social
meaningfulness-and-teleology⁹⁹⁵⁵ 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-constitutedness¹³⁷⁹ analyses that fail to factor in that the very notion of ‘positivistic science experimental framework historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ was developed and enculturated/constructed as scientific practices by these budding-positivists with their medieval societies previously knowing nothing of such as to their scholastic pedantry (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 supposed knowledge-reification⁸⁶ exercise that doesn’t factor in human limited-mentation-capacity-deepening⁵² as of relative-ontological-incompleteness⁸⁸ to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–psychologism’⁸⁹ as to <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. Thus in many ways ‘the possibility for science to prospectively arise’ involved its very own dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ that projected of an underlying enculturated/constructed

‘scientific—apriorising/axiomatising/referencing—psychologism social-pragmatics-framing-
 of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)’ at the
 very least (as of human self-surpassing—existentialism-form-factor,-in-overcoming-
 ‘notionally—collateralising-beholdening-prot Humanity’ -to-‘attain-sublimating-humanity’ -as-
 to-existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-
 as-of-<~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~—epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) in
 originariness-parrhesia,—as-spontaneity-of-aestheticisation; speaking to the requisite ‘human
 corresponding-sublimation-inducing,-profound-and-creative
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for-
 conceptualisation’ about science (as to implied ‘conceptualising implications about existential-
 reality’ in reflecting the ‘relevant-level human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be
 surpassed/superseded/overcome for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity) in defining its very own science
 prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-
 logical-basis>⁸¹ (as so-reflected along the entire historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ of science and knowledge-reification⁸⁶ in rather
 adapting to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹²), and so much more than

just an exercise of mere methods/methodologies/approaches reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸². Thus it is such an ideological conception of science and knowledge-reification⁸⁶ on the latter basis (as of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸²) that ultimately translates into the ‘methodological, epistemic, institutional and social sagging of human knowledge-reification⁸⁶’ reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of procrypticism—or—disjointedness-as-of-reference-of-thought⁸³⁸⁰ relevant-level of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ involved in true human consciousness sublimation, dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/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-opportunism⁷⁵, as ‘the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’ 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-opportunism⁷⁵ elicits parallel competing

meaningfulness-and-teleology⁹⁹⁵⁵ (in existential-extrication-as-of-existential-unthought as of
 human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of²⁵—
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation) and come to foreclose/undermine the instigative intemporal/longness
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ inducing sublimation as of the secondnaturing
 institutionalisation exercise. In many ways the underpinning—suprasocial-construct itself as to
 ‘a rather acerbic and direct positive-opportunism⁷⁵ inclination’, while of abstractive
 apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied
 dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory-de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and is
 functionally-speaking rather positive-opportunism⁷⁵ beholden as to historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶ 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-sublimating²⁴—
~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as of the instigative disposition for prospective transcendental-
 enabling/sublimation possibilities in the sense that even the underpinning—suprasocial-construct
 framework of say enlightenment despots or philosophising emperors are not truly instigative of
 budding-positivism or universalising¹⁰³-idealisation thought respectively, nor is our modern day
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ politically clouded historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ underpinning—suprasocial-construct

environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶. This in many ways explains why ultimate responsibility lies with the abstract individual as to the requisite human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)). Ultimately, the notional~deprocrypticism¹⁷ registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation effectively projects the possibility of boundless human aestheticisation—and-aestheticisation-towards-ontology well beyond our present contemplation of what is implied by meaningfulness-and-teleology⁹⁹⁵⁵, as in many ways the reality of our past and present aestheticisation—and-aestheticisation-towards-ontology as meaningfulness-and-teleology⁹⁹⁵⁵ has ‘paradoxically hugely been burdened with desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ induced preemptive

anticipation/anxiety about the human’ rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our ‘beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ rather than contemplate about prospective possibilities of ‘bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising as of originariness-parrhesia,—as—spontaneity-of-aestheticisation’. Interestingly, in this regards in many ways the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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-transposition⁴⁶ psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation capacity~~ ‘to project in disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³’ (as to the underlying human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-its-coherence/contiguity). It is important to grasp here that such a construal of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ highlighting the prospective implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷ as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> (as to underlying human construction-of-the-Self) is not ‘a metaphysical/ideological advocacy’, no more than say the universalising¹⁰³-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-reification⁸⁶ and corresponding empowering reflexivity as to human-subpotency implied human potential’ (as implied in the differentiation between postmodern ontological-reconstituting/deconstruction/genealogy that exposes itself and is phronetically/practically encrusted/embedded/inlayed with inherent existence as to its underlying ontological claim sublimating-validation/desublimating-invalidiation, and say a Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and is not utterly submitted to inherent existence ontological implications). Such a notional~deprocrypticism¹⁷ conceptualisation of ‘boundless human aestheticisation-and-aestheticisation-towards-ontology’ speaks in itself of the ‘potentative-paradox of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’ (as the underlying potentative-paradox of human paradoxes). Critically, at any given moment, potentiatively humankind is ever always inclined-and-amenable to face up to certain aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this very much explains the ‘potentative-paradox of human-subpotency—

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor’ (as the underlying
 potentiative-paradox of human paradoxes). It speaks to a metaphoricity⁵⁶ potentiation imbued in
 humankind defined by ‘human lack-of-capacity/capacity for dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’ as this relates
 to existential-extrication-as-of-existential-unthought/nonextricatory-existential-preempting-of-
 existential-unthought. In this regards, human growth (with regards to human living-
 development—as-to-personality-development, institutional-development—as-to-social-function-
 development and Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) is ever
 always about ‘human consciousness tenuous self-surpassing shift in its
 apriorising/axiomatising/referencing appraisal’. Insightfully, the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ is a reflection of the fact that any given defining
 human contemplative moment (given registry-worldview/dimension) is marked by the
 ‘disseminative ontological selectivity/deselectivity play’ of ‘perceived
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 supposedly inclined-and-amenable to face up to’ (reflecting its <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 for <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as to
 prospective social-stake-contention-or-confliction) and ‘prospectively conceptualisable
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 disinclined to face up to’ (reflecting its <amplituding/formative>wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-

dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸)), so-reflected as to ‘human consciousness tenuous
self-surpassing shift in its apriorising/axiomatising/referencing appraisal’; and so contrastively
as of human underlying dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation by lack-of-dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation form-factor, sublimating-thoughtfulness / desublimating-or-
gimmickiness-unthoughtfulness form-factor, historicity-or-ontological-eventfulness-or-
ontological-aesthetic-tracing / historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶ form-factor, prospective-ontological-projection / social-vestedness-or-
normativity form-factor, and ideality / positive-opportunism⁷⁵-disposition form-factor. This
contrast is very much aligned with the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation and dimensionality-of-desublimating-lack-of²⁵—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation. That said all registry-worldviews/dimensions as of their defining
human contemplative moment arising from their very human limited-mentation-capacity
induced presencing—absolutising-identitive-constitutedness¹³⁷⁹ (while effectively
contemplative of prospective progress), hardly/poorly project of prospective emancipation

directly on the ontologically-veridical basis of the defining ‘prospectively conceptualisable
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 disinclined to face up to’ (associated with its defining prospective transvaluative-rationalising /
 sublimating-thoughtfulness / historicity-or-ontological-eventfulness-or-ontological-aesthetic-
 tracing / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—
 as-spontaneity-of-aestheticisation) but rather directly proceed as of the ‘perceived
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is
 supposedly inclined-and-amenable to face up to’ (reflecting its threshold of lack-of-
 <amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹ / desublimating-or-
 gimmickiness-unthoughtfulness / historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ / social-vestedness-or-normativity / positive-
 opportunism⁷⁵-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-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ 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-commitment⁶⁵,
 (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~notional~deprocrypticism¹⁷ conceptualisation of ‘boundless human aestheticisation~and~aestheticisation-towards-ontology’); and so critically as to the presencing—absolutising-identitive-constitutedness¹³⁷⁹ human <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to ‘boundless human aestheticisation~and~aestheticisation-towards-ontology’ when analysed as to the reality of human transformation across the time scale in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (wherein the 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 metaphoricity⁵⁶ potentiation’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency as to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’~human-subpotency~epistemic-perspective-of-projective/reprojective—aestheticising-re-motif~and~re-apriorising/re-axiomatising/re-referencing~conceptualisation> (underlying human construction-of-the-Self) the human 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-commitment⁶⁵ that undermines the possibility for such prospective notional-deprocrypticism¹⁷ 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-teleology⁹⁹⁵⁵-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 human prospective development of protensive-self-consciousness in the face of the ever present manifestations of desublimating/gimmicky sophistry and eliciting of human temporality⁹⁸/shortness <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ as to incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and so over the requisite maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. The very forward-facedness of human consciousness as it defines human social-stake-contention-or-confliction is in many ways architectonically determinative and defining (as it projects postconverging/dialectical-thinking²⁰—qualia-schema over preconverging/dementing¹⁹—qualia-schema), with regards to the de-mentative/structural/paradigmatic circular recurrence of ‘potentative-paradox of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’ (as the underlying potentative-paradox of human paradoxes); as to the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁵ (as of the potentative

transforming/conversion, on the basis of existentially constraining implications of ontological-veracity, of human ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ into human ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’), and so with regards to the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ induced construction-of-the-Self. Effectively the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ possibility of successive transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity is a reflection of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁵’ as to its ‘transitorily implied successive notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as from successive human consciousness forward-facedness postures in presencing—absolutising-identitive-constitutedness¹³⁷⁹’, but which from the ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity⁶⁶ rather speaks of their successive notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. This ontological-normalcy/postconvergence epistemic perspective as to its ontological-contiguity⁶⁶ points out that the ontological-veracity of the registry-worldviews/dimensions successive ‘prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> reflecting dimensionality-of-

desublimating-lack-of²⁵—<amplitudinal/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/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-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> reflecting dimensionality-
 of-sublimating²⁴—<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness—equalisation)’, is actually the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ ‘human consciousness defensive-
 driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-
 constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁵,
 (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor’). This very much explains transversality-of-affirmative-and-
 unaffirmative,—disambiguated-apriorising/axiomatising/referencing¹⁰¹ of ‘prior secondnatured
 reasoning-from-results/afterthought reproducibility—mathesis/motif/throwness-disposition,—
 as—reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>)’ and ‘prospective firstnatureness
 reasoning-through/messianic-reasoning originariness-parrhesia,—as—spontaneity-of-

aestheticisation (as projected notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>); explaining why knowledge-reification⁸⁶ and sublimation as to the prospective registry-worldview/dimension elicited apriorising/axiomatising/referencing-psychologism is not necessarily intelligible to the prior registry-worldview's/dimension's ordinary contemplation as to its presencing—absolutising-identitive-constitutedness¹³⁷⁹ apriorising/axiomatising/referencing-psychologism, and further explains human consciousness discontinuity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to the successive registry-worldviews/dimensions notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> with each other (assuming paradoxically the form of 'iterative-looping-narrations though in successive registry-worldviews/dimensions deeper knowledge-reification⁸⁶s where the prior is preconverging-or-dementing¹⁹-apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking²⁰-apriorising-psychologism' with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplifying/formative-epistemicity>totalising~purview-of-construal'). Such a 'human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment⁶⁵' reflects the 'potentiative-paradox of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor' (as the underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation is instigated in recurrent-utter-uninstitutionalisation, universalisation is instigated in base-institutionalisation-ununiversalisation, positivism/rational-empiricism is instigated in

universalisation–non-positivism/medievalism and prospectively notional~deprocrypticism¹⁷ is instigated in our positivism–procrypticism⁸⁰ (and in all the above the given ‘uninstitutionalised-threshold¹⁰² prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>⁸²’ is overridden with the ‘succeeding institutionalisation prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>⁸¹’); and so as to human limited-mentation-capacity-deepening⁵² ‘de-mentation-~~<supererogatory>~~–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)¹⁴ ~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵, as to postconverging/dialectical-thinking²⁰–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing¹⁹–qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-‘<~~amplituding~~/formative–epistemicity>totalising~pseudoconflation/conflation¹²-of-human-limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’). Human prospective consciousness protensivity as of prospective notional~deprocrypticism¹⁷ protensive–self-consciousness (with regards to the fundamental ‘human self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to epistemic/notional shiftiness-of-the-Self⁹¹/construction-of-the-Self’ instigating of notional~procrypticism⁸⁰ <~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as-of-the-subsequent-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—
conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity); as of
‘de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—
stranding-or-attributive-dialectics)¹⁴
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-
teleology⁹⁹⁵⁵, as to postconverging/dialectical-thinking²⁰—qualia-schema—mental-
aestheticisation-attribution and preconverging/dementing¹⁹—qualia-schema—mental-
aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
‘<~~amplituding~~/formative—epistemicity>totalising~pseudoconflation/conflation¹²-of-human-
limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-
mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵
of prospective human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor’), and so as enabling the notional~deprocrypticism¹⁷ protensive—self-
consciousness-seeding-disposition-subsequent-reflection/translation-into-‘deprocrypticism¹⁷-
induced-human-social-construction-of—meaningfulness-and-teleology⁹⁹⁵⁵’. As a summary
reconceptualisation of the possibility for such a notional~deprocrypticism¹⁷ implied boundless
human aestheticisation—and-aestheticisation-towards-ontology as to dimensionality-of-
sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~—de-mentativeness/epistemic-growth-

or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation, the ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ can be construed as human aestheticisation—and-aestheticisation-towards-ontology in
 prospective notional~deprocrypticism¹⁷/notional~deprocrypticism¹⁷ furtherance (as human
 limited-mentation-capacity-deepening⁵²) so-reflected as of ‘human corresponding-sublimation-
 inducing,-profound-and-creative
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for-
 conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
 reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
 prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity); as of
 ‘de-mentation-(<~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—
 stranding-or-attributive-dialectics)¹⁴
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness of
 apriorising/axiomatising/referencing for mental-aestheticisation of meaningfulness-and-
 teleology⁹⁹⁵⁵, as to postconverging/dialectical-thinking²⁰—qualia-schema—mental-
 aestheticisation-attribution and preconverging/dementing¹⁹—qualia-schema—mental-
 aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-
 ‘<~~amplifying~~/formative—epistemicity>totalising~pseudoconflation/conflation¹²-of-human-
 limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-
 mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-
 successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-
 institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵
 of prospective human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor’). This speaks to human limited-mentation-capacity-deepening⁵²
enabled by the ‘conceptivity/epistemic-reflexivity as of both reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and
originariness-parrhesia,—as—spontaneity-of-aestheticisation’ (conceptivity/epistemic-reflexivity,
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 to ‘relative-ontological-incompleteness⁸⁸/relative-
ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-
becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—
aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-
social—expectations/anticipations—metaphoricity⁵⁶—as-rede-
mentating/restructuring/reparadigming—psychologism⁸⁹ 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-teleology⁹⁹⁵⁵ is ever always about ‘idealised-typification in epistemic-
conflatedness¹² sublimation or epistemic constitutedness¹³/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 reoriginariness/reorigination of dimensionality-of-sublimating²⁴—
<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness-equalisation thusly eliciting prospective human aestheticisation-and-aestheticisation-towards-ontology transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity so-constrained by existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹².

Originariness-parrhesia,-as-spontaneity-of-aestheticisation effectively reflects ‘human projective-capacity for reoriginariness/reorigination in ~~<amplituding/formative-~~epistemicity>totalising/circumscribing/delineating conflation¹²,’ while reproducibility—mathesis/motif/throwness-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 ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for-conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity); thus overcoming human presencing—absolutising-identitive-constitutedness¹³⁷⁹ induced historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ for prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ with regards to the successive construction-of-the-Self, and reflection/translation into human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring underlying the successive registry-worldviews/dimensions

meaningfulness-and-teleology⁹⁹⁵⁵. Critically thus the very possibility for human
 aestheticisation-and-aestheticisation-towards-ontology as to the ‘conflating
~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
 reoriginariness/reorigination of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-
 intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then
 the devolving existential-instantiation implications as to
 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵,
 (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
 mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
 ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
 existentialism-form-factor’) is fundamentally underlined by human conceptivity/epistemic-
 reflexivity-(<~~amplituding~~/formative-epistemicity>totalising-<so-
 ‘hermeneutically/reprojectively-educing’-from-‘(~~supererogatory-de-mentative-amplituding-~~
 <mental-aestheticising-attuning/amplituding>)-interlay/organicism/aestheticising-handle’,-as-
 to-~~supererogatory~~-projective-arbitrariness/waywardness-
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>) (driving
 de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics)¹⁴ 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-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’-human-subpotency–epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-

referencing~conceptualisation>. This conceptivity/epistemic-reflexivity-
 (<~~amplituding~~/formative-epistemicity>totalising-<so-‘hermeneutically/reprojectively-educing’-
 from-‘(~~supererogatory~~-de-mentative-amplituding-<mental-aestheticising-
 attuning/amplituding>)-interlay/organicalism/aestheticising-handle’,-as-to-
~~supererogatory~~-projective-arbitrariness/waywardness-
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>)
 (mental-aestheticising-becoming-manifestation as consciousness) eliciting of
 desublimation/gimmickiness or transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity, is respectively and intimately tied to its implied beholdening-becoming—
 distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-
 aestheticising desublimation/gimmickiness or bechancing-becoming—
 originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-
 tracing⁴⁵~disinhibited-mental-aestheticising transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity. This speaks to human desublimating-or-
 sublimating-mental-aestheticisation-representation of the possibility of existence; with the ‘full-
 potency of existence withheld as from ontological-normalcy/postconvergence epistemic
 projection-perspective’ as to the ‘epistemic/notional sublimating-capacity-as-of-
 historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ over desublimating-
 capacity-as-of-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶,
 induced from human conceptivity/epistemic-reflexivity-(<~~amplituding~~/formative-
 epistemicity>totalising-<so-‘hermeneutically/reprojectively-educing’-from-
 ‘(~~supererogatory~~-de-mentative-amplituding-<mental-aestheticising-attuning/amplituding>)-
 interlay/organicalism/aestheticising-handle’,-as-to-~~supererogatory~~-projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing>) (mental-aestheticising-becoming-manifestation as

consciousness) driving de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-~~
de-mentation—stranding-or-attributive-dialectics)¹⁴ dynamics. Conceptivity/epistemic-
reflexivity-~~(~~<amplituding/~~formative-epistemicity>~~totalising-~~<so-~~
‘hermeneutically/reprojectively-educing’-from-‘~~(supererogatory-de-mentative-amplituding-~~
~~<mental-aestheticising-attuning/amplituding>~~)-interlay/organicism/aestheticising-handle’,-as-
to-~~supererogatory-~~projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing> further
reflects the fact that ~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating
conflatedness¹² is associated with human sublimating-capacity,-as-of-historiality/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵ whereas ~~<amplituding/~~formative-
epistemicity>totalising/circumscribing/delineating pseudoconflation/constitutedness¹³ is
associated with human desublimating-capacity,-as-of-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⁴⁶; as to the de-mentative/structural/paradigmatic
implications of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
reification⁸⁶/contemplative-distension²⁶ 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-tracing⁴⁵~disinhibited-mental-aestheticising
epistemic/notional~projective-perspective’ and ‘human-subpotency beholdening-becoming—
distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-
aestheticising epistemic/notional~projective-perspective’. Conceptivity/epistemic-reflexivity-
~~(~~<amplituding/~~formative-epistemicity>~~totalising-~~<so-~~‘hermeneutically/reprojectively-educing’-
from-‘~~(supererogatory-de-mentative-amplituding-<mental-aestheticising-~~
~~attuning/amplituding>~~)-interlay/organicism/aestheticising-handle’,-as-to-
~~supererogatory-~~projective-arbitrariness/waywardness-

of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>) 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 reoriginariness/reorigination and distorted-originariness/distorted-origination reflexivity with its sublimation and desublimation’ so-construed as ‘generating meaningfulness-and-teleology⁹⁹⁵⁵ and metaphoricity⁵⁶’. Critically, the possibility for notional~notional~deprocrypticism¹⁷ or <amplituding/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ implied boundless human aestheticisation—and-aestheticisation-towards-ontology as to dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, effectively requires human conceptivity/epistemic-reflexivity-(<amplituding/formative~epistemicity>totalising-<so-‘hermeneutically/reprojectively-educing’-from-‘(supererogatory~de-mentative-amplituding-<mental-aestheticising-attuning/amplituding>)-interlay/organicism/aestheticising-handle’,-as-to-supererogatory~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>) converging towards ‘ontological-normalcy/postconvergence bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising epistemic/notional~projective-perspective as of deneuterising¹⁶ exteriorisation-and-re-exteriorisations as prospective originariness-and-reoriginariness’ and so over ‘human-subpotency beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising epistemic/notional~projective-perspective as of neuterising⁵⁷ interiorisation-and-re-interiorisations as prior distortive-originariness-and-

referentialism’: as its enabling reifying-and-empowering apprehension of both ‘human corresponding-sublimation-inducing, -profound-and-creative ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ organic-knowledge in ontological-good-faith/authenticity⁶⁸ so-constrained by existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²) and ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸² mechanical-knowledge in poor ontological-good-faith/authenticity⁶⁸ or ontological-bad-faith/inauthenticity⁶³ overlooking existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹². This ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ deneuterising¹⁶—referentialism’ is critically cognisant of the reality of ‘human temporal-to-intemporal-dispositions accordioneing-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’ (as of human self-surpassing—

existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness
 <amplituding/>formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)); as to
 the fact that the ‘firstnatureness of human intemporal⁵¹ as of its inducing of transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity for secondnature⁶⁶ness’ in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ has ever always been a re-originary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ reasoning-through/messianic-reasoning
 phenomenon as to the de-mentative/structural/paradigmatic possibility of breaking away from
 ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-
 apriorising/axiomatising/referencing-dialogical-equivalence-<as-superseded-logical-basis>⁸²
 mechanical-knowledge prospectively in poor ontological-good-faith/authenticity⁶⁸ or outright
 ontological-bad-faith/inauthenticity⁶³ overlooking existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity; even as prospectively the reality of
 human temporal-to-intemporal-dispositions nature sets in again as such transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity is further related to at its own implied
 uninstitutionalised-threshold¹⁰² in terms of the registry-worldview's/dimension's least common
 denominator as ~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (in a
 social dynamics at the given uninstitutionalised-threshold¹⁰² that is a drawback-to/undermines
 prospective-knowledge-and-institutional deferential-formalisation-transference as of
 prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity ontological-primemovers-totalitative-framework⁷², and rather is oriented towards
 sovereign extrication over knowledge-reification⁸⁶ at this uninstitutionalised-threshold¹⁰² as of
 social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-
 of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ are only 'mechanistically'
 constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality. Correspondingly (despite the otherwise sophistic/pedantic moral and
 intellectual disenfranchisement/swindling/corruption/dispossession inclination in eliciting
 human temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-
 implications>)), prospective human knowledge-reification⁸⁶ (as herein articulated-and-implied)
 has to factor in the reality of 'human temporal-to-intemporal-dispositions accordioneing-(as-of-
 varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-

imbued-ontological-performance⁷¹-<including-virtue-as-ontology> at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’, in order to articulate and construct prospective knowledge taking account of the de-mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions accordioneing-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’ for prospective knowledge-reification⁸⁶; and so as to ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ organic-knowledge in ontological-good-faith/authenticity⁶⁸ so-constrained by existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹²). The de-mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions accordioneing-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-

ontology> at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’ for prospective knowledge-reification⁸⁶, 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—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ thinkers in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) ‘are not engaged in an exercise of convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications’; and what is critical at the intemporal firstnatureness reasoning-through/messianic-reasoning level is the inducing of ‘the requisite intemporal accordioneering-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment⁶⁵ such that such prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity prospectively put in question sophistic-pretences-of-playing-an-intellectual-and-moral-function as to when the social-construct is ultimately concerned with the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity intellectual-function/posture to which such sophistic/pedantic pretences paradoxically rather adopt a tempering/discouraging penchant

in a social disenfranchisement/swindling/corruption/dispossession inclination' (and further as to the sophistic/pedantic pretence that no human idealisation is warranted failing to factor in that all human meaningfulness-and-teleology⁹⁹⁵⁵ is already idealisation that has already selected-and-deselected what is idealiseable and unidealiseable as of social-stake-contention-or-confliction, such that from the ontological perspective the issue is not about no idealisation but rather the ontologically appropriate idealisation and appropriate human contemplation and execution as 'postures of no idealisation' carry with them poor contemplations and executions already 'ignoring-and-devaluing' human existential-contextualising-contiguity³⁸ epistemic-situations of relative-ontological-incompleteness⁸⁸ associated with vices-and-impediments¹⁰⁵). Thus the point in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality⁹⁸/shortness <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>)), but is rather reflected in an exercise conveying 'profound human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity enabling conceptualisations' at the 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor' (with regards to human living-development—as-to-personality-development or institutional-development—as-to-social-function-development or Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ successive registry-worldviews/dimensions). Such a profound
 conceptualisation as herein contemplated is ‘not at all concerned with satisfying the shallower
 perspectives elicited from sophistry as to our presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ human <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ social-stake-contention-or-confliction
 state’, but rather targets the bigger picture to which sophistry poorly contemplate of; as to the
 fact that such sophistry ‘fails to even display a prior-and-basic curiosity-and-enlightening-
 attitude about inherent/authentic knowledge itself’ before even moving to the next stage of
 contemplating the validity/invalidity of knowledge argumentations. The fact that prospective
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint means prospective meaningfulness-and-
 teleology⁹⁹⁵⁵ is ever always caught up in ‘human temporal-to-intemporal-dispositions
 accordioneering-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-
 ontology>) at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’, speaks rather
 of the opportunity for the social-construct intellectual–function/posture to induce human
 elevation as of prospective secondnatured institutionalisation (as herein implied as to
 prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 with regards to its underlying intellectual exposition to falsifiability⁴⁰ and validity/invalidity
 sublimating-over-desublimating implications of existence-potency~sublimating–nascence,-

disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory-epistemic-conflatedness~~¹²) and not adopt sophistic/pedantic moral and
intellectual disenfranchisement/swindling/corruption/dispossession eliciting of human
temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
(passed for intellection out of poor ontological-good-faith/authenticity⁶⁸ or outright ontological-
bad-faith/inauthenticity⁶³). In this regards, as to the ‘requisite human dimensionality-of-
sublimating²⁴—~~<amplituding/formative>~~~~supererogatory-~~de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation’ associated with the succession of registry-worldviews/dimensions in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
the-human-institutionalisation-process⁶⁷, just as the possibility for prospective base-
institutionalisation could not arise without the ‘requisite human dimensionality-of-
sublimating²⁴—~~<amplituding/formative>~~~~supererogatory-~~de-mentativeness/epistemic-growth-
or-conflatedness¹²/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 temporality⁹⁸/shortness
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in an

exercise forestalling the meaningfulness-and-teleology⁹⁹⁵ implications for contemplating prospective ‘requisite human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ as projected with postmodern-thought and herein implied as from the notional~deprocrypticism¹⁷/notional~deprocrypticism¹⁷ epistemic projective-perspective. Such sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/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-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸), 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-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ involving human limited-mentation-capacity-deepening⁵² as to the ‘conflating ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating reoriginariness/reorigination of re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to

aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵, (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor’); as to the fact that even secondnatured meaningfulness-and-teleology⁹⁹⁵⁵ involves the exertion of the requisite prospective curiosity, contemplation and elevation ‘beyond a historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ gimmickiness/desublimation relation with meaningfulness-and-teleology⁹⁹⁵⁵’. Critically, an ‘underlying dumbing-down public intellection and media industry’ thrive on cultivating ‘a historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ gimmickiness/desublimation relation with meaningfulness-and-teleology⁹⁹⁵⁵’ and is in many ways at the root source of the modern day democratic crisis of political and socio-economic disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the possibility for sublimating debates thus in many ways rendering the public decisionmaking process ‘a defaulting process as to the social-vestedness/normativity-<discretely-implied-functionalism> of social-stake-contention-or-confliction’. Such undermining of the possibility of ‘requisite human dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’ is effectively critical with regards to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶, as to the fact that by mitigating the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ for prospective

possibilities of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, the human mind is psychologically entrapped in mental-reflexes of presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ as to the elicited <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>). At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation’ is the social dilution/enfeeblement of value-construction/value-aspiration as to their ‘ad-hoc and incoherent <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual-function/posture as to prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity-<discretely-implied-functionalism> constructs and frameworks of value-construction/value-aspiration while failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of conceptualisations as to the momentous implications of prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ (thus implicitly upholding the notion that the social is non-ontological as non-metaphysical); especially given that the equanimity/balance for

upholding democratic sovereignty is in effect achievable only as of ‘de-mentative/structural/paradigmatic <amplifying/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 ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance’ and end up assuming social-vestedness/normativity-<discretely-implied-functionalism> defaulting postures with occasional clamours for equanimity/balance of the decision-making/editorialising processes quite often the niggling exceptions to entrenched and existentially-unthought reflex. Such that beyond ‘gimmickiness/desublimation frameworks of aestheticisation’ in many ways the social-construct’s intellectual-function/posture itself (as of aestheticisation-towards-ontology with respect to prospective human emancipation) becomes capitalistically-captured-at-the-exclusion/denaturing¹⁵-of-reifying-and-empowering-intellectual-reflection as to the precedence of media-business-relevant-aestheticisation, underhanded-media-capitalist-direct-ownership-and-indirect-sponsorship-distortive-influence, blatant-intellectual-misanalyses-and-sophistry, public-influence-and-lobbying-overtaking-inherent-intellectual-veracity, politicised-institutional-stakes-overtaking-inherently-objective-social-knowledge-production-in-higher-academia, a-consciously-aware-intellectual-function/postureal-impotence-that-cynically-construes-of-the-possibility-for-prospective-sublimating-social-knowledge-as-the-opportunity-for-its-muddling-and-archiving, etc. These all contribute in making-more-and-more-of-an-empty-shell the supposed intellectual transparency and sovereign independence of the social-construct in present day democracies. But then more than just the more consciously immediate emancipation possibilities for momentous human prospective

historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ with regards to ‘present-day social and human emancipation concerns’ floundering/wallowing as to our present historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ induced psychological entrapment as undermining the prospective ‘requisite human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’; the more potently existential-unthinking (as to human aestheticisation-towards-ontology) is in the overall historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ induced paralysis/disabling of abstract contemplation about the ‘requisite human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ implications underlying the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (as of a defaulting social-vestedness/normativity-<discretely-implied-functionalism> posture clouded in its presencing—absolutising-identitive-constitutedness¹³⁷⁹ ~~<amplituding/formative—epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), and specifically so with regards to the ‘requisite human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ implications for prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷. This existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness—equalisation very much reflects the fact that all presencing—absolutising-identitive-constitutedness¹³⁷⁹ are effectively manifestations of underlying ontological-bad-faith/inauthenticity⁶³ with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵; as all such presencing—absolutising-identitive-constitutedness¹³⁷⁹ fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the nonextricatory-existential-preempting-of-existential-unthought human emancipatory disposition associated with dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. Similarly with respect to the ‘requisite human dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶, in many ways just as prior human scientific and technological sublimation momentarily induced historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ 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 techno-scientific and social sublimations giving their mutually for-human-studies sublimating nature; it is inevitably the case that a naïve construal of prospective science and technological development that seem to imply the requisite prospective sublimation of the overall human as to its prospective construction-of-the-Self is not critical, will inevitably lead to conundrums of prospective science and technology development as to the very

possibility for developing the full human potential of science and technology as well as with respect to the underdevelopment of the human as to its shiftiness-of-the-Self⁹¹ in the capacity to handle and deal with prospective science and technology in such a manner that doesn't imperil mankind's very own survival (departing as from the larger conception of survival, beyond 'reactionary construal' of them-and-us in presencing—absolutising-identitive-constitutedness¹³⁷⁹ ~~<amplifying/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that end up 'destructively dehumanising' the various 'the other'). Thus the very notion of human value-construction is entwined with 'human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities' and the idea of prospective human emancipatory transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity possibilities critically lies in appreciating the enabling 'prospective predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵) constraining that prospectively transforms human ontological-performance⁷¹-<including-virtue-as-ontology> capacity' as of the 'elucidative foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷'. The bigger point here (as of the 'elucidative foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
 contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷) lies with the fact that the ‘social-construct
 <amplifying/formative-epistemicity>totalising/circumscribing/delineating given
 institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² imbued secondnatured
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
 (that is, as to any specific registry-worldview/dimension given throwness-disposition)
 effectively precedes-and-defines-as-ontologically-flawed any notion of a ‘supposed human-
 subpotency abstract self-determinative ontological-performance⁷¹-<including-virtue-as-
 ontology> capacity as to the full-potency of existence’ (as wrongly upheld by presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ postures that fail to appreciate the succession of
 projective stances of ‘human reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 conceptualisation’ as from recurrent-utter-uninstitutionalisation right up to prospective
 deprocrypticism¹⁷) but for the ontological-veracity of ‘prospective predicative-effectivity-
 sublimation-(as-to-underlying-ontological-commitment⁶⁵) constraining that prospectively
 transforms human ontological-performance⁷¹-<including-virtue-as-ontology> capacity’ as to
 induced prospective sublimation; and so as ‘reflecting the ontological-performance⁷¹-
 <including-virtue-as-ontology> of the reference-of-thought⁸³-devolving⁸⁴ in formativeness-<as-
 to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-
 of-meaningfulness-and-teleology⁹⁹⁵⁵ of desublimating historicity-tracing—in-presencing-
 hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵’ (with regards to ‘varying magnitudes/scales—as-
 to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-

institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵
 of prospective human-subpotency-aporía/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor’). In this regards, ‘human instigated meaningfulness-and-
 teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> capacity’ (so-construed
 as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather
 practically ‘a <amplifying/formative-epistemicity>totalising/circumscribing/delineating
 signposting exercise’ operating on the overall basis of the ‘social-construct
 <amplifying/formative-epistemicity>totalising/circumscribing/delineating given
 institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² imbued secondnature
 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-constitutedness¹³⁷⁹ ontologically-flawed representation of such ‘human
 instigated meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-
 ontology> capacity’ as of a ‘supposed human-subpotency abstract self-determinative
 ontological-performance⁷¹-<including-virtue-as-ontology> capacity as to the full-potency of
 existence’. This reflects the reality that the transcendental meaningfulness-and-teleology⁹⁹⁵⁵ of
 prospective base-institutionalisation, universalisation, positivism/rational-empiricism and
 deprocrysticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ respectively are
 effectively only marginally integratable respectively to prior recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrysticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ (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-
 commitment⁶⁵⟩ constraining that prospectively transforms human ontological-performance⁷¹-

<including-virtue-as-ontology> capacity'; thus reflecting the tight-and-entwined relationship between the overall human ontological-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵) as the critical enablers for the possibility of prospective transcendental meaningfulness-and-teleology⁹⁹⁵⁵. Such an insight divulges the underlying de-mentative/structural/paradigmatic possibility that arise for sophistic/pedantic dispositions across all registry-worldviews/dimensions as to the prior 'social-construct <amplituding/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation' <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of human meaningfulness-and-teleology⁹⁹⁵⁵ when not subjected to 'prospective predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵) constraining that prospectively transforms human ontological-performance⁷¹-<including-virtue-as-ontology> capacity'. Critically, deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as converging to the 'supposed human-subpotency abstract self-determinative ontological-performance⁷¹-<including-virtue-as-ontology> capacity as to the full-potency of existence' effectively implies the converging of prior 'social-construct <amplituding/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation' towards deprocrypticism¹⁷'s 'prospective predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵) constraining that prospectively transforms human ontological-performance⁷¹-<including-virtue-as-ontology> capacity'. Such a 'notional~deprocrypticism¹⁷

predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵) protension’ is encapsulated herein with the projected human-subpotency protensivity in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as to the budding prospect of an extensively systemic notional~notional~deprocrypticism¹⁷ ‘prospective predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵) constraining that prospectively transforms human ontological-performance⁷¹–<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-to-reflect-‘immanent-ontological-contiguity⁶⁶’>. The insight arising from this extensively systemic notional~notional~deprocrypticism¹⁷ ‘prospective predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵) constraining that prospectively transforms human ontological-performance⁷¹–<including-virtue-as-ontology> capacity’ is the ontological-veracity that all social-vestedness/normativity–<discretely-implied-functionalism> value-constructions are effectively ever as of prior-apriorising/axiomatising/referencing–dialogical-equivalence–<as-superseded-logical-basis>⁸² as so-construed from ‘notional~notional~deprocrypticism¹⁷ inducing relative-ontological-completeness⁸⁷ of prospective-apriorising/axiomatising/referencing–dialogical-equivalence–<as-superseding-logical-basis>⁸¹’. In other words, the human as ‘manifesting presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction’; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-

performance⁷¹-<including-virtue-as-ontology> capacity as to the full-potency of existence' in their presencing—absolutising-identitive-constitutedness¹³⁷⁹) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating meaningfulness-and-teleology⁹⁹⁵⁵ whereas there are as of presencing—absolutising-identitive-constitutedness¹³⁷⁹ prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸²; as to the fact that with regards to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², the 'supposed human-subpotency abstract self-determinative ontological-performance⁷¹-<including-virtue-as-ontology> capacity as to the full-potency of existence' (as reflected by its given reproducibility—mathesis/motif/thrownness-disposition,-as-reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity meaningfulness-and-teleology⁹⁹⁵⁵. Thus the 'supposed human-subpotency abstract self-determinative ontological-performance⁷¹-<including-virtue-as-ontology> capacity as to the full-potency of existence' can only be construed in terms of notional~notional~deprocrypticism¹⁷ imbued dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) 'as it resolves human underdetermination for articulating

prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
 meaningfulness-and-teleology⁹⁹⁵⁵, as to existence-potency~sublimating~nascence,-disclosed-
 from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹². In other words, 'human temporal-to-intemporal-
 dispositions accordioning-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-
 ontology>) at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities' inherently
 mean that all human frameworks of prior-apriorising/axiomatising/referencing—dialogical-
 equivalence-<as-superseded-logical-basis>⁸² are de-mentatively/structurally/paradigmatically
 intellectually-and-morally incompetent with regards to articulating prospective sublimating
 value-construction, as to the fact that the possibility for human prospective sublimation is a
 'messianic-structure of intemporality⁵¹' as to solipsistic ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-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/measuringinstrument³—for-
 conceptualisation' (that create/invent methods/methodologies/approaches as to prospective-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹
 organic-knowledge in ontological-good-faith/authenticity⁶⁸ so-constrained by existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-

thought, -in-~~supererogatory~~-epistemic-conflatedness¹²) so-construed as originariness-parrhesia, -
 as-spontaneity-of-aestheticisation (which is actually constrained to '<~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
 foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
 ontological-contiguity⁶⁶'), -as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
 contiguity⁶⁶ -<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>'), and so over 'the desublimation/gimmickiness of
 mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing-
 dialogical-equivalence-<as-superseded-logical-basis>⁸² mechanical-knowledge prospectively in
 poor ontological-good-faith/authenticity⁶⁸ or outright ontological-bad-faith/inauthenticity⁶³
 overlooking existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought, -in-~~supererogatory~~-epistemic-conflatedness¹². The implication here is
 that with regards to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as
 to the possibility of the successive registry-worldviews/dimensions transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity, the underlying
 'notional~notional~deprocrypticism¹⁷ or <~~amplituding~~/formative>notional~preempting—
 disjointedness-as-of-reference-of-thought⁸³ imbued dimensionality-of-sublimating²⁴—
 <~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation is what accounts for human sublimation as of the succession of
 prospective institutionalisations' (associated with its coherencing rede-
 mentating/restructuring/reparadigming of the 'successive registry-worldviews'/dimensions'
 reproducibility—mathesis/motif/throwness-disposition, -as-reproducibility-of-aestheticisation

as of their overall decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation’, speaking of dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as the inherent ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>) while the underlying imbued ‘notional~procrypticism⁸⁰/notional~disjointedness-as-of-reference-of-thought⁸³ dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation is what accounts for desublimation as uninstitutionalised-threshold¹⁰²’ (as so-reflected with the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of their overall decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation’, speaking of dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as the inherent ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>); and so as ‘reflecting the ontological-performance⁷¹-<including-virtue-as-ontology> of the reference-of-thought⁸³-devolving⁸⁴ in formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating

historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigmimg—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’). The overall insight we can garner herein is that all registry-worldviews/dimensions will have their value-construction conception as of their social-vestedness/normativity-<discretely-implied-functionalism> presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that fails to factor in their prospective desublimation as to their given notional~procrypticism⁸⁰/notional~disjointedness-as-of-reference-of-thought⁸³ and that notional~notional~deprocrypticism¹⁷ prospective sublimation will de-mentatively/structurally/paradigmatically ‘dismiss fundamentally’ the registry-worldviews/dimensions very presencing—absolutising-identitive-constitutedness¹³⁷⁹ prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸² pretence of being involved in prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity meaningfulness-and-teleology⁹⁹⁵⁵, and so as to the notional~notional~deprocrypticism¹⁷ projected prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹². But then the de-mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions accordioning-<as-of-varying-individuations-contextually-transverse-

desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’ implies that the mere eliciting of prospective sublimation as of notional~notional~deprocrysticism¹⁷ ‘is not de-mentatively/structurally/paradigmatically transformative of human temporal-to-intemporal-dispositions’ as to the fact that ‘prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meaningfulness-and-teleology⁹⁹⁵⁵ doesn’t transform the underlying reality of human temporal-to-intemporal-dispositions ontological-performance⁷¹-<including-virtue-as-ontology> with regards to social-stake-contention-or-confliction as of the ever-present precedence of human ontological-good-faith/authenticity⁶⁸ or ontological-bad-faith/inauthenticity⁶³ as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective). But rather the mere eliciting of prospective sublimation as of notional~notional~deprocrysticism¹⁷ ‘can only undermine the prior uninstitutionalised-threshold¹⁰² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ in rendering ontological-bad-faith/inauthenticity⁶³/inauthenticity ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their

notional~procrypticism⁸⁰ uninstitutionalised-threshold¹⁰² in prospective desublimation there is
 ever this underlying reality of human temporal-to-intemporal-dispositions ontological-
 performance⁷¹-<including-virtue-as-ontology> requiring ‘the prospective undermining of the
 prior uninstitutionalised-threshold¹⁰²
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ in
 rendering ontological-bad-faith/inauthenticity⁶³ ridiculous-and-untenable’ (so-construed as ‘the
 reference-of-thought⁸³ human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-
 structure of intemporality⁵¹’). The possibility for prospective human sublimation as to the very
 essence of human knowledge-reification⁸⁶ exercise as underlined by ‘messianic-structure of
 intemporality⁵¹’ is: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to
 existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory—epistemic-conflatedness¹² (in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality as to the disseminative—selectivity-of-ontological-good-
 faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³’. Prospective
 human sublimation is ever always an exercise involving the primacy of
 notional~notional~deprocrypticism¹⁷ projected prospective-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹
 over prior social-vestedness/normativity-<discretely-implied-functionalism>

notional~procrysticism⁸⁰ prior-apriorising/axiomatising/referencing–dialogical-equivalence-
 <as-superseded-logical-basis>⁸²; as to the implication that ‘the breadth of human temporal-to-
 intemporal-dispositions is not de-mentatively/structurally/paradigmatically a competent
 intellectual-and-moral framework for instigating prospective human sublimation’ as all the
 possibility for prospective human sublimation arises as to the requisite dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 exclusively associated with human prospective intemporal/longness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ projection (so-construed as from the ontological-
 normalcy/postconvergence epistemic projective-perspective) as so-associated with
 dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
 ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient–profound⁶⁹-supererogation⁹⁶, -as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> eliciting of prospective
 ‘human corresponding-sublimation-inducing,-profound-and-creative
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³–for-
 conceptualisation’ (that create/invent methods/methodologies/approaches as to prospective-
 apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>⁸¹
 organic-knowledge in ontological-good-faith/authenticity⁶⁸ so-constrained by existence-
 potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplitudinal/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹²) so-construed as originariness-parrhesia,–
 as-spontaneity-of-aestheticisation (which is actually constrained to ‘<amplitudinal/formative–

epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional~projective-perspective>’), and so over ‘the desublimation/gimmickiness of
mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing—
dialogical-equivalence-<as-superseded-logical-basis>⁸² mechanical-knowledge prospectively in
poor ontological-good-faith/authenticity⁶⁸ or outright ontological-bad-faith/inauthenticity⁶³
overlooking existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-
digression-as-of-<~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-supererogatory~epistemic-conflatedness¹². In order words, the
possibility for prospective human sublimation has ever always arisen by undermining ‘the
breadth of human temporal-to-intemporal-dispositions not de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ and upholding the ‘messianic-structure of
intemporality⁵¹’; as so-constrained to ‘<~~amplituding~~/formative—
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional~projective-perspective>’ enabling ontological-normalcy/postconvergence
notional~notional~deprocrypticism¹⁷ induced overriding of prior-
apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸²

with prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹. Critically, social-vestedness/normativity-<discretely-implied-functionalism>presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ are opportunistically wedded to eliciting ‘the breadth of human temporal-to-intemporal-dispositions not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as to the sophistic/pedantic possibility for eliciting human temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) with regards to prospective social-stake-contention-or-confliction; such that Establishment intellection in the succession of registry-worldviews/dimensions project-a-blindness-reflecting-their-desublimating-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ with respect to the projected coherencing rede-mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of their overall decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-institutionalisation’ as of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as the inherent ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>. Prospective sublimation as to the overriding of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸² with prospective-

apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹
 as critically constrained to ‘<amplifying/formative—
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
 foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’, speaks to the transformation of ‘supposed
 knowledge-reification⁸⁶ framework of human-subpotency determination as to a temporal mere-
 methodologising/mutualising/organising/institutionalising human-subpotency existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> as desublimating’ into ‘genuine knowledge-reification⁸⁶ framework involving a
 detour to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² induced prospective
 determination which then is de-mentatively/structurally/paradigmatically preceding-and-
 constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In
 this regards, we can appreciate that ‘supposed knowledge-reification⁸⁶ framework of human-
 subpotency determination as to a temporal mere-
 methodologising/mutualising/organising/institutionalising human-subpotency existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> as desublimating’ tend to eliciting ‘the breadth of human temporal-to-
 intemporal-dispositions not de-mentatively/structurally/paradigmatically a competent
 intellectual-and-moral framework for instigating prospective human sublimation’ while
 ‘genuine knowledge-reification⁸⁶ framework involving a detour to existence-

potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
thought,-in-~~supererogatory-epistemic-conflatedness~~¹² induced prospective determination which
then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-
subpotency as enabling prospective sublimation-over-desublimation' tends to be rather
constrained to both the 'messianic-structure of intemporality⁵¹' and its derived deferential-
formalisation-transference secondnaturing. The possibility of such a transformation critically
constrained to '~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-
notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-
ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>' underlying
notional~notional~deprocrypticism¹⁷ is only possible because of the tight-and-entwined
relationship between the overall human ontological-commitment⁶⁵ (across all registry-
worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-
effectivity~sublimation-(as-to-underlying-ontological-commitment⁶⁵) as the critical enablers for
the possibility of prospective transcendental meaningfulness-and-teleology⁹⁹⁵⁵; with
foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism⁴³ thus being an exercise of
satisfying that tight-and-entwined relationship to then enable 'genuine knowledge-reification⁸⁶
framework involving a detour to existence-potency~sublimating~nascence,-disclosed-from-
prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

~~supererogatory~~-epistemic-conflatedness¹² induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation-over-desublimation' as of prospective-
apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹.
foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³ as to its implied
transformation of prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-
superseded-logical-basis>⁸² into prospective-apriorising/axiomatising/referencing—dialogical-
equivalence-<as-superseding-logical-basis>⁸¹ as to existence-potency~sublimating-nascence,-
disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² as prospectively overcoming human-subpotency
underdetermination is conceptualised along the same vein with the 'Derridean
underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power
conception construed as knowledge-empowerment/ignorance-disempowerment' with regards to
human phenomenal/manifest sublimation and desublimation in existence (as to the insight for
mitigating the concomitant drawback of desublimating historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⁴⁶ in the pursuit for sublimating historicity/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵ at the very center of Foucault and Derrida
contentions). foregrounding—entailment-(postconverging—narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
'immanent-ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³ invalidates
presencing—absolutising-identitive-constitutedness¹³⁷⁹ conception of knowledge-reification⁸⁶
as of 'supposed knowledge-reification⁸⁶ framework of human-subpotency determination as to a

temporal mere-methodologising/mutualising/organising/institutionalising human-subpotency
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> as desublimating’; that fail to realise that ‘human
 self-satisfactory mere-methodologising/mutualising/organising/institutionalising constructs’ are
 not beholden to existence with regards to ‘genuine knowledge-reification⁸⁶ framework
 involving a detour to existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<~~amplituding~~/formative~epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹² induced
 prospective determination which then is de-mentatively/structurally/paradigmatically
 preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-
 desublimation’. We can appreciate in this regards that the classical-mechanics—axiomatic-
 constructs prior-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-
 logical-basis>⁸² that did not recognise notions like space-time, considered the ether real, did not
 consider that the laws of physics are different at atomic scale, etc. speaking to ‘human self-
 satisfactory mere-methodologising/mutualising/organising/institutionalising constructs’ wasn’t
 in any way beholden to existence as to the prospective sublimation of the theory-of-relativity-
 together-with-quantum-mechanics—axiomatic-constructs prospective-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹
 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-reification⁸⁶
 framework involving a detour to existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<~~amplituding~~/formative~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~~epistemic-conflatedness¹² induced prospective determination which then is de-
 mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as

enabling prospective sublimation-over-desublimation'. It is interesting to appreciate that given the prior enculturation of an underlying 'scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)' 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,—eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism⁴³ of such a theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ as to the tight-and-entwined relationship between the overall human ontological-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵) as the critical enablers for the possibility of prospective transcendental meaningfulness-and-teleology⁹⁹⁵⁵, without eliciting (as was the case with the Galileos/Descartes, etc. in the face of the medieval-scholastics pedantic dogmatism Establishment) 'the breadth of human temporal-to-intemporal-dispositions not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation' as to the sophistic/pedantic possibility for inducing human temporality⁹⁸/shortness <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the 'profoundly sublimating natural sciences') of human appreciation of the 'messianic-structure of

intemporality⁵¹, and its derived deferential-formalisation-transference secondnaturing, with regards to such sciences foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ as to the tight-and-entwined relationship between the overall human ontological-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵) as critically enabling prospective sublimation. foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity⁶⁸ and discipline both among natural scientists and any contending interlocutors as to the constraining implications of prospective sublimation thus allowing for ‘genuine knowledge-reification⁸⁶ framework involving a detour to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation’. In contrast this author is critical of the notion that disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> subject to totalisingly-disentailing—discretion/whim-of-thought associated with presencing—absolutising-identitive-constitutedness¹³⁷⁹ conception of knowledge-reification⁸⁶ as of ‘supposed knowledge-reification⁸⁶ framework of human-subpotency determination as to a temporal mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—

enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> as desublimating’ that falsely ignore the de-mentative/structural/paradigmatic
 implications of ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-
 individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) at uninstitutionalised-
 threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’ in want for ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
 foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective>’. Critically, the possibility of such a physics
 dialogical-equivalence for instance is fundamentally enabled by such foregrounding—
 entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-
 contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ of physics: and where say for instance
 proponents of classical-mechanics—axiomatic-constructs became involved in ‘the
 muddling/pedantising of methods/methodologies/approaches as to prior-
 apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseded-logical-basis>⁸²,
 as to their presencing—absolutising-identitive-constitutedness¹³⁷⁹ conception of knowledge-
 reification⁸⁶, then in many ways proponents of theory-of-relativity-together-with-quantum-
 mechanics—axiomatic-constructs ‘would rather point out the transversality-of-affirmative-and-

unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of the former rather than wrongly imply any mutual logical-congruence of dialogical-equivalence involvement in knowledge-reification⁸⁶ exercise as they will do with respect to other proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with whom they may disagree within the prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ framework’. This speaks to the fact that human dialogical-equivalence framing doesn’t supersede prospective sublimating existence’s necessitating implications and consequences, at which point existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² 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—dialogical-equivalence-<as-superseded-logical-basis>⁸² of the proponents of classical-mechanics—axiomatic-constructs’ but for the prospective-apriorising/axiomatising/referencing—dialogical-equivalence-<as-superseding-logical-basis>⁸¹ of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ of physics implied tight-and-entwined relationship between the overall human ontological-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions)

predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵) as critically enabling prospective sublimation. In effect, such a controversy of ontological-bad-faith/inauthenticity⁶³ 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-commitment⁶⁵)’ induced by budding-positivists and associated with their persecution), and further because of the very high predicative-effectivity–sublimation–(as-to-underlying-ontological-commitment⁶⁵) associated with the physical sciences and generally ‘much of the basic/fundamental and disinterested 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-commitment⁶⁵)’ with the result that such a ‘purist ontological and scientific framing of supposedly knowledge-reification⁸⁶ issues as to prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ is either indirectly or directly undermined with social-vestedness/normativity–<discretely-implied-functionalism> ideas which ‘dementatively/structurally/paradigmatically speak to an underlying disengagement with the deeper notion of veracity/truth supposedly projected as pure scientific and pure ontological analysis in the relevant domains’, as to the ‘social-stake-contention-or-confliction relative privileging of human methodologising/mutualising/organising/institutionalising epistemic gadgetry’ (surreptitiously associated with <amplifying/formative>wooden-language–(imbued—temporal–mere-form/virtualities/dereification/akrasiatic–drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸)) over existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

supererogatory-epistemic-conflatedness¹². This difference between a ‘purist science/ontology epistemic-conception of veracity/truth’ and the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ is critically reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ imbued sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸’ that are not necessarily subject to phenomenal/manifest existence’s foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³’; and so-peculiarly implied with the ‘importing/exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic-conceptions of their respective epistemic-conceptions phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-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-conflatedness¹²-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-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>’ with the ‘supposedly profound phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>’ construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity-<discretely-implied-functionalism> disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>; 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-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. But then such reductionism actually fails the ‘necessitation test of any science/ontology’ as in reality it is a gimmicky exploitation of the sublimation of the natural sciences as to their inherent phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> to then ‘utilise the clout to falsely imply substitutive/reductionist sublimation over the social and socio-psychological phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>’ (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any

‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation
 frame-of-ontological-contiguity⁶⁶’ as all pretences of science/ontology must demonstrate and
 aspire to (consider in this regards the ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-
 contiguity⁶⁶’ of physics, chemistry, biological, genetic theories as to the ontological-contiguity⁶⁶
 imbued foregrounding—entailment-(postconverging-narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ of their
 respective inherent sublimating phenomenal/manifest~subpotencies-<in-transitive-
 conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> wherein
 for instance with the physics frame-of-ontological-contiguity⁶⁶ succession of theories are
 developed aspiring cogently for ontological-contiguity⁶⁶ of the whole physics epistemic-
 conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-
 full-potency-of-existence’s~sublimating-nascence> as from say
 Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-theory/loop-quantum-
 gravity/etc. which all profess ontological-contiguity⁶⁶). 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 ‘<amplifying/formative-
 epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-
 contiguity⁶⁶’) but should rather go on to effectively explain away the entire social and socio-
 psychological phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-
 in-the-full-potency-of-existence’s~sublimating-nascence> as to human living-development—as-
 to-personality-development, institutional-development—as-to-social-function-development and
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of-meaningfulness-and-teleology⁹⁵, 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 ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/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 ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶ of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) work paradoxically only by implicating the reality of the ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶ of the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-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-contiguity⁶⁶, and so as of vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶>’. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶’ of the social and socio-psychological (rather than the truly inherent social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> as of their ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶’) in effect wrongly implies a dialogical-equivalence ‘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-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>’ in relation to the social and socio-psychological frame-of-ontological-contiguity⁶⁶ (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-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>, just as the transverse epistemic-conception phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-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-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>). The consequence of such vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁶> as to failing '<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity'⁶⁶ (as implied as of the requisite '<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity'³⁸ foregrounding—entailment-{postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity'⁶⁶},-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity'⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/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-reification⁸⁶ 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 '<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity'⁶⁶ sublimating implications and consequences).

Besides, such claims are often so-associated with vague non-metaphysical as non-ontological conceptualisations of the social in vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸, and thus in many ways further undermine/distract-from the social ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity⁶⁶’ 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-reification⁸⁶ 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-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²) 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-deepening⁵²’ (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-deepening⁵²’ 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/preconvergence³⁰’ despite the delusion of all registry-worldviews/dimensions in their presencing—absolutising-identitive-constitutedness¹³⁷⁹ as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity can occur in the very first place (in contradiction to all such registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness¹³⁷⁹ failure to directly grasp their very own <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, even as the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating meaningfulness-and-teleology⁹⁹⁵⁵ across the successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness¹³⁷⁹’ as falsely elicited by their sophistic/pedantic dispositions, as in reality it rather lies in ‘the dynamically differentiated transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of the ontological-performance⁷¹-<including-virtue-as-ontology> of human temporal-to-intemporal-dispositions narratives’: and so as to human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as it dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’) successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-of-sublimating²⁴—<amplifying/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation’. This latter insight is critical for all prospective human sublimation as ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’ effectively renders any prospective human emancipation and construction-of-the-Self pointless-and-contradictory; as to the fact that even such advocates turn out to be incoherently muted-and-muddled with regards to such an argument about ‘a false sense of a categorically/absolutely sublimated social-construct ordinariness/commensicality and social-vestedness/normativity-<discretely-implied-functionalism>’, revealing their true motives rather as status quo preserving with regards to social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶). 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-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather more bent upon emphasising human-subpotency methodologising/mutualising/organising/institutionalising grounds for veracity/truth rather than eliciting prospective sublimating existence’s necessitating implications and consequences. Such notions of veracity/truth without articulating existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

~~supererogatory-epistemic-conflatedness~~¹² are vague disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’⁶⁶>, and
 worse still when accompanied by claims of humility as to inherent institutionalised prescience
 are more often than not mere manifestations of intellectual entitlement; (as to imply the society
 is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it
 projects intellectual desublimation associated with intellectual-muddlement-
 <blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> 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-of-<~~amplifying~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory-epistemic-conflatedness~~¹²; 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 blurriness⁷ of meaningfulness-and-teleology⁹⁹⁵⁵ in the social that exposes

prospective transcendental dispositions (as to dimensionality-of-sublimating²⁴—~~<amplitudinal/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>) to sophistic/pedantic ~~<amplitudinal/formative>~~wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) eliciting of ~~<amplitudinal/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>), it is important to articulate such prospective sublimating meaningfulness-and-teleology⁹⁹⁵⁵ while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of²⁵—~~<amplitudinal/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as part and parcel of the prospective sublimating meaningfulness-and-teleology⁹⁹⁵⁵, and not wrongly imply the desublimation is in apriorising-teleological-elevation-in-ontological-contiguity⁶⁶ as to the transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity attitude/mental-disposition/care—and-episteme⁵ (in this case reflecting sophistic/pedantic procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰); 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~deprocrypticism¹⁷ the effective ‘world that exists to the majority people (as of ‘human temporal-to-intemporal-dispositions accordioneing-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ to go on cynically eliciting <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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-constitutedness¹³⁷⁹’ (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-completeness⁸⁷ knowledge that broaden-the-latitude-of-human-collective-

consciousness as to the fact that just as prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ 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-completeness⁸⁷ has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness⁸⁷. Vague notions of arrogance and wretchedness are nothing but the ontological-veracity of the state of relative-ontological-incompleteness⁸⁸ arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as to an epistemically-decadent <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸); and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ out of concern about human prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ ‘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-thought⁸³⁸⁰ 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-thought⁸³¹⁷ 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-reification⁸⁶ 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-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² 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 supposed knowledge-reification⁸⁶ exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification⁸⁶ implications and pretending otherwise as to 'virtual wisdoms' is nothing more than <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. Hence basically the overall differentiation between 'purist science/ontology epistemic-conception of veracity/truth' and 'social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth' lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying

point has de-mentative/structural/paradigmatic implications with regards to human meaningfulness-and-teleology⁹⁹⁵⁵ as to human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²) 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-constitutedness¹³⁷⁹ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) is ‘a non-scalar conception that induces prospective human desublimation aestheticisation’. The ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation epistemic-projection perspective while ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ is reflected with regards to its prospectively implied epistemic-abnormalcy/preconvergence³⁰ construed as of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation epistemic-projection perspective. Basically, ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ thus

speak to the fact that human prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implied limited-mentation-capacity-deepening⁵² (as to dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶) is actually induced as from human uncontemplative-distension so-construed as ‘dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ imbued prospectively of both sublimating historicity/ontological-eventfulness/ontological-aesthetic-trace and desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶’; as to prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-trace ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ as prospectively preserving ontology/ontological-veracity and ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ prospective desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening⁵² (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-completeness⁸⁷), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance⁷¹-<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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ and ‘a non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-

mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>
perspective (with regards to residual human ontological-deficiency implications as to relative
human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’)
of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶.
Uncontemplative-distension is thus rather the recognition that human dispensing-with-
immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
doesn’t achieve absolute ‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ (as dispensing-with-immediacy-for-relative-ontological-
completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ 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-completeness⁸⁷) underlying the overall existential dimensionality-of-
sublimating²⁴—~~amplifying~~/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation as the inherent ontological-good-faith/authenticity⁶⁸~de-
mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-
mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> effectively
reflected as of notional~deprocrypticism¹⁷. notional~deprocrypticism¹⁷ as such by its
ontologically-uncompromised nature ‘technically entails’: prospective human ontological-
performance⁷¹-<including-virtue-as-ontology> as to sublimating historicity/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵ as of ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’ in overcoming the desublimating historicity-tracing—
in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ 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-constitutedness¹³⁷⁹. Translated, this 'scalarity/immanency of existence's ontological-normalcy/postconvergence' and 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' underlying prospective human ontological-performance⁷¹-<including-virtue-as-ontology> with regards to human meaningfulness-and-teleology⁹⁹⁵⁵ speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desubliminate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening⁵² 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-commitment⁶⁵) is strongly prone to desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ 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-constitutedness¹³⁷⁹, while the former strongly constrained to high predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) is rather relatively amenable to sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ 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-transposition⁴⁶) as superseding social intellection itself as an inherent exercise for the social domain’s ‘purist science/ontology epistemic-conception of veracity/truth’ (as to the latter’s prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵). 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~deprocrypticism¹⁷ appraisal of the ‘tight-and-entwined relationship between the overall human ontological-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) (reflecting

‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’). In this regards, the de-mentative/structural/paradigmatic implications of ‘human temporal-to-intemporal-dispositions accordioneing-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’, reflect the fact that the originariness-parrhesia,—as—spontaneity-of-aestheticisation ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness for prospective knowledge-reification⁸⁶ implying a projection out of a prior human registry-worldview’s/dimension’s institutionalisation framework cannot be construed as of any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ on the basis of the prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (thus wrongly implying that there is an underlying absolute sound basis for human knowledge-reification⁸⁶ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸, whereas in reality such grounds are recurrently re-de-mentated/restructured/reparadigmed for relative-ontological-completeness⁸⁷ as to re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ at any uninstitutionalised-threshold¹⁰² is necessarily imbued with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation ‘messianic-structure of intemporality⁵¹’ and its derived deferential-formalisation-transference

secondnaturing. We can appreciate in this regards that budding-positivists meaningfulness-and-teleology⁹⁹⁵⁵ however relatively intelligible to us today, wouldn't make sense to the 'ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatured apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸' but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness⁸⁷ rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our present day positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a rede-mentating/restructuring/reparadigming for relative-ontological-completeness⁸⁷ induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies with respect to prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards, just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ that projected of an underlying 'scientific—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)' 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-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as to their implicated '<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ as to imbued positivism/rational-empiricism sublimation over non-positivism desublimation (and so over a long-and-sustained period of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) inducing the strongly enculturated predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵) constraining of positivism/rational-empiricism meaningfulness-and-teleology⁹⁹⁵⁵ today; likewise the notional~deprocrypticism¹⁷ epistemicity further speaks to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for the enculturation of a ‘human deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ construction-of-the-Self psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ with regards to (the overall originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> of ontological-contiguity⁶⁶ in overall-ecstatic-existence-supervening-conflatedness¹²) so-implied across all human domains-of-study epistemic-conceptions phenomenal/manifest~subpotencies-<intransitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> as to their explicated ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ as to imbued deprocrypticism—or-preempting—

disjointedness-as-of-reference-of-thought⁸³¹⁷ sublimation over procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ desublimation, thus prospectively inducing a strongly enculturated predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) constraining of deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵, (and so overriding disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> as to the latter’s implied procrypticism—or–disjointedness-as-of-reference-of-thought⁸³⁸⁰). But then as across the successive registry-worldviews/dimensions, the uninstitutionalised-threshold¹⁰² is a fertile spot for sophistic/pedantic practices whether as with the Ancient sophists or medievalism-scholastics or today institutional-being-and-craft intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷). 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-constitutedness¹³⁷⁹ <~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³; 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-reification⁸⁶ is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) as critically enabling prospective sublimation’ so-implied as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹². The strategic problem faced by the

Ancient sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) is how to exploit the fact that there is no ‘universalising¹⁰³-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’ and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’ to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic philosophers universalising¹⁰³-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity meaningfulness-and-teleology⁹⁹⁵⁵ by eliciting presencing—absolutising-identitive-constitutedness¹³⁷⁹ sensibility/decorum as of non-universalising Ancient sophistry and non-positivism medieval-scholasticism meaningfulness-and-teleology⁹⁹⁵⁵ 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-constitutedness¹³⁷⁹ <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>. 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 muddling 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 ‘deprocrypticism¹⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying-ontological-commitment⁶⁵>’ (notwithstanding a natural scientific culture that points out that substantive issues are analysed on the basis of their relevant and operant substantive pertinence) as to the overriding possibility of ‘projecting such a presencing—absolutising-identitive-constitutedness¹³⁷⁹ sensibility/decorum of institutional imprimatur’ that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification⁸⁶. But then the Ancient sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic presencing—absolutising-identitive-constitutedness¹³⁷⁹ sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² allowing for prospective Socratic philosophers universalising¹⁰³-idealisation and budding-positivism as to

their respectively induced ‘universalising¹⁰³-idealisation—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’
 and ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-
 ⟨as-to-underlying-ontological-commitment⁶⁵⟩’ constraining in the face of ‘human temporal-to-
 intemporal-dispositions accordioneing-⟨as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-⟨including-virtue-as-
 ontology⟩) at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’. The strategic
 reflex of assuming a presencing—absolutising-identitive-constitutedness¹³⁷⁹
 sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-
 completeness⁸⁷ interpretations’ and arbitrarily defines ‘human social-vestedness/normativity-
 <discretely-implied-functionalism> implied contract/political-arrangement-or-political-
 coercion/given-discrete-social-value-construction’ as
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that
 effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>) as
 non-ontological thus implying not it is subject to analyses as of social and socio-psychological
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence’s~sublimating-nascence>. But then human sublimation in existence
 effectively speaks of the notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-

in-reflecting-postconverging-or-dialectical-thinking²⁰—by—preconverging-or-dementing¹⁹-
perspectives-of-human—meaningfulness-and-teleology⁹⁹⁵⁵> underlying human ontological-
performance⁷¹-<including-virtue-as-ontology> as to the ontological-contiguity⁶⁶—of-the-
human-institutionalisation-process⁶⁷ succession of registry-worldviews/dimensions, and such a
presencing—absolutising-identitive-constitutedness¹³⁷⁹ sensibility/decorum strategy as to its
implicated denial of such an ontological-contiguity⁶⁶—of-the-human-institutionalisation-
process⁶⁷ of human ontological-performance⁷¹-<including-virtue-as-ontology> underlined by
human historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, effectively reveals
its non-scientific nature notwithstanding the confusion of vague academicism proceduralism
with true sublimating science/ontology. All the knowledge-reification⁸⁶ that effectively can be
is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ having to
do with human limited-mentation-capacity-deepening⁵² as enabling human-subpotency
epistemic-projection towards the full-potency of existence so-construed as intemporality⁵¹, and
not a presencing—absolutising-identitive-constitutedness¹³⁷⁹ human-subpotency epistemic-
projection in <amplifying/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ so-construed as temporality⁹⁸. But then
the inclination to assume an ontologically-flawed sophistic/pedantic presencing—absolutising-
identitive-constitutedness¹³⁷⁹ sensibility/decorum strategy is ever always associated across all
registry-worldviews/dimensions with blurriness⁷ of meaningfulness-and-teleology⁹⁹⁵⁵ as to
meaningfulness-and-teleology⁹⁹⁵⁵ rather unconstrained to predicative-effectivity—sublimation-
<as-to-underlying-ontological-commitment⁶⁵> as to lack of ‘relative-ontological-
completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed
social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-
ontological-commitment⁶⁵⟩’. Consider in this regards, the de-mentative/structural/paradigmatic
possibility of such an abstract human sophistic/pedantic presencing—absolutising-identitive-

constitutedness¹³⁷⁹ sensibility/decorum strategy exercise with regards to say Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs if there was ‘no positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’ (as produced by the efforts of budding-positivists even as during their own epoch this was contested by their Establishment) that allowed for sublimating scientific thought to be integrated or rejected by its mere predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩ (as to the ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’), then there is nothing inherently telling that the latter physics Establishment will have just acknowledged such a theoretical construct as to its then human sophistic/pedantic presencing—absolutising-identitive-constitutedness¹³⁷⁹ sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of ‘human temporal-to-intemporal-dispositions accordioneing-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’). The point here is to highlight that across all registry-worldviews/dimensions blurriness⁷ of meaningfulness-and-teleology⁹⁹⁵⁵ at uninstitutionalised-threshold¹⁰² as to lack of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’ inherently induces sophistic/pedantic

dispositions (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) with regards to social-stake-contention-or-confliction as to the social lack of universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) in the face of its prospective human-subpotency-~~aporia~~/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Further, all such successive ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-<as-to-underlying-ontological-commitment⁶⁵>’ are de-mentatively/structurally/paradigmatically about phenomenal/manifest sublimation-over-desublimation in existence as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as it dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-

ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor’) successive prospective reasoning-through/messianic-reasoning for
 reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive
 registry-worldviews/dimensions reference-of-thought⁸³—and—reference-of-thought⁸³-
 devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ so-construed as ‘generating varying human
 sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-
 teleology⁹⁹⁵⁵—in-cumulation/recomposuring of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
 eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷
 dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 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-
 constitutedness¹³⁷⁹ sensibility/decorum supposed projections of candour that tend to arise with
 social lack of universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,—as-to-entailing-
~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷)
 associated with blurriness⁷ of meaningfulness-and-teleology⁹⁹⁵⁵ poorly amenable to predicative-
 effectivity—sublimation—(as-to-underlying-ontological-commitment⁶⁵); and reflect the idea that
 there is no knowledge without sublimating knowledge in the very first place and such pretences
 often thrive on exploiting ‘a false sense of a categorically/absolutely sublimated social-
 construct ordinariness/commensicality and social-vestedness/normativity—~~<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-incompleteness⁸⁸ of the succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness¹³⁷⁹ <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ when analysed as from originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism¹⁷. Insightfully it can be garnered that blurriness⁷ of meaningfulness-and-teleology⁹⁹⁵⁵ (as leading to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> due to lack of the universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of sublimating-over-desublimating ‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-(as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’) is intimately linked with the successive registry-worldviews/dimensions uninstitutionalised-threshold¹⁰²; as to the lack of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵)’. In this regards, blurriness⁷ of meaningfulness-and-teleology⁹⁹⁵⁵ with regards to the respective uninstitutionalised-threshold¹⁰² of recurrent-utter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰ as to
 their respective apriorising/axiomatising/referencing–psychologism is overcome respectively
 (as so-construed from ontological-normalcy/postconvergence epistemic-projection perspective
 as of foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 ‘immanent-ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism⁴³) with the
 induced social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-
 <~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of: -
 base-institutionalisation—apriorising/axiomatising/referencing–psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
 ⟨as-to-underlying-ontological-commitment⁶⁵) construed-as ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’ given ‘relative <~~amplituding~~/formative–
 epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
 foregrounding—entailment-⟨postconverging–narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
 contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
 epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of
 human supererogatory/messianic intemporal and secondnature socialy-optimal instigative
 potency’ at its given/defined institutionalisation ontologically-pertinent epistemic-conception of
 ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’ (and so over prior recurrent-utter-
 uninstitutionalisation—apriorising/axiomatising/referencing–psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
 ⟨as-to-underlying-ontological-commitment⁶⁵) construed-as ‘non-rules—

apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing–psychologism’
 given ‘relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-
 reflect-‘immanent-ontological-contiguity⁶⁶>’ as to prior descalarising totalisingly-
 disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of
 human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-
 contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷¹-<including-virtue-as-ontology>’ at its given/defined
 uninstitutionalised-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the very same
 overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’), - universalisation—apriorising/axiomatising/referencing–
 psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–
 sublimation-(as-to-underlying-ontological-commitment⁶⁵) construed-as ‘universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’
 given ‘relative <amplifying/formative–epistemicity>totalising/circumscribing/delineating
 existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging–
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-
 notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its
 prospectively induced scalarising as of human supererogatory/messianic intemporal and
 secondnature socialy-optimal instigative potency’ at its given/defined institutionalisation
 ontologically-pertinent epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation⁹⁶ (and so over prior base-institutionalisation—ununiversalisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics—framing-of—predicative-effectivity—sublimation—{as-to-underlying-ontological-commitment⁶⁵}) 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-to-reflect-‘immanent-ontological-contiguity⁶⁶>’ as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>)’ at its given/defined uninstitutionalised-threshold¹⁰² ontologically-deficient epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’), - positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics—framing-of—predicative-effectivity—sublimation—{as-to-underlying-ontological-commitment⁶⁵}) construed-as ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative <amplifying/formative—epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment—{postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’},—as-operative-notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its

prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnature socialy-optimal instigative potency' at its given/defined institutionalisation ontologically-pertinent epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' (and so over prior universalisation—non-positivism/medievalism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment⁶⁵) construed-as 'universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-positivising/rational-empiricism-based apriorising/axiomatising/referencing—psychologism' given 'relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁶'> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>)' at its given/defined uninstitutionalised-threshold¹⁰² ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'), and prospectively - deprocrypticism¹⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵) construed-as 'preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-'<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹'—in-superseding-

mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative
 <amplitudinal/formative—epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism⁴³ in elucidating ontological-contiguity⁶⁶-<as-from-prospective-
 ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its
 prospectively induced scalarising as of human supererogatory/messianic intemporal and
 secondnated socially-optimal instigative potency’ at its given/defined institutionalisation
 ontologically-pertinent epistemic-conception of ‘the very same overall
 phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶’ (and so over prior positivism—procrypticism⁸⁰—
 apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)
 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-thought⁸³’,-as-to-‘<amplitudinal/formative-
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism’ given ‘relative
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁶’> as to prior descalarising totalisingly-disentailing—
 discretion/whim-of-thought of individuals-suboptimal instigative potency as of human

temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>)' at its given/defined uninstitutionalised-threshold¹⁰² ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'), with the 'deprocrypticism¹⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)' peculiarly/uniquely differentiated from the 'positivism—procrypticism⁸⁰—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)' in that notional~deprocrypticism¹⁷ as of its originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective construes of prospective knowledge-reification⁸⁶ as of 'the full ontological implications of full human limited-mentation-capacity-deepening⁵² as to its deepest/most-profound foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism⁴³' thus speaking to deprocrypticism requisite de-mentative/structural/paradigmatic delineation of both the existentially contextualised 'sublimating ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> underlying intemporal ontological-performance⁷¹-<including-virtue-as-ontology> (as of dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-

or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation profound dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ projected
 apriorising/axiomatising/referencing–psychologism)’ and ‘desublimating ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-
 supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>
 underlying temporal ontological-performance⁷¹-<including-virtue-as-ontology> (as of
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
 shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ projected apriorising/axiomatising/referencing–
 psychologism)’ associated with any ‘deprocrpticism—or–preempting—disjointedness-as-of-
 reference-of-thought⁸³¹⁷ prospective knowledge-reification⁸⁶ as ever always about preserving
 the ascendancy of organic-knowledge in superseding-and-overriding mechanical-knowledge
 (with the latter rather associated with <amplituding/formative>wooden-language-(imbued—
 temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹–narratives—of-the-reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸()) thus involving the anticipation of human temporal-
 to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of prospective
 knowledge-reification⁸⁶ imbued reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ (and so as to the deprocrpticism¹⁷—
 apriorising/axiomatising/referencing–psychologism given ‘ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-

schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>
 projection of originariness/origination-<so-construed-as-to-ontological-
 normalcy/postconvergence-perspective-scalarising-construal-of-existence>'); with the above
 articulation of the successive registry-worldviews/dimensions 'relative-ontological-
 completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying-
 ontological-commitment⁶⁵)' so-reflecting comprehensively the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ involving human limited-mentation-capacity-
 deepening⁵² increasing ontological-performance⁷¹-<including-virtue-as-ontology> as to 'its
 originariness-parrhesia,—as-spontaneity-of-aestheticisation
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for-
 conceptualisation inducing of the successive registry-worldviews/dimensions increasingly
 profound secondnature methodologising/mutualising/organising/institutionalising
 reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation'
 and so as human reference-of-thought⁸³—and-reference-of-thought⁸³-devolving⁸⁴—
 meaningfulness-and-teleology⁹⁹⁵⁵ engendered sublimating historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ in existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 'prospective-aporeticism-overcoming/unovercoming'> (with the critical insight here for
 instance that the Socratic philosophers meaningfulness-and-teleology⁹⁹⁵⁵ as of universalising¹⁰³-
 idealisation 'is not a relic of thought' and it is very much 'historially alive/living' as to being
 pertinent to modern day universalising¹⁰³ implications of thought but for when prospective
 contextualisation requires universalising¹⁰³ positivising/rational-empiricism just as we can

garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much
 ‘historially alive/living’ as to being pertinent to modern day physics but for when prospective
 contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-
 constructs, and thus reflecting comprehensively that the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ as to its implied overall notional~deprocrpticism¹⁷—
 apriorising/axiomatising/referencing–psychologisms ‘enculturated/constructed social-
 pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-
 commitment⁶⁵) of relative-ontological-completeness⁸⁷’ rather speaks of human limited-
 mentation-capacity-deepening⁵² as of psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring prospectively induced meaningfulness-and-teleology⁹⁹⁵⁵
 as the successive registry-worldviews/dimensions apriorising/axiomatising/referencing–
 psychologisms). Further, ‘human-subpotency ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—
 over–deselectivity-of-ontological-bad-faith/inauthenticity⁶³’ implies that the successive
 registry-worldviews/dimensions given ‘relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵)’
 as to their relative ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> sublimating
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism>’ supersede-and-override their prior ‘relative-ontological-incompleteness⁸⁸—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-

framing-of—predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵)’
 as to their relative ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> desublimating
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—
 apriorising-psychologism> and ‘thus establishing the relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing—psychologism respective
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as
 logical-basis’ and this is so-reflected with: ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ superseding-and-overriding ‘non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition,-that-is-not-rulemaking apriorising/axiomatising/referencing—psychologism’
 for ‘base-institutionalisation—ununiversalisation meaningfulness-and-teleology⁹⁹⁵⁵ induced
 sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶; ‘universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’ superseding-and-overriding ‘rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism,-that-is-not-
 universalisation-directed apriorising/axiomatising/referencing—psychologism’ for
 ‘universalisation—non-positivism/medievalism meaningfulness-and-teleology⁹⁹⁵⁵ induced
 sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶; ‘positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ superseding-
 and-overriding ‘universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-that-is-not-positivising/rational-

empiricism-based apriorising/axiomatising/referencing-psychologism' for 'positivism-procrypticism⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ induced sublimation as of existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'; and 'preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-'~~<amplituding~~/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism' superseding-and-overriding '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-thought⁸³,-as-to-'~~<amplituding~~/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism' for 'prospective notional~deprocrypticism¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵ induced sublimation as of existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶'. The implication here is that there is no logical-basis as of our positivism-procrypticism⁸⁰ presencing—absolutising-identitive-constitutedness¹³⁷⁹ for the so-projected prospective notional~deprocrypticism¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵ but rather its prospectively induced sublimation as of existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as the logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> of prospective notional~deprocrypticism¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵ is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our

positivism–procrypticism⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ logical-basis/logic-<as-to—
 transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹> is de-mentatively/structurally/paradigmatically
 incompetent-and-irrelevant but for our projective-insights capacity for grasping prospective
 notional~deprocrypticism¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵ sublimation as of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). This further points out that
 the successive registry-worldviews/dimensions ‘relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵)’
 are rather ‘existence sublimation imbued cut-off points of logical engagement as transversality-
 of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹,
 wherein for example there is no common logical-basis between non-universalising sophistry
 and universalising¹⁰³-idealisation of Socratic philosophers and likewise between budding-
 positivists and non-positivising medieval scholasticism and this author claims as well between
 present day institutional-being-and-craft intellectual-muddlement-(blurring/undermining-of-
 prospective-totalising-entailing,-as-to-entailing-<amplifying/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) and prospective
 deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as already
 being manifested in the patently non-intellectual and ontologically-decadent populism and
 media-driven campaigning against postmodern-thought that is wary of genuine intellectual
 engagement as to the sublimating veracity of postmodern-thought; and thus rather requiring the
 sublimating affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–
 apriorising-psychologism> of the prospective ‘relative-ontological-completeness⁸⁷—
 apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-

framing-of—predicative-effectivity-sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩
 imbued foregrounding—entailment-⟨postconverging-narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 ‘immanent-ontological-contiguity⁶⁶’⟩,-as-operative-notional~deprocrpticism⁴³ while reflecting
 the desublimating unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹-apriorising-psychologism> of the prior ‘relative-ontological-incompleteness⁸⁸—
 apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-
 framing-of—predicative-effectivity-sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’
 (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-thinking²⁰-apriorising-psychologism>’ over ‘desublimation
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-
 apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>). This insight equally explains why
 human <amplifying/formative-epistemicity>causality at its most profound construal is rather
 as of underlying ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> over ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-

supererogation⁹⁶, -as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>
imbued sublimating-over-desublimating ontological implications and so with regards to
underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality; as the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
<seeding/incipient—profound⁶⁹-supererogation⁹⁶, -as-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> (as of dimensionality-of-
sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation as to its profound dispensing-with-immediacy-for-relative-ontological-
completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶) reflects the originariness-
parrhesia, -as-spontaneity-of-aestheticisation
supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for-
conceptualisation as intemporal-projection reasoning-through/messianic-reasoning that runs all
along the succession of registry-worldviews/dimensions as to human limited-mentation-
capacity-deepening⁵² enabling human reference-of-thought⁸³—and—reference-of-thought⁸³-
devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ induced transcendence-and-
sublimity/sublimation/supererogatory~de-mentativity whereas the ontological-bad-
faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-
supererogation⁹⁶, -as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> (as of
dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to its
lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-

reification⁸⁶/contemplative-distension²⁶) is besotted in temporality⁹⁸ upon the logical-basis of
 relative-ontological-incompleteness⁸⁸ <amplituding/formative>wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) as so-enabled with lack of universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) (explaining the latter's
 iterative-looping-narrations as successive shades of universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) arise speaking to a more fundamental ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-
 supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> when
 reflecting <amplituding/formative—epistemicity>causality). This underlying ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema> over ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> imbued sublimating-over-
 desublimating ontological implications as most profound construal of human
 <amplituding/formative—epistemicity>causality inevitably highlights the requisite 'ontological-
 good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>
 of sublimating base-institutionalisation, universalisation, positivism/rational-empiricism and
 notional~deprocrypticism¹⁷ respectively over desublimating recurrent-utter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰ respectively, and the failure to articulate this requisite ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ is a failure to meet the ‘prospectively warranted organic-knowledge epistemic-veracity’ as failing to reflect ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation in implying that ‘the sublimating apriorising/axiomatising/referencing—psychologism is the valid logical-basis’ and ‘the desublimating apriorising/axiomatising/referencing—psychologism is the invalid logical-basis’. This point out that the successive relative-ontological-completeness⁸⁷ as base-institutionalisation, universalisation, positivism/rational-empiricism and notional~deprocrypticism¹⁷ respectively are actually projective-insights speaking to the fact that human prospective emancipation should rather be construed as of ‘human reference-of-thought⁸³ (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-incompleteness⁸⁸ of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰. Such ‘human reference-of-thought⁸³ (as grandest axiomatic-construct level) research-programme conception’ reflects the fact that it is the ‘prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as so-induced by notional~asceticism⁴ reasoning-through/messianic-reasoning’ that affirmatively validates any of the respective relative-ontological-completeness⁸⁷ 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-threshold¹⁰²' 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-teleology⁹⁹⁵⁵) which rather requires instigative notional~asceticism⁴ 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~asceticism⁴ reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (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-completeness⁸⁷ logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> is in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ with the relative-ontological-incompleteness⁸⁸ logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹>, it is only the

sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ that affirmatively upholds the relative-ontological-completeness⁸⁷ over the
 relative-ontological-incompleteness⁸⁸ (as to their supposedly coherent ontological-
 commitment⁶⁵). In other words, genuinely projected knowledge as of ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema> is more than just the mechanical construct but speaks of the ‘ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema> 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 living-development–as-to-personality-development and
 institutional-development–as-to-social-function-development as to the positive-opportunism⁷⁵
 implications eliciting a decomplexed placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of such ‘ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema> 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-teleology⁹⁹⁵⁵. In this respect with regards to human
 living-development–as-to-personality-development and institutional-development–as-to-social-
 function-development as of our positivism/rational-empiricism registry-worldview/dimension
 we can appreciate for instance that in a professional–client relationship like between a
 physician and a patient or a plumber and a customer, the two parties do not normally engage

one another in equivocating as of the ordinary meaningfulness-and-teleology⁹⁹⁵⁵ desublimation
 which wouldn't achieve the sublimation of medical care meaningfulness-and-technology or
 plumbing technician technical meaningfulness-and-teleology⁹⁹⁵⁵ (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/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> 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/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> beyond-and-above the desublimating ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> of ordinary
 meaningfulness-and-teleology⁹⁹⁵⁵. However, this sublimating knowledge 'ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> 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-teleology⁹⁹⁵⁵ (even though from a
 retrospective perspective we can grasp the preconverging/dementing¹⁹-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/authenticity⁶⁸~de-

mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> 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/dementing¹⁹-qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ going by its presencing—absolutising-identitive-constitutedness¹³⁷⁹ just as we will be disinclined to contemplate about the more veridical preconverging/dementing¹⁹-qualia-schema of our procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalised-threshold¹⁰² as from a prospective notional~deprocrypticism¹⁷ perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold¹⁰² speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-⟨as-to-underlying-ontological-commitment⁶⁵⟩’ imbued foregrounding—entailment-⟨postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,-as-operative-notional~deprocrypticism⁴³ that can instill such a prospective sublimating knowledge ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ as to prospective living-development-as-to-personality-development and institutional-development-as-to-social-

function-development. In this regards, it can be appreciated with respect to budding-positivism and universalising¹⁰³-idealisation respectively that where the epistemic-veracity of looking through a telescope and drawing positivistic ontological implications do not avail as in the scholastic-medievalism underpinning–suprasocial-construct or where construing meaningfulness in coherent universalising¹⁰³ terms do not avail as in the non-universalising sophistry underpinning–suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity⁶³ over which prospective sublimating ontological-good-faith/authenticity⁶⁸ knowledge respectively as of budding-positivism and universalising¹⁰³-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity⁶⁸ existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ and naïve present day presencing—absolutising-identitive-constitutedness¹³⁷⁹ interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—

apriorising-psychologism>'). Indeed, as to when such 'relative-ontological-completeness'⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment'⁶⁵)' is institutionalised say with modern day positivism/rational-empiricism the requisite 'ontological-good-faith/authenticity'⁶⁸ existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>' of modern day scientific breakthroughs sublimation projected knowledge hardly put into question. Likewise, this insight about the requisite 'ontological-good-faith/authenticity'⁶⁸ existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>' for organic-knowledge needs to be explicated with regards to the blurriness⁷ of meaningfulness-and-teleology⁹⁹⁵⁵ associated with today's institutional-being-and-craft intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness'⁸⁷) with cynical, ridiculous and paradoxical pretenses of humility and sensibility/decorum that by that token (not unlike ancient sophistry and medieval-scholasticism) go on to induce 'existentially invalid condescension' as to their veridical desublimating presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as of ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>. The fact is where such pretenses are nowhere found in the terrain of knowledge-reification⁸⁶ but rather surreptitious enterprises of <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void'⁵⁹)-with-regards-to-prospective-apriorising-implications>) this signals their emperor has no clothes moment. In this regards, as to

‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-psychologism>’, the requisite ‘ontological-good-faith/authenticity⁶⁸ 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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for its elucidation and appropriate second-natured 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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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 living-development–as-to-personality-development and institutional-development–as-to-social-function-development the ordinariness of meaningfulness-and-teleology⁹⁹⁵⁵ 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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as to a disparateness-of-

conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶> which pedantry and sophistry thrives on this lack of universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)) with regards to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ underlying the genuine social intellectual-function/posture. Intellectualism as such is much more than just about presencing—absolutising-identitive-constitutedness¹³⁷⁹
 methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given registry-worldviews/dimensions as presencing—absolutising-identitive-constitutedness¹³⁷⁹ underpinning-suprasocial-construct relate to their given meaningfulness-and-teleology⁹⁹⁵⁵ in absolute terms whereas in reality there are veridically relative subontologisation of ontology as metaphysics-of-presence’; 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-performance⁷¹-<including-virtue-as-ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>, 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 succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity right up to our present wouldn’t have availed speaking to our very own intellectual-and-moral responsibility for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. The genuine social intellectual-

function/posture means that human thought can project beyond, overlook and override presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> conception of sublimating value and ontological-veracity disposition; and so as to the fact that presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> actually tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ positive-opportunism⁷⁵ of living-development—as-to-personality-development and institutional-development—as-to-social-function-development) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation⁹⁶-profundity~de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), 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 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ positive-opportunism⁷⁵ of living-development—as-to-personality-development and

institutional-development-as-to-social-function-development) and reconstrue human-subpotency aporeticism in terms of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. In this regards historically, without individuals making choices not to optimally pursue ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as to their given presencing—absolutising-identitive-constitutedness¹³⁷⁹ ‘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-constitutedness¹³⁷⁹ 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, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. upon whose meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology⁹⁹⁵⁵ (and so not only with human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ but is equally reflected in a poor-spirited bland conception of human living-development-as-to-personality-development and institutional-development-as-to-social-function-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and ontological-veracity disposition but in reflecting that the skewed underpinning—suprasocial-construct projected and 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-threshold¹⁰² of registry-worldviews/dimensions). The fact is 'immediacy supposed absolute sublimating value and ontological-veracity disposition' as underlying presencing—absolutising-identitive-constitutedness¹³⁷⁹ end up as the registry-worldviews/dimensions Establishments underpinning—suprasocial-construct as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵) that goes beyond presencing—absolutising-identitive-constitutedness¹³⁷⁹ and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> subontologising

palliative terms that as to their specifically defined ‘human social-vestedness/normativity-
 <discretely-implied-functionalism> implied contract/political-arrangement-or-political-
 coercion/given-discrete-social-value-construction’ are very much integrative of collateral
 aspects as
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by
 dulling the social-construct’s conscience in this way rather distracts from the realisation and
 contemplation of the full possibilities for profound de-mentative/structural/paradigmatic
 transformation of ‘non-immediacy prospective sublimating value and ontological-veracity
 disposition’. The subtle manifestation of the social implications of ‘immediacy supposed
 absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 positive-opportunism⁷⁵ of living-development-as-to-personality-development and institutional-
 development-as-to-social-function-development) with regards to our positivism-
 procrypticism⁸⁰ registry-worldview/dimension can be appreciated in present day sycophantic-
 sophistry and intellectual-muddlement-(blurring/undermining-of-prospective-totalising-
 entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷), media-driven disenfranchising narrative existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-
 transposition⁴⁶> and dominance/vested-interest diffused institutional influence in many ways
 and occasions rendering formal and official languages of institutions smokescreens for
 underhanded <amplitudinal/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸). In many ways this presencing—absolutising-identitive-constitutedness¹³⁷⁹

existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> analysis as to the positivism–procrypticism⁸⁰
 registry-worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional
 beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-
 tracing~inhibited-mental-aestheticising implications is very much relevant however the
 underlying socio-econo-political subontologisation/ideology-over-ontology whether
 technocratic, capitalistic or communist (as in fact all such systems mirror each other as to their
 beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-
 tracing~inhibited-mental-aestheticising, besides the differentiating specificities as to ingrained
 cultural context, speaking of a more fundamental issue of positivism–procrypticism⁸⁰
 ontological-performance⁷¹-<including-virtue-as-ontology> as to the prospective human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint for prospective depcrypticism—or-
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷); as to the fact that the underlying
 institutional formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-
 mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ of these systems are
 rather as of ‘dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-
 descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-
 institutional-and-social-desublimation> of presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> of social-vestedness/normativity-
 <discretely-implied-functionalism> and social-stake-contention-or-confliction’, and prospective
 human scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-
 guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-supererogation⁹⁶> rather points to prospective notional~deprocrypticism¹⁷

aestheticisation—and-aestheticisation-towards-ontology (as to dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) unenframed/unbeholdening/bechancing—supererogation⁹⁶ ‘bechancing-backdrop of nonpresencing⁶⁰—<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising’ (so-construed as ‘reclamation/recovery of unenframed-conceptualisation’—<as-to-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation>).

Such a deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ ontological-performance⁷¹—<including-virtue-as-ontology> (as to its fundamental ontology aspiration) is not oblivious to the ‘notional~symmetrisation—<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰—by-preconverging-or-dementing¹⁹-perspectives-of-human-meaningfulness-and-teleology⁹⁹⁵⁵> underlying human ontological-performance⁷¹—<including-virtue-as-ontology> as to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ succession of registry-worldviews/dimensions’ and ‘the facet of the existentially-withdrawn—(as-‘unaccounted-for’-leftover-or-residuality-or-spirit-of-meaningfulness-and-teleology⁹⁹⁵⁵-so-construed-as-metaphoricity⁵⁶,-informing-prospective-~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness,-so-reflected-and-compensated-with-the-notion-of-dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as limiting or of prospective human-subpotency aporeticism’ which

surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening⁵²; and the ‘notional~deprocrypticism¹⁷ driving aesthetic-touch/aesthetic-sensibility of scalarising aestheticisation-towards-ontology’ is one that in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ projects of human ontological-performance⁷¹-<including-virtue-as-ontology> as: formativeness-of-unintelligence-towards-intelligence, so-rearticulated as formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ of unintelligence (beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising) towards intelligence (‘bechancing-backdrop of nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising’).

It is herein contended that the veridical genuine social intellectual—function/posture (as to the creative dynamics of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) and so across the succession of registry-worldviews/dimensions as to its orientation towards ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation> is effectively what underlies the unenframed/unbeholdening/bechancing—supererogation⁹⁶ possibility of all prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ enabling the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity reflecting the fact that their underpinning-suprasocial-constructs as to presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> are 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-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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-threshold¹⁰² the prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is more appropriately construed not as meaningfulness-and-teleology⁹⁹⁵⁵ but metaphoricity⁵⁶ 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-teleology⁹⁹⁵⁵ as to the fact that the
 intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-
 institutionalisation, universalisation, positivism/rational-empiricism and
 notional~deprocrypticism¹⁷ are not actually as of meaningfulness-and-teleology⁹⁹⁵⁵ but rather
 are as of metaphoricity⁵⁶ with regards respectively to prior recurrent-uninstitutionalisation,
 base-institutionalisation~ununiversalisation, universalisation~non-positivism/medievalism and
 our positivism~procrypticism⁸⁰, and so as to the fact that the latter (as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) are ever always urged along
 beyond their uninstitutionalised-threshold¹⁰² given ‘taxingness-of-originariness upon human-
 subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in the face of their
 ‘specifically given reference-of-thought⁸³—and-reference-of-thought⁸³-devolving⁸⁴—
 meaningfulness-and-teleology⁹⁹⁵⁵ prospective human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions~existentialism-form-factor’ for the psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring possibility enabling prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as effectively
 involving the veridically uninhibited/decomplexified dimensionality-of-sublimating²⁴—
 <amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation in cognisance-and-integration of the requisite ‘ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient~profound⁶⁹-

supererogation⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ for the availing of the organic-knowledge meaningfulness-and-teleology⁹⁹⁵⁵ of base-institutionalisation, universalisation, positivism/rational-empiricism and notional~deprocrypticism¹⁷ respectively (as to their respective ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> ‘inducing of their reference-of-thought⁸³-and-reference-of-thought⁸³-devolving⁸⁴-meaningfulness-and-teleology⁹⁹⁵⁵ underlying logical-basis of logical operation/processing/contention of narratives’ reflected as of their respectively induced ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-<as-to-underlying-ontological-commitment⁶⁵>’ imbued foregrounding—entailment-<postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶>’, -as-operative-notional~deprocrypticism⁴³). This conception of ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶, -as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>’ rather speaks to the fact that ‘human <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ as to its limited-mentation-capacity is intimately tied-down/laden-with prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’ as to human teleology⁹⁹ so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as

ontological (so-reflecting <amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and <amplifying/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))', underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-hermeneutically/reprojectively-educing'-human-subpotency-epistemic-perspective-of-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>. The underlying insight here is that unlike the flawed mental-reflex associated with presencing-absolutising-identitive-constitutedness¹³⁷⁹ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that de-mentatively/structurally/paradigmatically projects of a 'neutrally/objectively sound human ontological-performance'⁷¹-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing-ontological-deficiency arising from its specifically given <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴', human <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ as to human limited-mentation-capacity veridically implies that 'existence is not beholdening to that human thrownness and the critical human teleological as to ontological-performance'⁷¹-<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/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing-psychologism>' is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity which is only possible as to existence—

as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>
with regards to human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-
imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵. Thus it is only
the possibility of ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-
aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-
<of-apriorising/axiomatising/referencing–psychologism>’ that can thus allow human
existential-discursivity—implicated-sublimation-over-desublimation beyond naïve
presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
(given that human ontological-performance⁷¹-<including-virtue-as-ontology> cannot be
neutrally be separated from human <amplituding/formative–
epistemicity>totalising~thrownness-in-existence³⁴ and the reflexive temporal-to-intemporal
ontological implications on human ontological-performance⁷¹-<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 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 present day civilisational and technological level, it is inevitable that
they will effectively adopt ‘ontological-good-faith/authenticity⁶⁸~de-
mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-
mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-
condescension-<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the

human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness⁸⁸ doesn't have a pretence to being of a 'neutrally/objectively sound human ontological-performance'⁷¹-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given ~~<amplituding/formative—epistemicity>~~totalising~thrownness-in-existence³⁴, but together with the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-discursivity—implicated-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human ontological-commitment⁶⁵) 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 methodologising/mutualising/organising/institutionalising presciences as to entitlements of presencing—absolutising-identitive-constitutedness¹³⁷⁹ articulated induced elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. Speaking of the requisite 'owning-up' as to when relative-ontological-completeness⁸⁷ avails rather than ontological-bad-faith/inauthenticity⁶³ in upholding relative-ontological-incompleteness⁸⁸ (given that immortality/existence-perspective as to intemporality⁵¹ cannot be construed as arising from our prior mortals whims superseding of existential sublimation entailment and such presumption rather speaks to preconverging-or-dementing¹⁹—apriorising-psychologism and not postconverging-or-dialectical-thinking²⁰—apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicated-sublimation-over-desublimation that explains why the availing of relative-ontological-completeness⁸⁷ as to dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation takes precedence in defining human intellectual-and-moral ontological-
 performance⁷¹-<including-virtue-as-ontology> and so as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶. This <amplifying/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ implied existential-discursivity—implicated-
 sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> 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 premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-
 psyche-induced-psychologism-of-existential-stake> from which human meaningfulness-and-
 teleology⁹⁹⁵⁵ veridically arises. Thus existential-discursivity—implicated-sublimation-over-
 desublimation implies that the human is already ‘de-mentatively/structurally/paradigmatically
 intellectually-and-morally existentially engaged as to its limited-mentation-capacity’ without
 any ‘neutrally/objectively sound human ontological-performance⁷¹-<including-virtue-as-
 ontology> state failing to factor in human specific apriorising/axiomatising/referencing—
 ontological-deficiency arising from its specifically given <amplifying/formative-
 epistemicity>totalising~thrownness-in-existence³⁴’. This insight puts into perspective our
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ conception of intellectual-and-moral
 responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to
 relative-ontological-completeness⁸⁷ (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-completeness⁸⁷ aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness⁸⁸ specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given ~~<amplituding/>~~formative–epistemicity>totalising~thrownness-in-existence³⁴’ is not of neutrally/objectively sound ontological-performance⁷¹-<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our ~~<amplituding/>~~formative–epistemicity>totalising~thrownness-in-existence³⁴ 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-completeness⁸⁷ as to overall existential dimensionality-of-sublimating²⁴—~~<amplituding/>~~formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation. Besides such a more stark elucidation as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵, existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’, thus points to the

primacy of 'the very ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ of human discursivity as to the possibility for prospective existential sublimation' so-reflected in originariness-parrhesia,—as—spontaneity-of-aestheticisation ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. The bigger point here is that prospective human sublimation underlying prospective knowledge-reification⁸⁶ in relative-ontological-completeness⁸⁷ cannot be engaged with any given registry-worldview/dimension in relative-ontological-incompleteness⁸⁸ as if the latter is of a 'neutrally/objectively sound human ontological-performance⁷¹-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴' with regards to the fact that human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ is already engaged in existential-discursivity—implicated-sublimation-over-desublimation as to 'ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> 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-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-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/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰ cannot be construed as of ‘neutrally/objectively sound human ontological-performance⁷¹-<including-virtue-as-ontology>’ state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴’ with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and notional~deprocrypticism¹⁷ respectively; and as relative-ontological-completeness⁸⁷ avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation. Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given presencing—absolutising-identitive-constitutedness¹³⁷⁹ self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologous coherence speaking to its ontological-contiguity⁶⁶’ as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ so-associated with human limited-

mentation-capacity-deepening⁵²). This conflation in the perception and relation to human sublimation in existence between metaphysics-of-presence as to presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³’ on the one hand and on the other hand difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as to relative-ontological-completeness⁸⁷ <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. This is so fundamentally because of human teleology⁹⁹ speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplitudinal/formative>disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and <amplitudinal/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))’ (as reflecting the implications of human limited-mentation-capacity-deepening⁵² underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷); such that human sublimation is hardly ‘purist’ and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed presencing—absolutising-identitive-constitutedness¹³⁷⁹ given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness⁸⁸ de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness⁸⁷ sublimation implications, and so across the successive registry-worldviews/dimensions right up to the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-

of-existence> perspective of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ which purportedly escapes any such reflexive presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation. The so-implied notional~notional~deprocrypticism¹⁷ as such points out that the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is rather associated with a ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ but that, as of the successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness¹³⁷⁹ construals/conceptualisations, that ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ is rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵’ such that a contrasting assessment rather highlights the ‘entangling/enmeshing of effectively-purist-sublimation-<reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> and overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵ induced desublimating of the effectively-purist-sublimation-<reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ as to the concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> of overall prospective sublimation. Human

sublimation as such in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is existentially susceptibly instigated mostly as of materially/technically induced sublimation associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism⁷⁵ social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall meaningfulness-and-teleology⁹⁹⁵⁵. But the overall de-mentating/structuring/paradigming of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness⁸⁷ and ‘immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>’. 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-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ of their epoch wanting, explaining for instance Rousseau’s appreciation of the ‘noble savage’ and nature as speaking to an aporeticism 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 technical more efficient guns with gunpowder didn’t imply just killing animals at whim); thus speaking of the prospectively requisite

immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking²⁰—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-completeness⁸⁷ and the immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-commitment⁶⁵)’ 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 to the fact that the technical and scientific progress as to relative-ontological-completeness⁸⁷ weren’t the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior mediinally clouded immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ value-construct and methodologising/mutualising/organising/institutionalising existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>, 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-opportunism⁷⁵ driving the second-natured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possibilities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ immaterial/social sublimation considerations that rise to the aporetic 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-transposition⁴⁶ gimmickiness/desublimation relation with meaningfulness-and-teleology⁹⁹⁵⁵’ of our positivism—procrypticism⁸⁰, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual—function/posture as to social-stake-contention-or-confliction implications. The further implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~notional~deprocrypticism¹⁷ given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>’ that goes on as of presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-performance⁷¹-<including-virtue-as-ontology> reflected in their failing effective outcomes of equanimity/balance; wherein their practice increasingly tends to dominance/vested-interest actors and sycophantic-sophistry

induced desublimating narratives as to the ~~<amplifying/>~~~~amplifying~~/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) displayed in the public domain (caught-up/entrapped in
 ‘a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides’ as
 psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign
 individuals increasingly politically irrelevant as to the paradox for instance that the healthier
 political framework in the years following the second world-war, as hardly subject to closed-
 circles of effective direct/indirect politico-institutional influence rampant today,
 notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce
 critical progressive social transformations that in many ways the present day political
 framework as to a period of rather profound and real-world cosmopolitanism/opened-
 mindedness can only dream about) as the more potent possibilities for social transformation are
 increasingly subdued under politico-institutional defaulting frameworks-and-practices rather
 surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional
 influence ‘as to a strategic capacity to elicit old and relatively aporetically irrelevant
 beholdening narratives of identity as a divide-and-conquer strategy for undermining the real and
 concrete common sovereign narrative of social transformation possibilities’ as so-reflected with
 commonly held objective sovereign aspirations that cut across party/ideological affiliations
 when not subjected to the disenfranchising effects of crafty politicised beholdening narratives
 of identity with their ‘ad-hoc/arbitrary popping-up in the media at critical electoral moments
 involving high emotional charge quelling cerebral thinking as of the modern day efficient
 disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-
 debasing-the-terms-of-supposedly-constructively-opened-public-debate’ (as to the wrong
 mental enculturation of the notion that the ‘political game’ in-of-itself precedes individuals and

social sovereign aspirations as if the latter were just ‘paying fans to a sports encounter’ rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently ‘default for dominance/vested-interest actors’). Even in the purely intellectual sense, modern day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, so-reflected from such science-ideology poor appreciation of the implications of the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ rendering the scientific adventure as of a living existential-contextualising-contiguity³⁸ exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as to human limited-mentation-capacity-deepening⁵² implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation⁹⁶ behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁸ conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of²⁵—~~<amplifying/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality to which the notion of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in supererogation⁹⁶ is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and—aestheticisation-towards-ontology); as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—

conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, that ultimately enabled and propelled human limited-mentation-capacity-deepening⁵² (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-tracing⁴⁵> that led to our present 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-teleology⁹⁹⁵⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, especially so with regards to our own capacity to conceptualise of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ herein construed as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ (as to the requisite originariness-parrhesia,—as-spontaneity-of-aestheticisation ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness behind the prospective creation/invention of sublimating methods/methodologies/approaches as secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation in the face of prospective aporeticism-overcoming/unovercoming as to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, with budding-positivists inventing/creating the positivism/rational-empiricism sublimating methods/methodologies/approaches superseding

medieval-scholasticism desublimating methods/methodologies/approaches and likewise Socratic philosophers universalising¹⁰³-idealisation inventing/creating universalising¹⁰³-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we'll merely sanctify as absolute our present positivism–procrysticism⁸⁰ level of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ and its corresponding methods/methodologies/approaches associated with its living-development-as-to-personality-development and institutional-development-as-to-social-function-development as to wrongly imply ours is the human generation that don't face any prospective aporeticism-overcoming/unovercoming. Along the same line of intellectual appreciation of prospective sublimation implications as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴> 'critically points to an overall nascent knowledge-reification⁸⁶–gesturing directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-teleology⁹⁹⁵⁵ conception of the given prospective relative-ontological-completeness⁸⁷ registry-worldview/dimension'; the possibility for ontology/science is effectively 'an ontological-contiguity⁶⁶ projection as to an all-englobing/all-encompassing construction' (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness⁸⁷ induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence>) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to 'ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-

<of-apriorising/axiomatising/referencing-psychologism>’ (and so as effectively reflected by the overall reference-of-thought⁸³ and reference-of-thought⁸³-devolving⁸⁴/subject-matter ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation- (as-to-underlying-ontological-commitment⁶⁵)’). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness⁸⁷ registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence> (but for issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards, there can’t be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes ‘mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’. The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ over inherent ontological-veracity as manifested in many a social domain (while equally relevant in the natural sciences especially when ‘mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ increasingly undermine the organisation behind the natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard,

relic/artifactual conception of veridical human historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ rather speaks to deficient knowledge-reification⁸⁶—gesturing caught up in presencing—absolutising-identitive-constitutedness¹³⁷⁹ as of beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive ready to forego veridical knowledge-reification⁸⁶ for its institutional self-preservation; with the consequence of increasing sycophantic-sophistry and genuine social intellectual–function/posture indifference or betrayal to dominance/vested-interest actors. This issue of institutional self-preservation is in many ways at the very root of the non-intellectual, media-driven and dishonest criticisms levied against postmodern-thought as to the latter obvious conclusive emancipatory implications; so-reflected in a practice of ‘clouded thought’ that has no true intellectual elucidation purpose but rather an extension of the political over veridical knowledge-reification⁸⁶ (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 successive registry-worldviews/dimensions required their specific ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵)’ to usher in the possibility of their very own secondnature institutionalisation unclouded knowledge-reification⁸⁶—gesturing, the ultimate possibility for our positivism–procrysticism⁸⁰

overcoming its intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplifying/~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) lies with the prospective ‘deprocrypticism¹⁷—apriorising/axiomatising/referencing-psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵)’ imbued foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ (enabling the true and profound attainment of ontological-contiguity⁶⁶ in the social domain beyond the present practices of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶>’). The manifest historical veracity of human sublimation as underlined by the ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (and as rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵’) is the more accurate conception in reflecting the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and so as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplifying/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-

sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, and so as to the fact that the notional~deprocrypticism¹⁷ given ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵’. This projected notional~deprocrypticism¹⁷ ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity⁶⁶ as of the successive registry-worldviews/dimensions ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵’ comprehensiveness of prospective sublimating—nascence (as to their instigating relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism)’ manifested as of the notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰—by—preconverging-or-dementing¹⁹-perspectives-of-human—meaningfulness-and-teleology⁹⁹⁵⁵> of the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. This further highlights that the prospectively defining possibilities for unleaching further human sublimation (and so over ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵’) will stall without the appropriate reconciling of the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ to the prospective comprehensive sublimating meaningfulness-and-teleology⁹⁹⁵⁵ implications of the instigated relative-ontological-completeness⁸⁷ effectively-purist-sublimation-<reflecting-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, and so as to ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵’ comprehensiveness of prospective sublimating—nascence (as to the instigating

relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism)’ prospective reconciling. This is fundamentally the case because the implied dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation inducing the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> is lost to the prior overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to a narrow-minded positive-opportunism⁷⁵ driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> while failing to come to terms as to construing the <amplifying/formative—epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigm—psychologism’⁸⁹ with regards to ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating-nascence (as to the instigating relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism)’; thus inducing the discrepant ‘immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>’ that is and so

as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>. This insight underlines the fact that instigated nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> ‘critically points to an overall nascent knowledge-reification⁸⁶—gesturing directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-teleology⁹⁹⁵⁵ conception of the given prospective relative-ontological-completeness⁸⁷ registry-worldview/dimension’ as so-reflected with the successive registry-worldviews/dimensions given ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence (as to the instigative relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism)’ underlying specific overall-knowledge-reification⁸⁶-gesturings as so-manifested with any such relative-ontological-completeness⁸⁷ registry-worldview/dimension ‘specific overall-knowledge-reification⁸⁶-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’. The specific overall-knowledge-reification⁸⁶-gesturings of the successive registry-worldviews/dimensions (as reflecting the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) projectively entail ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence’, and so as from: recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing—psychologism overall-knowledge-reification⁸⁶-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (as recurrent-utter-uninstitutionalisation ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence’), base-institutionalisation—ununiversalisation ‘rulemaking-over-non-

rules—apriorising/axiomatising/referencing—psychologism overall-knowledge-reification⁸⁶-
 gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-
 particular-sublimations>’ (as base-institutionalisation—ununiversalisation ‘reference-of-
 thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵
 comprehensiveness of prospective sublimating—nascence’), universalisation—non-
 positivism/medievalism ‘universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism overall-knowledge-reification⁸⁶-gesturing-
 <of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
 sublimations>’ (as universalisation—non-positivism/medievalism ‘reference-of-thought⁸³—and—
 reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of
 prospective sublimating—nascence’), positivism—procrypticism⁸⁰ ‘positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism overall-knowledge-reification⁸⁶-gesturing-
 <of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-
 sublimations>’ (as positivism—procrypticism⁸⁰ ‘reference-of-thought⁸³—and—reference-of-
 thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective
 sublimating—nascence’), and prospectively notional~deprocrypticism¹⁷ ‘preempting—
 disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplituding/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism overall-knowledge-
 reification⁸⁶-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-
 nascent-particular-sublimations>’ (as notional~deprocrypticism¹⁷ ‘reference-of-thought⁸³—and—
 reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of

prospective sublimating–nascence’). This comprehensive elucidation highlights that human sublimation is not inherently haphazard as the wrong perception of haphazardness arises as from the varying presencing—absolutising-identitive-constitutedness¹³⁷⁹ epistemic-projection perspectives whereas from a comprehensive notional~notional~deprocrypticism¹⁷ epistemic-projection perspective in ontological-normalcy/postconvergence human sublimation is rather wrongly apparently haphazard because of human limited-mentation-capacity epistemic-projection perspectives of apprehension of prospective sublimation with ‘the ontological-veracity of notional~notional~deprocrypticism¹⁷ epistemic-projection perspective associated with comprehensive human limited-mentation-capacity-deepening⁵² rather reflecting the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ de-mentative/structural/paradigmatic coherence of human sublimation as of successive reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating–nascence’. Thus such a notional~deprocrypticism¹⁷ ontological-normalcy/postconvergence perspective warrants the requisite <~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating relative-ontological-completeness⁸⁷ appraisal of singularly induced prospective sublimations as to projected overall human reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ imbued <~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigmig—psychologism⁸⁹ (as of ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—

meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating–nascence’). Critically this discrepancy between nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴> and overall relative-ontological-incompleteness⁸⁸–presublimation-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵ (as involving ‘immaterial/social overall relative-ontological-incompleteness⁸⁸–presublimation-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴>’ and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴>); is effectively the hallmark of all presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> as to their <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, and beyond just the ontological implications with respect to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as highlighted above this is equally reflected as to a human living-development–as-to-personality-development and institutional-development–as-to-social-function-development temporal-to-intemporal-dispositions inclination for presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> (so-reflected as of human ‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of–meaningfulness-and-teleology⁹⁹⁵⁵): defining the construal/conceptualisation of human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity (with regards to the

requisite human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)).

Such an ultimate construal of human self-surpassing as to the notional~notional~deprocrypticism¹⁷ epistemic-projection perspective in ontological-normalcy/postconvergence effectively grapples with the requisite ‘~~<amplituding/~~formative-epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigmig-psychologism⁸⁹ as of reference-of-thought⁸³-and-reference-of-thought⁸³-devolving⁸⁴-meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating-nascence’ as so-elicited by nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴>. Insightfully this can be reflected upon creatively as the requisite underlying deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ institutionally projected (implying de-mentative/structural/paradigmatic institutionalising of prospective scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying—

scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶>) ‘unenframed/unbeholdening/bechancing–supererogation⁹⁶
 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-teleology⁹⁹⁵⁵ (as of human living-
 development–as-to-personality-development, institutional-development–as-to-social-function-
 development and Being-development/ontological-framework-expansion–as-to-depth-of-
 ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵), and so as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. Such an
 ‘unenframed/unbeholdening/bechancing–supererogation⁹⁶ of notional~deprocrypticism¹⁷
 institutionalisation’s parameterisation/reparameterisation-(reflecting-a-
~~supererogatory~~-decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-
 sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-
 desublimation’)-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as–re-ontologisation’
 for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-
 teleology⁹⁹⁵⁵ (as to Being-development/ontological-framework-expansion–as-to-depth-of-
 ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵) will call into
 question as of pure-ontology the very apriorising/axiomatising/referencing—psychologism
 defining overall human social-stake-contention-or-confliction associated with such notions like
 tribes, nations, races, regions, etc. (and any other notions) as of their de-
 mentated/structured/paradigmed dehumanising implications (and so rather as of their
 degeneracy/breaking-down/distortion of human ontological-performance⁷¹-<including-virtue-
 as-ontology> from the more apt ontological-normalcy/postconvergence conception of the

human as to humanity); so-reflected by a beholdening conceptualisation/construal of the human as of their underpinning—suprasocial-construct implied presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> as being ‘the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of human agency’. However, as to a constructive knowledge-reification⁸⁶—gesturing with respect to the haunting fact of human <~~amplituding~~/formative—epistemicity>totalising~thrownness-in-existence³⁴ as to any such presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> speaking to such a <~~amplituding~~/formative—epistemicity>totalising~thrownness-in-existence³⁴, such a notional~deprocrypticism¹⁷ institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶ 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-teleology⁹⁹⁵⁵ is more immediately-and-constructively bound to ‘appraise the conception of sovereign equanimity/balance driving human agency imbued sublimation as to <~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social—

expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹. This double epistemic orientation to a notional~deprocrypticism¹⁷
 institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶
 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-teleology⁹⁹⁵⁵ can be understood in the
 sense that just as we can appreciate that if supposedly we are found in say an exclusively
 animistic social-setup with supposedly no possibility to rejoin a positivistic social-setup, while
 at the very least we appreciate that the material/technical capacity of a positivistic social-setup
 overall meaningfulness-and-teleology⁹⁹⁵⁵ will enhance such an animistic social-setup as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, the fact
 remains that our thrownness in the animistic social-setup requires at least a basic engagement
 tolerable to its meaningfulness-and-teleology⁹⁹⁵⁵ before any pretense to a projection of
 positivistic meaningfulness-and-teleology⁹⁹⁵⁵ (as can so be appreciated with the cultural
 diffusion encounters throughout human history). In this regards as to a decisively globalising
 world we can’t conceive that ours will be the human generation bereft of ‘profound
 diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ given the increasingly
 relic/artifactual nature of traditional cultures in our modern age as to the potent lack of
 prospective creative aestheticisation off-the-beaten-path of an increasing convergence
 deadening of the possibility prospective reappraisals of human meaningfulness-and-
 teleology⁹⁹⁵⁵ (as so-construed as of dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation), as to the fact that overall human beholdening inclination (as to any
 defining overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ concerned mostly with human living-development-as-to-
 personality-development and institutional-development-as-to-social-function-development in
 the priorly achieved Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) rather tends
 to reconverge to shallow ~~<amplituding/~~formative-epistemicity>totalising~thrownness-in-
 existence³⁴ concreteness/concretism/existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-
 ontological-performance⁷¹-<including-virtue-as-ontology> as reflected by the successive
 registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> (when it comes to overall human ‘aestheticisation as
 reflecting the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-
 specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations
 of human meaningfulness-and-teleology⁹⁹⁵⁵’); thus as not necessarily speaking of the absolute
 possibility of human consciousness projection in want for its recurrent
 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’ in optimising human ontological-
 performance⁷¹-<including-virtue-as-ontology> (and our positivism—procrypticism⁸⁰ 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-tracing⁴⁵>). But then just like with all prior registry-worldviews/dimensions, our positivism–procrysticism⁸⁰ presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional~deprocrysticism¹⁷ conception of re-ontologisation as to its inherent <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-performance⁷¹-<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-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ (however their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in many ways with ‘an alienating politico-institutional entrapment/frame-up of sovereign choice’ within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and processes’ the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being

institutionally subject to competing profound alternative institutional aestheticising
 contemplation given their institutional ascendance. Such a beholdening presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> skews the
 fundamental ontology question by its inherent <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 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~deprocrypticism¹⁷ institutionalisation ‘unenframed/unbeholdening/bechancing-
 supererogation⁹⁶ 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-
 teleology⁹⁹⁵⁵; as of the paradox that a social-setup as to its <amplifying/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ is so pragmatically self-focussed that its
 aestheticisation and hence aestheticisation-towards-ontolgy dynamic-potential as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 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-tracing⁴⁵> 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 ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ posture; and this very much explains the double epistemic orientation to notional~deprocrypticism¹⁷ institutionalisation 'unenframed/unbeholdening/bechancing~supererogation'⁹⁶ parameterisation/reparameterisation-~~(reflecting-a-supererogatory~decisionality-of-socioinstitutional-conceptions-as-to-‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality-numbing-traction-desublimation’)~~-as-so-operationalising-‘scalarisation-as-to-rescalarisation-as-re-ontologisation’ for prospective aestheticisation~and~aestheticisation-towards-ontology/meaningfulness-and-teleology⁹⁹⁵⁵ as highlighted above (as to the need to feed our ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ 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-teleology⁹⁹⁵⁵: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵, as to the underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (given human limited-mentation-capacity implications on human ontological-performance⁷¹-<including-virtue-as-ontology>) reflected in such formativeness (going by its given aestheticisation~and~aestheticisation-towards-ontology of the cultivated/beholdening-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵,-ultimately-construed-as-habit/practice/belief/culture) and thereof the ontologically-valid/ontologically-invalid beholdening implications arising from the cultivated/beholdening-construct-of-meaningfulness-

and-teleology⁹⁹⁵⁵, -ultimately-construed-as-habit/practice/belief/culture (when it comes to overall human ‘aestheticisation as reflecting the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating, -so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology⁹⁹⁵⁵’). The underlying insight here is that ‘the human apriorising/axiomatising/referencing process of ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating conceptualisation’ is effectively a ‘formative thrownness in existence imbued projective-arbitrariness/waywardness’ as of manifestly induced sublimation or desublimation with regards to the aestheticisation–and–aestheticisation-towards-ontology of cultivated/beholdening-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵, -ultimately-construed-as-habit/practice/belief/culture’.

Human ~~<amplituding/formative–epistemicity>~~totalising~thrownness-in-existence³⁴, -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’⟩ is what effectively captures all the possibilities of human sublimation or desublimation in existence and so reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating, -so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology⁹⁹⁵⁵’. Critically, this human ~~<amplituding/formative–epistemicity>~~totalising~thrownness-in-existence³⁴, -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 when it converges to sublimation as to existence—as-sublimating-withdrawal, -eliciting-of-prospective-supererogation⁹⁶, goes on to prospectively reflect the relative-ontological-completeness⁸⁷ ‘specific overall-knowledge-

reification⁸⁶-gesturing-<of-variously-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations>’ (while as to when it converges to desublimation as failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, it goes on to priorly reflect the overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to its presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>). The above analysis reflects the fact that human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-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’) is the ‘effective becoming aestheticisation—and-aestheticisation-towards-ontology construction as to cumulation/recomposuring’ that induces cultivated/beholdening-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵,-ultimately-construed-as-habit/practice/belief/culture; and so reflected in human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵.

Human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-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’) reflects an ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective-historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)’ (as to manifestly cultivated/beholdening-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵,-ultimately-

construed-as-habit/practice/belief/culture so-reflected as existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>). Such an ‘effectively underlying human beholdening—inching,-
 apprehending,-and-taming—drive or aestheticising—surrealising⁹⁷/supererogating—drive-(for
 existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵>)’ (inherent to human <~~amplituding~~/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-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’)) speaks to human premeaningfulness/preframing-
 <metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake> with
 regards to formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-
 mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵; as underlying the
 possibilities for human sublimation-inducing—textuality/hermeneutics/possibilities-of-
 becoming-existential-interpretation/axiomatisation-of-existence⁹⁵-<so-construed-as-the-
 premeaningfulness/preframing-that-enables-‘foregrounding—entailment-as-reflecting-
 ontological-contiguity⁶⁶>. Thus it is by such a ‘sublimation-over-desublimation understanding’
 of this <~~amplituding~~/formative-epistemicity>totalising~thrownness-in-existence³⁴,-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—procrysticism⁸⁰ presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> (as the challenge

of the double epistemic orientation to notional~deprocrpticism¹⁷ institutionalisation
‘unenframed/unbeholdening/bechancing–supererogation⁹⁶ 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-
teleology⁹⁹⁵⁵ as highlighted above) can be looked at in a new and enlightening perspective
(beyond such a ‘positivism–procrpticism⁸⁰—apriorising/axiomatising/referencing–
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–
sublimation-(<as-to-underlying-ontological-commitment⁶⁵>’) and so rather as from a prospective
‘deprocrpticism¹⁷—apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-
<as-to-underlying-ontological-commitment⁶⁵>’; and so as to the elucidation of such
presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition⁴⁶> induced human <amplituding/formative–epistemicity>totalising~thrownness-
in-existence³⁴,-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’>
deficient ontological-performance⁷¹-<including-virtue-as-ontology>. Thus as being amenable
both to ‘sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶’ and to ‘desublimation as failing existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶’, human <amplituding/formative–
epistemicity>totalising~thrownness-in-existence³⁴,-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’) notionally speaks of an underpinning framework that is de-mentative/structural/paradigmatic to the potentiality for both emancipating ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and human impeding ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> underlying human meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. Human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-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 its ‘effectively underlying human beholdening—inching,-apprehending,-and-taming-drive or aestheticising—surrealising⁹⁷/supererogating-drive-(for existentialising—framing/imprinting-<as-to-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)’ is rather ‘manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-performance⁷¹-<including-virtue-as-ontology> (with regards to constraining existential-contextualising-contiguity³⁸ upon human underlying ontological-commitment⁶⁵ as to the possibility for sublimation or desublimation)’ as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold¹⁰² of human ontological-performance⁷¹-<including-virtue-as-ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ associated with postconverging (postconverging-or-dialectical-thinking²⁰-apriorising-psychologism-

representation,-as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ associated with preconverging (preconverging-or-dementing¹⁹-apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold¹⁰². In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶), 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-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵) is underlined by its ‘instigative—askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and-aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices); and so as to the ‘instigative—askesis-or-acumen projected perception’ that the disposedness of the generalised social-construct <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-performance⁷¹-<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-

reification⁸⁶/contemplative-distension²⁶ in the contemplation-and/or-fulfilling of the
 ‘instigative–askesis-or-acumen 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-teleology⁹⁹⁵⁵. 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 <amplitudinal/formative–epistemicity>totalising/circumscribing/delineating
 construal of meaningfulness-and-teleology⁹⁹⁵⁵ respectively of say the ancient-sophists,
 medieval-scholasticism or present day intellectual-muddlement-(blurring/undermining-of-
 prospective-totalising-entailing,-as-to-entailing-<amplitudinal/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) in their
 <amplitudinal/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³’ will hardly cognise the ‘prospective
 aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic
 philosophers universalising¹⁰³-idealisation, budding-positivists positivism/rational-empiricism
 and prospective postmodern-thought as herein projected with notional~deprocrypticism¹⁷
 conceptualisation and so as to the latter skirting/peripheral initiation within the presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> of the former so-
 construed by the Derridean conception of prospective philosophy occurring rather at the margin
 of prior secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation philosophy (as to the fact that the ancient-sophists, medieval-
 scholasticism or present day intellectual-muddlement-(blurring/undermining-of-prospective-

totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) will falsely pretend that their respective presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> associated with the eliciting of their respective <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>), is of ‘existential and contemplative internal adequation’ respectively for the nascent contemplation of such universalising¹⁰³-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional~deprocrypticism¹⁷ conceptualisation whereas the skirting/peripheral initiation within such respective presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> as of the former effectively speaks to their ‘fundamental de-mentative/structural/paradigmatic falsehood’ for the possibility for the genuine social intellectual-function/posture prospective aporeticism-overcoming/unovercoming-overcoming sublimation involving ‘their seeding-misprising ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigm-ing-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> that covertly and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed-intellectual-muddling in contempt of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-

expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ and this ‘seeding-misprising ontological-bad-faith/inauthenticity⁶³~de-
 mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>’ has to be factored into the
 prospective articulation of deprocrypticism¹⁷,-as-to-the-ultimate-fulfilment-of-
 notional~notional~deprocrypticism¹⁷ as to the fact that the complete possibility for
 ontology/science implies ‘accounting for everything potent’ including at the more fundamental
 level human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to its implied
 ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-
 supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> that
 are respectively instigative or forestalling of the possibility for prospective human aporeticism-
 overcoming/unovercoming sublimation). This is further reflected in ‘the very postconverging-
 as-to-ontological-normalcy/postconvergence over preconverging-as-to-epistemic-abnormalcy
 conception of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’
 with regards to the fact that the state of recurrent-utter-uninstitutionalisation, base-
 institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and
 positivism—procrypticism⁸⁰ respectively aren’t of the ‘existential and contemplative internal
 adequation’ for prospective base-institutionalisation, universalisation, positivism and
 deprocrypticism¹⁷, as to the ‘increasing crumbling of the former genuine social intellectual-
 function/posture’ into subterfuge of false-scepticism (as to the fact that veridical scepticism is
 of constructive knowledge commitment effectively exposing itself to existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ and so rather than idly critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought), pedantry and <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-reification⁸⁶. In this respect the possibility of human prospective reasoning-through/messianic-reasoning that goes on to induce prospective reasoning-from-results/afterthought as secondnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral, hippocratic, etc. aestheticisation—and-aestheticisation-towards-ontology and inconsistently echoed in modern day deonto-professional institutional practices)’; and so by the mere token of the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised social-construct <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as to its beholdening to living-development-as-to-personality-development and institutional-development-as-to-social-function-development so-derived rather as from the prior Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ implied uninstitutionalised-threshold¹⁰². Thus in many ways ‘instigative–askesis-or-acumen de-mentating/structuring/paradigming the

possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption' is associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> as to prospective originariness-parrhesia,-as-spontaneity-of-aestheticisation ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation. However, the ontological-veracity of human temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> as at uninstitutionalised-threshold¹⁰² (so-underlined by human limited-mentation-capacity) speaks to the fact that even the 'instigative-askesis-or-acumen de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption' is bound to manifest its socio-institutional conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ usurping of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴>; as the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> given 'conceptualisation incompleteness as to ontological-contiguity⁶⁶' elicits the manifestation of such overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ as defect of beholdening

apriorising aestheticisation (as of overall relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ wrong historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ as being of nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—
 reference-of-thought⁸³-devolving⁸⁴>, underlined by its preconverging-or-dementing¹⁹—
 apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism). Such a historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ as to the desublimating manifestation of ‘effectively
 underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
 surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-
 prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ (as so-
 inherent to human <~~amplituding~~/formative-epistemicity>totalising~thrownness-in-existence³⁴,-
 imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing-process-of-
 ‘<~~amplituding~~/formative-epistemicity>totalising~conceptualisation’)), actually takes the form
 of a numbing-traction—of-desublimating-meaningfulness-and-teleology⁹⁹⁵⁵-<as-perspective-
 lost-of-‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
 postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism¹⁷/dimensionality-of-
 sublimating²⁴—<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-
 as-to-rescalarisation-as-re-ontologisation’> which goes on to instill (beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) 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-transposition⁴⁶ numbing-traction—of-desublimating-
 meaningfulness-and-teleology⁹⁹⁵⁵-<as-perspective-lost-of-

~~‘supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-~~
 postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism¹⁷/dimensionality-of-
 sublimating²⁴—~~<amplituding/formative-epistemicity>~~growth-or-conflatedness¹²/scalarisation-
 as-to-rescalarisation-as-re-ontologisation’> is manifested not only with regards to specific
 socio-institutional conceptions/constructs/models practices but englobes extended social
 institutions including the underpinning-suprasocial-construct, the genuine social intellectual-
 function/posture as well as the media; and in many ways is the enabler (as to its prompting of a
 supposedly
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶>) of a human rationalising closedness that
 structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying
 acceptability/seemliness’ of the given human presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> imbued de-
 mentative/structural/paradigmatic vices-and-impediments¹⁰⁵, and so as to dimensionality-of-
 desublimating-lack-of²⁵—~~<amplituding/formative>~~~~supererogatory-de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (thus
 undermining the challenge of the double epistemic orientation to notional~deprocrypticism¹⁷
 institutionalisation ‘unenframed/unbeholdening/bechancing—supererogation⁹⁶
 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-teleology⁹⁹⁵⁵ as highlighted above, and so with regards to superseding our positivism-procrypticism⁸⁰ occlusiveness). This historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ numbing-traction—of-desublimating—meaningfulness-and-teleology⁹⁹⁵⁵-<as-perspective-lost-of-
‘~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism¹⁷/dimensionality-of-sublimating²⁴—~~amplifying~~/formative—epistemicity>growth-or-conflatedness¹²/scalarisation-as-to-rescalarisation-as-re-ontologisation’> reflects the implications of the ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)’ (as to manifestly cultivated/beholdening-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵,-ultimately-construed-as-habit/practice/belief/culture so-reflected as existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>, and so with regards to human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵) and speaks to the fact that the overall development of human meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ involves a ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’. This ‘redounding/wavering/waveforming—of-the-

referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing' is de-mentatively/structurally/paradigmatically due to the very 'epistemic entwining of reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and reference-of-thought⁸³-devolving⁸⁴/devolved—axiomatising-conjugations (holding-forth for human existential-instantiations meaningfulness-and-teleology⁹⁹⁵⁵)', as to the sublimating dynamics of 'human re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> reflecting immanent-existence's ontological-contiguity⁶⁶ (so-epistemically underscored by the reference-of-thought⁸³-and-its-devolving) as knowledge-reification⁸⁶' in then holding-forth for prospective human meaningfulness-and-teleology⁹⁹⁵⁵ existential-instantiations by aposteriorising/logicising/deriving/intelligising/measuring; with the 'epistemic entwining of reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and reference-of-thought⁸³-devolving⁸⁴/devolved—axiomatising-conjugations (holding-forth for human existential-instantiations meaningfulness-and-teleology⁹⁹⁵⁵)' reflecting the fact that (as to maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation involving human limited-mentation-capacity-deepening⁵² for 'human re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> reflecting immanent-existence's ontological-contiguity⁶⁶, so-epistemically underscored by the reference-of-thought⁸³-and-its-devolving, as knowledge-reification⁸⁶) prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity

rather implies first the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>’ which then ultimately usher in the reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>’ have to be existentially referenced/registered/decisioned as from the available desublimating prior reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>’ decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is manifested), so-arising as of the ultimately/eventually perceived referencing coherence/contiguity of the ‘prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>’. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing

their nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
 relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> 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
 metaphoricity⁵⁶ explicated with his thinking proposition and scepticism exercise engendering as
 to its dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation our
 positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 attitude/mental-disposition/care—and—episteme⁵). Along the same lines, it is interesting to note
 how Plato's Socrates and Plato as to their dimensionality-of-sublimating²⁴—
 <~~amplituding~~/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation universalising¹⁰³-idealisation instigation were in many ways rather
 beholdening to a pre-universalising¹⁰³ Delphian spirituality conception (as so-reflected
 particularly by the Delphian motto know thyself) with regards to their universalising¹⁰³-
 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 universalising¹⁰³-idealisation
 particularly so by its emphasis on overall universalising¹⁰³-idealisation pragmatic knowledge
 including practical and natural phenomena universalising¹⁰³-idealisation implications. This
 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-
 imbued-ontological-performance⁷¹-<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-contiguity⁶⁶—of the-human-institutionalisation-process⁶⁷ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) is effectively what epistemically underlies the inherent ontological-veracity of the ‘postconverging/dialectical-thinking²⁰ of reference-of-thought⁸³ sublimating as to the implied ontological-normalcy/postconvergence of notional~deprocrypticism¹⁷, over the inherent ontological-flaw of the ‘preconverging/dementing¹⁹ of reference-of-thought⁸³ in desublimation-as-presublimating as to the implied epistemic-abnormalcy of notional~procrypticism⁸⁰’; as to the fact that the reference-of-thought⁸³/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-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> as to their operant predicative-insights. Insightfully (as to its deneuterising¹⁶—referentialism construed as of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, notional~notional~deprocrypticism¹⁷ enabled fundamental ontology-driven ‘postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, and so superseding a naïve metaphysics-of-presence affect-driven mented or stigmatic psychology rather as of a shallow perspective of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and vaguely articulated as of universal import but rather manifesting our positivism~procrypticism⁸⁰ presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>), the conception of human socio-institutional coneptions/constructs/models is rather as of ‘a supererogatory psychologistic protraction of human relevantly induced notional~asceticism⁴ (as to its skirting/peripheral initiation within a presencing—absolutising-identitive-constitutedness¹³⁷⁹

existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> to constructively enable the veridical expression of
 its ‘instigative—askesis-or-acumen 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-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ 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 presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> perspectiveless-and-soulless blinded adherence to
 prior methods/methodologies/approaches’ whether of ancient-sophistry, medieval-scholasticism
 or of present day disjointing/disparateness/disentailing intellectual-muddlement-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷). The
 further implication is that ours cannot pretend to be the human generation that shuts-off from
 prospective knowledge-reification⁸⁶ the analysis and criticism of its
 methodologising/mutualising/organising/institutionalising as of its presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> (as to ‘human social-

vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction' without grasping
 the ontological-veracity of overall human 'formativeness-<as-to-intersolipsism-of-
 premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-
 and-teleology⁹⁹⁵⁵ and so as to human inherently embodied-vitality/survival/subsistence in
 existential becoming with regards to human living-development-as-to-personality-
 development, institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as so-defining the-social or human-social-
 potency'). This is necessary for fundamental ontology speaking of
 notional~notional~deprocrypticism¹⁷ enabled fundamental ontology-driven 'postconverging-or-
 dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics' for inducing prospective human historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵. Basically, notional~asceticism⁴ is ever always
 associated with the successive relative-ontological-completeness⁸⁷ registry-
 worldviews/dimensions possibility for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity to arise (as to the notional~asceticism⁴
 instigating ~~supererogatory~~ originariness-parrhesia,-as-spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective
 methods/methodologies/approaches as from prospective sublimation induced
 methodologising/mutualising/organising/institutionalising), and so because all the 'existential
 and contemplative internal adequation' available for any given relative-ontological-
 incompleteness⁸⁸ registry-worldview/dimension is as of its inherent
 apriorising/axiomatising/referencing-psychologism imbued logical-basis/logic-<as-to—
 transversality-of-affirmative-and-unaffirmative,-disambiguated-

apriorising/axiomatising/referencing¹⁰¹> that is not de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness⁸⁷ registry-worldview/dimension apriorising/axiomatising/referencing-psychologism imbued logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> (with only the crossgenerational positive-opportunism⁷⁵ arising from the relative-ontological-completeness⁸⁷ comprehensively induced sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that then elicits the universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷), untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of the relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing-psychologism imbued logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹>). But then with such notional~asceticism⁴ associated with notional~deprocrypticism¹⁷ 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-completeness⁸⁷ sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness⁸⁷ avails) for opting for sublimating ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> or opting for desublimating ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>, and that (as speaking to human-

subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
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~notional~deprocrypticism¹⁷ projected human-
subpotency profound-and-complete mentation-capacity ontological implications’; given that to
avoid being merely a complexification of positivism~procrypticism⁸⁰ as of the possibility for
disjointedness-as-of-reference-of-thought⁸³ notional~deprocrypticism¹⁷ warrants the requisite
human organic-disposition as of notional~deprocrypticism¹⁷
apriorising/axiomatising/referencing~psychologism for prospective reasoning-
through/messianic-reasoning ‘rather than just another induced reasoning-from-
results/afterthought equally subjected to human temporal-to-intemporal-dispositions’ speaking
of a circular positivism~procrypticism⁸⁰ complexification as of
<~~amplituding~~/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
as to human incapacity to psychically project the overall existential dimensionality-of-
sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~—de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation underlying notional~asceticism⁴. This very notional~asceticism⁴
insight (speaking of dimensionality-of-sublimating²⁴—
<~~amplituding~~/formative>~~supererogatory~~—de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) about the notional~notional~deprocrypticism¹⁷ reflected in the overall
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ explains why the
universalising¹⁰³-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~deprocrypticism¹⁷ is not a 'disengaged articulation but subverts' present-day disjointing/disparateness/disentailing intellectual-muddlement-
 (blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of thought; and so further reflected as to the fact that base-institutionalisation, universalisation, positivism and prospectively notional~deprocrypticism¹⁷ (as of their respective prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) are respectively subversions of the aporeticisms of recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation-non-positivism/medievalism and positivism-procrypticism⁸⁰. The veracity of human knowledge as ever always a 'non-disengaging epistemic articulation as to the totalising oneness of existence manifest sublimations' lies with the very immanent-ontological-contiguity⁶⁶ of existence that epistemically speaks to the 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' as so divulging/disclosing existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶; such that human knowledge-reification⁸⁶ is effectively in reality about addressing and superseding human aporeticisms (human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor) as surpassing epistemic-constructs of sublimation-over-desublimation so-implied with dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation (as to living-development-as-to-personality-development, institutional-
 development-as-to-social-function-development and Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵). The implication here is that human ‘epistemic-constructs of
 sublimation-over-desublimation’ are not-and-never optional/discretionary representations about
 existence (but for when ‘deliberately of mere aestheticisation as mere motif implications’ with
 no relative reference to any ontological-contiguity⁶⁶ conception of relative-ontological-
 completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶) with regards to human epistemic aestheticisation—and-aestheticisation-
 towards-ontology of immanent existence; reflected in the fact that all such epistemic-constructs
 as knowledge-reification⁸⁶ (as referencing any ontological-contiguity⁶⁶ conception of relative-
 ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶) speak to an underlying human ontological-commitment⁶⁵ as to
 the possibility for prospective sublimation-over-desublimation (so-implied with the self-
 assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with
 respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁵).
 In this regards, we can appreciate that the successive human registry-worldviews/dimensions
 speak to successive human aporeticisms of prospective Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human<amplifying/formative-
 epistemicity>totalising~purview-of-construal’, with the implication that human epistemic limits
 arising due to human limited-mentation-capacity at the uninstitutionalised-threshold¹⁰²
 respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation—

ununiversalisation, universalisation–non-positivism/medievalism, and positivism–
 procrypticism⁸⁰ as to their presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition⁴⁶>, do not speak of limits to prospective human
 knowledge-reification⁸⁶ (as epistemic-constructs referencing prospective ontological-
 contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶) respectively as of base-
 institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷. But then
 with regards to the uninstitutionalised-threshold¹⁰² of all registry-worldviews/dimensions in
 their presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
 the fact is that their socio-institutional decisional-construct for responding to their own given
 prospective aporeticism-overcoming/unovercoming take up a pedantising and institutional self-
 preservation nature that falsely turns around (breaks with ‘prospective ontological-contiguity⁶⁶
 conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶, for knowledge-reification⁸⁶) to undermine
 prospective human knowledge-reification⁸⁶, by wrongly implying any such prospective
 construal of ‘prospective ontological-contiguity⁶⁶ conception of relative-ontological-
 completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶’ (as of dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹²/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-completeness⁸⁷

~~<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-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (of prospective human epistemic aestheticisation—and-aestheticisation-towards-ontology of immanent existence) as to the ‘anything goes orientation’ of totalisingly-disentailing—discretion/whim-of-thought projection that allows for pedantising and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming. In this regards, as to their presencing—absolutising-identitive-constitutedness¹³⁷⁹ ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and their failure to address their prospective aporeticism-overcoming/unovercoming of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ (with strategically flawed interpretations of prospective human aporeticisms to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness⁸⁷ ~~<amplituding/formative>~~entailment—as-to-totalising-contiguous/coherent—factuality-of-variability): the ancient-sophists adopted a ‘non-universalising break with prospective ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ of the universalising¹⁰³-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-completeness⁸⁷ ~~<amplituding/formative>~~entailment—as-

to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their non-universalising pedantising and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective universalising¹⁰³-idealisation; likewise the medieval-scholastics adopted ‘a non-positivising break with prospective ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 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-completeness⁸⁷ <~~amplifying~~/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their scholastic non-positivising pedanticising and institutional self-preservation and so over addressing their prospective aporeticism-overcoming/unovercoming necessarily warranting prospective positivism/rational-empiricism; and likewise it is herein contended that present day disjointing/disparateness/disentailing intellectual-muddledment-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) adopts ‘a disjointing/disparateness/disentailing break with prospective ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶ (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–
 expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–
 psychologism⁸⁹ as of our present day presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition⁴⁶> as to social-vestedness/normativity-<discretely-
 implied-functionalism>, with such a flawed anti-relativism interpretation a technical
 impossibility as it confuses/muddles non-universalising with relativism as to the fact that
 postmodern-thought like deconstruction and genealogy knowledge-reification⁸⁶–gesturings
 implied relativism is of universal import of relative-ontological-completeness⁸⁷ as of
 dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory–de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ wrongly
 construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ of many a
 postmodern-thought herein construed as human-subject-emancipatory-relativism-driven-
 recomposuring-constructivism-towards-singularisation⁹²⁴⁷ 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-
 completeness⁸⁷ <amplitudinal/formative>entailment—as-to-totalising-contiguous/coherent–
 factuality-of-variability)’ to then falsely justify its disjointing/disparateness/disentailing
 intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-
 entailing-<amplitudinal/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) pedantising and institutional self-preservation and so over addressing its
 prospective aporeticism-overcoming/unovercoming necessarily warranting prospective

~~<amplituding/formative>~~nondisjointing/nondisparate implications as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigm—psychologism⁸⁹ herein articulated as to ‘notional~notional~deprocrypticism¹⁷
~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁶⁴⁴ as reflecting the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’ underlied as of prospective deprocrypticism¹⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying-ontological-commitment⁶⁵) that protensively strives to explain everything as of notional~notional~deprocrypticism¹⁷
~~<amplituding/formative>~~entailment—as-to-totalising-contiguous/coherent—factuality-of-variability (with such a postmodern-thought conception as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ superseding the argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ induced
 ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing—imbued-ontological-performance⁷¹—<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’, and so as postmodern-thought is much more than just a naïve notion of a multiplicity of narratives as

wrongly implied from the modern take of existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> necessarily subject to ontological-bad-faith/inauthenticity⁶³ as of the modern's take prospective uninstitutionalised-threshold¹⁰² of procrypticism⁸⁰ or disjointedness—as-of-reference-of-thought⁸³ 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-conflatedness¹² of nascent-human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,~~supererogatory~~-reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> so-construed as 'prospective/nascent relative-ontological-completeness⁸⁷ reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning ~~supererogatory~~-unbeholdening-conflatedness¹² projective-insights as of notional~deprocrypticism¹⁷' as underlying the overall: human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷'. But rather postmodern-thought is of a prospective 'relative-ontological-completeness⁸⁷ re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ appraisal of human narratives as to dimensionality-of-sublimating²⁴—<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation’ thus implying rather a notional~deprocrypticism¹⁷ institutionalisation
 ‘unenframed/unbeholdening/bechancing–supererogation⁹⁶ 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’. In other words, the uninstitutionalised-threshold¹⁰² of the successive registry-
 worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-
 contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶’ as to the
 necessity for the prospective human aporeticism requisite ‘relative-ontological-
 completeness⁸⁷—apriorising/axiomatising/referencing–psychologism enculturated/constructed
 social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-
 ontological-commitment⁶⁵)’, even as paradoxically when it comes to the prior registry-
 worldview’s/dimension’s aporeticism superseded by the given registry-worldview/dimension
 secondnatured ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing–
 psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–
 sublimation-(as-to-underlying-ontological-commitment⁶⁵)’ no such ‘break with prospective
 ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶’
 is implied (as ancient-sophists do not find any metaphysical/ideological advocacy issues with
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but for when
 it prospectively comes to universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’, medieval-scholastics do not find any
 metaphysical/ideological advocacy issues with universalisation-directed-rulemaking-over-non-

rules—apriorising/axiomatising/referencing—psychologism but for when it prospectively comes to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, and likewise present day disjointing/disparateness/disentailing intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) do not find any metaphysical/ideological advocacy issues with positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism but for when it prospectively comes to postmodern-thought herein implied as of as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ and as herein articulated with notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism). Critically, the ontological-veracity of the ‘subverting nature/aestheticisation—and-aestheticisation-towards-ontology’ as to maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of human prospective sublimating-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ is reflected in the overall ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ thus projecting a notional~notional~deprocrypticism¹⁷ epistemic veracity of sublimation-over-desublimation as so reflected with the overall ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷; with the implications that in reality sublimating meaningfulness-
 and-teleology⁹⁹⁵⁵ (as to deconstructing-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> of human ontological-performance⁷¹-<including-virtue-as-
 ontology>) is rather veridically supererogatory in its conception as of notional~asceticism⁴
 (instigating originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective
 methods/methodologies/approaches as from prospective sublimation induced
 methodologising/mutualising/organising/institutionalising) and so counterintuitive to
 secondnatured institutionalisation conceptions of sublimating meaningfulness-and-teleology⁹⁹⁵⁵
 in terms of mundane reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation comprehensive construal of sublimating meaningfulness-
 and-teleology⁹⁹⁵⁵ on presencing-distorted—meritocracy/totalising—sovereign-appropriation—
 of-human-ontological-performance⁷¹-<including-virtue-as-ontology> terms—as-of-axiomatic-
 construct of ‘<amplifying/formative>disposedness-(as-to-orientation/value-
 construct/valuation—and-derived-parameterising) and ontologisation’ as so-reflected by the
 underpinning—suprasocial-construct (historially involving ‘dominance/vested-interest structure
 in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality’ as from blatant brutish
 conquest/subjugation conception of appropriation, dominion protection conception of
 appropriation, to the very natural-order-of-things conception of appropriation and to our
 subtle modern day institutionally-distorted/disjointed conception of appropriation as
 particularly the target as to Lyotard’s critique of such institutionally-distorted implied
 metanarratives especially with regards to their poor/sheepish/dubious/ineffectual
 social/institutional devolving parameterised equanimity/balance as putting in question their

theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity⁶³—and—lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’). But then such a presencing-distorted—meritocracy/totalising—sovereign-appportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> conception of sublimating meaningfulness-and-teleology⁹⁹⁵⁵ as so-construed fundamentally as to the underpinning—suprasocial-construct conception that mostly defines human meaningfulness-and-teleology⁹⁹⁵⁵ as of the constraint of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ positive-opportunism⁷⁵ of living-development—as-to-personality-development and institutional-development—as-to-social-function-development), is rather predisposed to overlook the supererogation⁹⁶-profundity~de-mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) as to underlying ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-

transposition^{46>}’ imbued ‘ontological-good-faith/authenticity⁶⁸-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶) that acts as the backbone for human value and ontological-veracity sublimation. The fact is the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ means that in reality the underpinning—suprasocial-construct meaningfulness-and-teleology⁹⁹⁵⁵ is mostly as of ‘prior reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ and thus implies a de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> around the ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising~decisionality’, thus rather de-mentatively/structurally/paradigmatically inducing an expropriating/estranging/constraining/limiting overall positive-opportunism⁷⁵ relation with the sublimation inducing supererogation⁹⁶-profundity~de-mentating/structuring/paradigming without the requisite comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of the ‘supererogation⁹⁶-profundity~de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴>’ as rather reflecting the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ (and so as to an incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation conception that as of ‘prior reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ rather references/registers prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> as from the available desublimating prior reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning). The fact is (as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), along the trail of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> there is ever always a supererogation⁹⁶ element that is often underrated as well as a supposedly presencing-distorted—meritocracy/totalising—sovereign-appportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> element that is often overrated with respect to the ‘prior reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ underpinning—suprasocial-construct conception of meaningfulness-and-teleology⁹⁹⁵⁵; with an ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality’ as from blantant brutish conquest/subjugation conception of appportioning, dominion protection conception of appportioning, to the very natural-order-of-things conception of appportioning and to our subtle modern day institutionally-distorted/disjointed conception of appportioning) that then mostly overrides the ‘non-immediacy prospective sublimating value

and ontological-veracity disposition' (so-construed as to the 're-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ imbued ‘ontological-good-faith/authenticity⁶⁸-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’). It is the capacity for human self-reflexive questioning of how the ‘supererogation⁹⁶-profundity~de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴>’ in reflection of the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (beyond ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ implied presencing-distorted-meritocracy/totalising-sovereign-appportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising-decisionality’ as from blatant brutish conquest/subjugation conception of appropriating, dominion protection conception of appropriating, to the very natural-order-of-things conception of appropriating and to our subtle modern day institutionally-distorted/disjointed conception of appropriating as so-underlying their epochal instances of ‘ontological-bad-

faith/inauthenticity⁶³—and—lack-of-equanimity of social/institutional process towards de-
 mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as
 reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-
 by-reification⁸⁶/contemplative-distension²⁶) developed (so-construed as to the ‘re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory
 rescalarisation of ontologisation and value-construction within any given registry-
 worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>’ imbued ‘ontological-good-faith/authenticity⁶⁸-and-equanimity of
 social/institutional process towards credible social/institutional outcome as reflecting manifest
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶), that underlies the ontological-veracity of human
 prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ and its implications for
 prospective living-development—as-to-personality-development and institutional-development—
 as-to-social-function-development (as of dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation). This fundamental ontological-deficiency of registry-
 worldviews/dimensions ‘prior reference-of-thought⁸³/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning presublimation-drivenness’ underpinning—suprasocial-
 construct conception of meaningfulness-and-teleology⁹⁹⁵⁵ is reflected in the fact of their
 absconding/abandonment relationship with the possibility of their very own prospective

aporeticism-overcoming/unovercoming as to the implications of ‘non-immediacy prospective
 sublimating value and ontological-veracity disposition’ (with regards to its supererogation⁹⁶-
 profundity~de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), so-construed as an
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable framework (in mere prospective wait for messianicity) while at
 the same time advancing that stances of shallow-supererogation⁹⁶ (as to presencing-distorted-
 meritocracy/totalising-sovereign-appportioning—of-human-ontological-performance⁷¹-
 <including-virtue-as-ontology>) are the absolute possibilities of human ontological-
 performance⁷¹-<including-virtue-as-ontology> potential; as to the paradox that human
 presublimation as of the underpinning-suprasocial-construct aporeticism stances of shallow-
 supererogation⁹⁶ (as to presencing-distorted-meritocracy/totalising-sovereign-
 apportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> as
 historically involving ‘dominance/vested-interest structure in relative-ontological-
 incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵
 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) of recurrent-utter-
 uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation-non-
 positivism/medievalism and positivism-procrypticism⁸⁰ are de-mentated/structured/paradigmed
 as to be incapable of explaining the possibility for prospective human emancipation/sublimation
 as reflected in the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷

implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ with respectively base-institutionalisation, universalisation, positivism and
 prospective notional~deprocrypticism¹⁷ (so-enabled rather by supererogatory dimensionality-
 of-sublimating²⁴—~~<amplifying/formative>supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-
 residuality/spirit-drivenness—equalisation as to the ‘re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory
 rescalarisation of ontologisation and value-construction within any given registry-
 worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>’ imbued ‘ontological-good-faith/authenticity⁶⁸-and-equanimity of
 social/institutional process towards credible social/institutional outcome as reflecting manifest
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶’); as left to the non-universalising ancient-sophists,
 non-positivising medieval-scholastics and our present day procrypticism—or-disjointedness-as-
 of-reference-of-thought⁸³⁸⁰, the notion of any supererogation⁹⁶ as to prospective Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ (as advanced by Socratic philosophers
 universalising¹⁰³-idealisation, budding-positivists and postmodern-thought implications for
 prospective human construction-of-the-Self) is rather unintelligible/superfluous but for their
 respective presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> given presencing-distorted—meritocracy/totalising—sovereign-

appropriating—of-human-ontological-performance⁷¹-<including-virtue-as-ontology>
 (historially involving ‘dominance/vested-interest structure in relative-ontological-
 incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵
 desublimating~existentialising—decisionality’ as from blattant brutish conquest/subjugation
 conception of appropriating, dominion protection conception of appropriating, to the very
 natural-order-of-things conception of appropriating and to our subtle modern day
 institutionally-distorted/disjointed conception of appropriating). Again, as to the successive
 registry-worldviews/dimensions decadent wariness to ‘break-away from prospective
 ontological-contiguity⁶⁶ conception of relative-ontological-completeness⁸⁷ as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for knowledge-reification⁸⁶,
 (hence inducing a flawed
 imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
 surmountable/unovercomable epistemic-projection perspective that undermines prospective re-
 ontologisation and value-construction) as to wrongly construing of any such prospective insight
 as rather being of ‘a framework of metaphysical/ideological advocacy as of totalisingly-
 disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-
 veracity implied relative-ontological-completeness⁸⁷ <amplifying/formative>disposedness-(as-
 to-orientation/value-construct/valuation—and-derived-parameterising) and
 <amplifying/formative>entailment—as-to-totalising-contiguous/coherent-factuality-of-
 variability)’; this registry-worldviews/dimensions decadently so-induced disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
 contiguity⁶⁶> at their prospective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> arises as to the mix-up/muddling of their ontologically-flawed
 presublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-

referencing/registering/decisioning ~~<amplifying/>~~disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) as supposedly entailing the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> (whereas the latter is in want for its very own prospective sublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in reflecting ontological-contiguity⁶⁶), and this mix-up/muddling then fails the requisite ontological-veracity of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ and its induced prospective living-development—as-to-personality-development and institutional-development—as-to-social-function-development. The implication here is that instead of an ontologically-veridical ~~supererogatory~unbeholdening-conflatedness¹²~~ ‘supererogation⁹⁶-profundity~de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>’ inducing of ‘prospective/nascent relative-ontological-completeness⁸⁷ reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning ~~supererogatory~unbeholdening-conflatedness¹²~~ projective-insights as of notional~deprocrypticism¹⁷’ as underlying the overall: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/>formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~epistemic-conflatedness¹²~~ (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-
 deselectivity-of-ontological-bad-faith/inauthenticity⁶³; the successive registry-
 worldviews/dimensions reference-of-thought⁸³/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning as of their relative-ontological-incompleteness⁸⁸
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> adopt their
 respective ‘relic/artifactual—beholdening-constitutedness¹³ presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ given presencing-distorted-
 meritocracy/totalising—sovereign-appportioning—of-human-ontological-performance⁷¹-
 <including-virtue-as-ontology> (historially involving ‘dominance/vested-interest structure in
 relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality’ as from blantant brutish
 conquest/subjugation conception of appportioning, dominion protection conception of
 appportioning, to the very natural-order-of-things conception of appportioning and to our
 subtle modern day institutionally-distorted/disjointed conception of appportioning 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/inauthenticity⁶³—and—lack-of-equanimity of
 social/institutional process towards de-mentative/structural/paradigmatic priorly-
 defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-

distension²⁶). Whereas (as of ‘ontological-good-faith/authenticity⁶⁸-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶) it is ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ 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-commitment⁶⁵ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵) inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition can induce, and with such ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction induced

sublimation-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure' de-
 mentatively/structurally/paradigmatically explaining the possibility for the succession of
 registry-worldviews/dimensions as to their induced living-development-as-to-personality-
 development and institutional-development-as-to-social-function-development social-stake-
 contention-or-confliction. Inherently, unlike the flawed intuitive human projection of
 meaningfulness-and-teleology⁹⁹⁵⁵ in constitutedness¹³ terms inducing presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> distortion that seem to
 wrongly imply that human nature is of intemporal-disposition only without factoring the
 distorting implications on human ontological-performance⁷¹-<including-virtue-as-ontology> of
 human temporal-dispositions with regards to social-stake-contention-or-confliction at
 uninstitutionalised-threshold¹⁰², in rather truly reflecting human ontological-performance⁷¹-
 <including-virtue-as-ontology> as of temporal-to-intemporal-dispositions this then allows for
 conceptualising how intemporal-disposition induced ontological-performance⁷¹-<including-
 virtue-as-ontology> in superseding uninstitutionalised-threshold¹⁰² arises (as of the
 conflatedness¹² of dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ implications) and so involving 'human <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-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') (speaking of varying temporal-to-intemporal human
 ontological-performance⁷¹-<including-virtue-as-ontology>) fundamental subjection to

prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ implications in a narrowing-down selection of the intemporal-disposition as being of ontological-veracity thus reflecting its sublimating inducing supererogation⁹⁶-profundity~de-mentating/structuring/paradigming, and as this in turn underlies the narrowing-down secondnaturing of the successive registry-worldviews/dimensions (while excluding human temporal-dispositions of ontological-performance⁷¹-<including-virtue-as-ontology> as to the secondnated level of projective-insights attained). Thus inherently ‘human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) as to living-development—as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (as of successive Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) is rather by the narrowing-down selectivity and secondnaturing of the intemporal-disposition at the utter exclusion of temporal-dispositions (that is, until the prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> reflect human temporal-to-intemporal-dispositions in want for the same narrowing-down selection of the intemporal-disposition as to ‘human <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplifying/formative-epistemicity>totalising~conceptualisation’) (speaking of varying temporal-to-intemporal human ontological-performance⁷¹-<including-virtue-as-ontology>) fundamental subjection to

prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for intemporal-disposition selectivity in reflection of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰. This thus implies that human social-stake-and-contention framing as premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake> is rather ever always caught up in an enframed–unenframed or enframed-overflowing or re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ stance as to the prospective possibility of the ontological-veracity of human ontological-performance⁷¹-<including-virtue-as-ontology> as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶; wherein blurriness⁷ as to uninstitutionalised-threshold¹⁰² is an epistemic-constraint undermining sublimation and inducing desublimation, and universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as to induced prospective institutionalisation is an epistemic-constraint for undermining desublimation and inducing sublimation as such universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) is so-reflected in the succession of ‘relative-ontological-completeness⁸⁷—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵)’ as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured institutionalisation. This disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-

contiguity⁶⁶> insight (as to the mix-up/muddling of presublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>) is equally reflected in the manifestation of postlogism⁷⁷ and social-postlogism⁷⁷ (arising from conjugated-postlogism⁷⁷ induced meaningfulness-and-teleology⁹⁹⁵⁵) across the successive registry-worldviews/dimensions (as associated with psychopathy in our positivism–procrypticism⁸⁰ registry-worldview/dimension); wherein the possibility for the specifically given registry-worldview/dimension induced postlogism⁷⁷ and social-postlogism⁷⁷ is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷¹-<including-virtue-as-ontology> presublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning imbued apriorising/axiomatising/referencing–psychologism ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism—or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ (notional~procrypticism⁸⁰). Such that the manifested postlogism⁷⁷-⟨perverted-outcome-sought-precedes-existentially-veridical-logical-dueness⟩ is directly related to the presublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplifying/formative>disposedness-⟨as-to-orientation/value-construct/valuation—and–derived-parameterising⟩ to be cognisant-and-integrative in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (construed as if of postconverging-or-dialectical-thinking²⁰–apriorising-psychologism) of the same meaningfulness-and-teleology⁹⁹⁵⁵ articulated as of postlogism⁷⁷ manifestation (articulated rather as preconverging-or-dementing¹⁹–apriorising-psychologism) thus inducing the conjugated-postlogism⁷⁷; and so as to the fact that for instance

a postlogism⁷⁷ manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (as if of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism) is susceptible to the postlogism⁷⁷ of notions-and-accusations-of-sorcery meaningfulness-and-teleology⁹⁹⁵⁵ (articulated rather as preconverging-or-dementing¹⁹—apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ cognisance-and-integration in presublimation reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising)’ speaks to the fact that more fundamentally postlogism⁷⁷ and social-postlogism⁷⁷ implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism⁷⁷ and that inherently a presublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism⁷⁷ and social-postlogism⁷⁷ and such a presublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism⁷⁷ is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism⁷⁷ and conjugated-postlogism⁷⁷. Ultimately as from the technical ontological-veracity of originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism¹⁷, disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> insight (as to the mix-up/muddling of presublimating reference-of-thought⁸³/grandest-

axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>) projects an incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation that ‘undermines ontological-veracity as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> as if of relative-ontological-incompleteness⁸⁸ presublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening meaningfulness-and-teleology⁹⁹⁵⁵ to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation, is de-mentatively/structurally/paradigmatically already validating the

particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> as if of relative-ontological-incompleteness⁸⁸ presublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening meaningfulness-and-teleology⁹⁹⁵⁵ to human-subpotency’) that is behind the development of all the successive registry-worldviews/dimensions given <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) so-construed as being of preconverging-or-dementing¹⁹-apriorising-psychologism epistemic-abnormalcy/preconvergence³⁰ (as so-reflected from the undermined maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation postconverging-or-dialectical-thinking²⁰-apriorising-psychologism conception in ontological-normalcy/postconvergence epistemic-projection perspective). As of practical existential implications maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation means that the positivistic <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) cannot be responsive to the social-stake-contention-or-confliction projected as of such a non-positivistic meaningfulness-and-teleology⁹⁹⁵⁵, as to a fundamental positivistic disavowal of its non-positivistic <amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) as non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation). By extension, maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation psychologistic and apriorising implications (so-construed as from the technical ontological-veracity of originariness/origination-<so-construed-

as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>
perspective of notional~deprocrypticism¹⁷), speaks to the fact that the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring of the respective registry-
worldviews/dimensions in relative-ontological-completeness⁸⁷ (base-institutionalisation,
universalisation, positivism and deprocrypticismrespectively) are projected in disavowal of
their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness⁸⁸
(recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
procrypticism⁸⁰ respectively) destructuring-threshold-(uninstitutionalised-
threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
<including-virtue-as-ontology> of ontological-performance⁷¹-<including-virtue-as-ontology>
as reflected by their <amplituding/formative>disposedness-(as-to-orientation/value-
construct/valuation–and–derived-parameterising), implying the latter are effectively non-
aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the
holding-forth of their respective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation). Thus, as to their respective presencing—absolutising-identitive-
constitutedness¹³⁷⁹ <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³, all relative-ontological-incompleteness⁸⁸
registry-worldviews/dimensions as of their preconverging-or-dementing¹⁹–apriorising-
psychologism pretend to articulate what can 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-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ implications as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶) with respect to all corresponding prospective relative-
ontological-completeness⁸⁷ projective-insights implications of transcendence-and-

sublimity/sublimation/supererogatory—de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness⁸⁸ is exactly what renders their supposed determination of what can prospectively be possible and impossible structurally/paradigmatic nonsensical but for the convenience of falling back (even when relative-ontological-completeness⁸⁷ avails) as of ontological-bad-faith/inauthenticity⁶³ to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁵ (which mental-reflex is ever always ‘exactly the aporeticism’ to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). In a further elucidation, the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵) and as human aestheticisation–and–aestheticisation-towards-ontology translates into defining human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵. This speaks to the fact that 'this spontaneous human incipient/seeding sublimation-construct underlined by human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-sublimation/sublime' is the very basis for human limited-mentation-capacity-deepening⁵² (as to 'human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵'), involving 'aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance⁷¹-<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

~~<amplifying/>~~formative-epistemicity>totalising~conflatedness¹² of meaningfulness-and-teleology⁹⁹⁵⁵ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in rede-mentating/restructuring/reparadigmising intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-~~<amplifying/>~~formative-epistemicity>totalising~conceptualisation)’, and so-underscored by the reference-of-thought⁸³-and-reference-of-thought⁸³-devolving⁸⁴ dynamics of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and-teleology⁹⁹⁵⁵ with respect to ‘human existential-instantiations of both manifest motif (outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation) and associated/attendant manifest aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵’. Human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> as both incipiently/seedingly and comprehensively so-elucidated (as of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵) is ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as eliciting effectively-manifest-sublimation/sublime in existence’. But then this equally points out that human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is not inherently sublimation even as ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is as of a seemingly inseparable amalgamation with effectively-manifest-sublimation/sublime’ as to the fact that

effectively-manifest-sublimation/sublime is as to existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation⁹⁶ as rather unbeholding to human-subpotency imbued
human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> (even as when human-decisionality-<as-to-play-of-valid/invalid-
decisionality-imbued-sublimation/desublimation> in its sublimation-construct induces a
convergence to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶ for effectively-manifest-sublimation/sublime with regards to such
appropriately induced human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation>). Insightfully thus, all the inherent sublimation-structure that
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ can
reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence
(as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal) but then the
effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-
structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity
underlied by overall existential dimensionality-of-sublimating²⁴—
<~~amplituding~~/formative>supererogatory-de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation in ontological-normalcy/postconvergence so-reflected as to ‘re-
originary-as-unenframed/unbeholding/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
conflatedness¹², -of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-
disposition supererogatory rescalarisation of ontologisation and value-construction (within any
given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹

existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition^{46>}) inducing prospective sublimation-over-
 desublimation meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure thus effectively superseding any
 such given registry-worldview/dimension underpinning—suprasocial-construct prior conception
 of ontologisation and value-construction’. But then human temporal-to-intemporal-dispositions
 (as to living-development—as-to-personality-development, institutional-development—as-to-
 social-function-development and Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵)
 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-tracing⁴⁵~disinhibited-mental-
 aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-
 originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising’;
 and so as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> omni-potential commensurability with inherent immanent-
 existence’s sublimation-structure’ so-construed as omnipotentiality. However such ‘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 more fundamentally undermined by the ‘taxingness-
 of-originariness (what has gone before aesthetically structures/paradigms distortedly the
 possibility for the later aestheticisation) inducing beholdening-becoming—distortive-
 originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising as
 reflected with the decoherencing-structure—of-meaningfulness-and-teleology⁹⁹⁵⁵-for-

institutionalisation underlined by the ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’. In other words, human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity (as of its cumulating/recomposuring reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation) eliciting of corresponding ‘effectively-manifest-sublimation/sublime in cumulation/recomposuring as aestheticisation—and-aestheticisation-towards-ontology’ is so-de-mentatively/structurally/paradigmatically defining (implying ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality). Such human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential (as to full-potential of aestheticisation—and-aestheticisation-towards-ontology) rather corresponds to ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ (so-reflected as of Deleuzian-Bergsonian virtuality ‘architectonic/executable/instantiatable backdrop-of-aestheticisation’), as it underlies the full-potential of human aestheticisation—and-aestheticisation-towards-ontology (as to overall human ‘aestheticisation—and-aestheticisation-towards-ontology as reflecting the extensive manifestable outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,—so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology⁹⁹⁵⁵’) and so beyond just ‘prior human historial existentially-instantiated aestheticisation—and-aestheticisation-towards-ontology in their <amplifying/formative—epistemicity>totalising~renewing-realisation,—re-perception,—re-thought-in-epistemic-conflatedness¹²—epistemically-induced/constrained-reproducibility-

motif-of-meaningfulness-and-teleology⁹⁹⁵⁵. Such 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 construable as of ontological-normalcy/postconvergence and thus perspectively
 reflected as to 're-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰- 'projective-insights'/'epistemic-projection-in-
 conflatedness¹² -of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-
 disposition supererogatory rescalarisation of ontologisation and value-construction (within any
 given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-
 desublimation meaningfulness-and-teleology⁹⁹⁵⁵ 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-performance⁷¹-<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-completeness⁸⁷—reference-of-thought⁸³-

devolving^{84>}) induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶, do not necessarily imply holding-forth referencing/registering/decisioning as
 from such nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-
 completeness⁸⁷-imbued,-supererogatory-reference-of-thought⁸³/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-incompleteness⁸⁸ presublimating reference-of-thought⁸³/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
 nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-
 completeness⁸⁷-imbued,-supererogatory-reference-of-thought⁸³/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
 construct’ so-construed as incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation (and so-reflected as of human living-development—as-to-
 personality-development, institutional-development—as-to-social-function-development and
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) over maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for
 effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-
 <of-blinded-relative-ontological-completeness⁸⁷-imbued,-supererogatory-reference-of-
 thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary
 for prospective Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ and its
 induced prospective living-development—as-to-personality-development and institutional-

development—as-to-social-function-development as underlined in ontological-normalcy/postconvergence so-reflected as to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocripticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. This opened and unaccounted nature of nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-supererogatory—reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, implies that institutionalised human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is inevitably caught up with ‘(relative-ontological-incompleteness⁸⁸ presublimating reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning) presublimation—human-decisionality-induced-desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’; and so as to a ‘prospective ontologically-flawed presublimation—human-decisionality-induced-desublimation usurpation-of/substitution-for nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-

~~supererogatory~~-reference-of-thought⁸³/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as
incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation;
reflected with the nascent-human-decisionality-induced-sublimation-<of-blinded-relative-
ontological-completeness⁸⁷-imbued, ~~supererogatory~~-reference-of-thought⁸³/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning> prospective desublimation so-
elicited by presublimation-human-decisionality-induced-desublimation, and manifested as of
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ (as to historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ numbing-traction—of-
desublimating—meaningfulness-and-teleology⁹⁹⁵⁵-<as-perspective-lost-of-
‘~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking²⁰-of-notional~deprocrypticism¹⁷/dimensionality-of-
sublimating²⁴—<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/scalarisation-
as-to-rescalarisation-as-re-ontologisation’>). Most fundamental to ‘human-decisionality-<as-
to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality
thus is the pretense to being as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶ in inducing prospective effectively-manifest-sublimation/sublime,
and such a pretense is exactly what underlies overall human ontological-commitment⁶⁵ as to the
possibility for prospective sublimation-over-desublimation (so-implied with the self-
assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with
respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁵);
such that all presencing-distorted-meritocracy/totalising-sovereign-appropriationing—of-
human-ontological-performance⁷¹-<including-virtue-as-ontology> terms-as-of-axiomatic-
construct of ‘<~~amplituding~~/formative>disposedness-<as-to-orientation/value-

construct/valuation-and-derived-parameterising) and ontologisation' as so-reflected by their underpinning-suprasocial-construct (historially involving 'dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising-decisionality' as from blantant 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 effectively obligated to their 'self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁵' in being epistemic-totalisingly³²—resubjectable to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for inducing prospective effectively-manifest-sublimation/sublime (thus explaining the possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity as of: human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷'). However, human limited-mentation-capacity as it induces human temporal-to-intemporal-dispositions with respect to human ontological-performance⁷¹-<including-virtue-as-ontology> is effectively the critical de-mentative/structural/paradigmatic impediment to human omnipotentiality but that said the possibility for human limited-mentation-capacity-deepening⁵² is equally what critically renders the elucidation of human omni-potential pertinent and vital (as herein undertaken beyond any presencing—absolutising-identitive-constitutedness¹³⁷⁹ perspective in ~~<amplituding/>~~formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as to social-vestedness/normativity-<discretely-implied-functionalism> historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ but rather enabling the construing of the more ontologically-veridical perspective allowing for prospective historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵). From this insight what effectively underlies ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> as to the prospect for omnipotentiality’ (as reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as can be so-constrained as of ‘<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³’ so-reflecting <amplitudinal/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplitudinal/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)), then presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> social-vestedness/normativity-<discretely-implied-functionalism>, followed by dominance/vested-interest—drivenness, and finally generalised social apprehension of the

possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) over blurriness⁷ with regards to elucidated emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’), have the effect of overcoming generalised social apprehension of the possibility for prospective re-ontologisation while undermining desublimating presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness, noting however that such universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) elucidated emancipatory/sublimating implications as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ is more precisely about the opening-up of ‘desublimating presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness’ to prospective ontological-veracity as of re-ontologisation of meaningfulness-and-teleology⁹⁹⁵⁵ to the extent that such ‘prior desublimating presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> social-vestedness/normativity-<discretely-implied-functionalism> and

dominance/vested-interest—drivenness’ de-mentatively/structurally/paradigmatically reflects ‘prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,~~supererogatory~~-reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct’ as incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation. Omnipotentiality as both incipiently/seedingly and comprehensively ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as eliciting effectively-manifest-sublimation/sublime in existence’ (as of human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), is underlined by a psychological-disposition to ~~supererogatory~~-unbeholdening-conflatedness¹² (bound to a historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ of intemporal-projection) over a psychological-disposition to relic/artifactual-beholdening-constitutedness¹³ (bound to a historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ of destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality⟩~of-ontological-performance⁷¹-<including-virtue-as-ontology> temporal-dispositions projection); as to the fact that ‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as eliciting effectively-manifest-sublimation/sublime in existence’ is unholdening to ‘human

psychological-disposition to relic/artifactual-beholdening-constitutedness¹³ with the full-potential for ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ rather lying with ‘human psychological-disposition to ~~supererogatory~~-unbeholdening-conflatedness¹²’. But then the very ‘aestheticisation-and-aestheticisation-towards-ontology of human ontological-performance⁷¹-<including-virtue-as-ontology>’ takes form as of ‘relic/artifactual-beholdening-constitutedness¹³ secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’, speaking to the requisite projective apriorising/axiomatising/referencing—re-originariness/re-origination of ‘~~supererogatory~~-unbeholdening-conflatedness¹² originariness-parrhesia,—as-spontaneity-of-aestheticisation’ as from prior ‘relic/artifactual-beholdening-constitutedness¹³ secondnatured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ for convergence towards omnipotentiality (so-construed as reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising’).

Such an exercise of human convergence towards omnipotentiality is critically analysable as to the de-mentative/structural/paradigmatic human-subpotency seeding/incipient ‘relic/artifactual-beholdening-constitutedness¹³ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵’ disconvergence with ‘the full-potency of existence ontological-normalcy/postconvergence construable as of ~~supererogatory~~-unbeholdening-conflatedness¹² historiality/ontological-

eventfulness/ontological-aesthetic-tracing⁴⁵ reflecting effectively-manifest-
 sublimation/sublime'. At issue thus when it comes to 'aestheticisation-and-aestheticisation-
 towards-ontology of human ontological-performance⁷¹-<including-virtue-as-ontology>' as to
 omnipotentiality is ever critically human capacity for psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring in an aestheticisation-and-aestheticisation-towards-
 ontology relation to social-stake-contention-or-confliction (as of
~~supererogatory~~~unbeholdening-conflatedness¹² historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ so-implied as of notional~deprocrypticism¹⁷)
 capable of superseding prior human-subpotency 'relic/artifactual-beholdening-constitutedness¹³
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ formativeness-
 <as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-
 deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵, and reflecting the reality of human
 temporal-to-intemporal-dispositions as 'prospectively distorting/undermining the
 equanimity/balance of human theoretical-conceptual-operant institutionalised-
 conceptualisations' inducing prospective 'desublimating presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> social-vestedness/normativity-
 <discretely-implied-functionalism> and dominance/vested-interest—drivenness'. The
 messianic and parrhesiastic ontological-veracity of human
 <amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation-and-
 derived-parameterising) (as to 'prospective/nascent relative-ontological-completeness⁸⁷
 reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
~~supererogatory~~~unbeholdening-conflatedness¹² projective-insights as of
 notional~deprocrypticism¹⁷, underlying the overall: human-subpotency 'fatedness-of-
 sublimation-over-desublimation to existence-potency~sublimating-nascence,-disclosed-from-

prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), is
effectively reflected by the fact that all presencing-distorted–meritocracy/totalising–sovereign-
appropriationing—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> terms–
as-of-axiomatic-construct of ‘~~<amplituding/formative>~~disposedness-⟨as-to-orientation/value-
construct/valuation–and–derived-parameterising⟩ and ontologisation’ as so-reflected by their
underpinning–suprasocial-construct (historially involving ‘dominance/vested-interest structure
in relative-ontological-incompleteness⁸⁸—presublimation-construct–of–meaningfulness-and-
teleology⁹⁹⁵⁵ desublimating~existentialising–decisionality’ as from blantant brutish
conquest/subjugation conception of appropriationing, dominion protection conception of
appropriationing, to the very natural-order-of-things conception of appropriationing and to our
subtle modern day institutionally-distorted/disjointed conception of appropriationing) are rather
manifestations of ‘relic/artifactual–beholdening-constitutedness¹³ presencing—absolutising-
identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-
tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶>’ and are incapable (as of
their given terms–as-of-axiomatic-construct of ‘~~<amplituding/formative>~~disposedness-⟨as-to-
orientation/value-construct/valuation–and–derived-parameterising⟩ and ontologisation’) of
ontologically accounting for the overall ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ and its prospective emancipatory/sublimating possibilities as to
convergence towards omnipotentiality. Insightfully, we can thus construe of ‘our subtle modern
day institutionally-distorted/disjointed conception of appropriationing human-decisionality-<as-
to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’ (as of its
presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—

enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> ‘relic/artifactual—beholdening-constitutedness¹³ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶ formativeness-<as-to-intersolipsism-of-
 premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-
 and-teleology⁹⁹⁵⁵) as the de-mentative/structural/paradigmatic impediment for prospective
 effectively-manifest-sublimation/sublime as of nascent-human-decisionality-induced-
 sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-
~~supererogatory~~-reference-of-thought⁸³/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning>; as reflected with present day defaulting institutional
 structures and processes (as ‘prospectively distorting/undermining the equanimity/balance of
 human theoretical-conceptual-operant institutionalised-conceptualisations’ inducing prospective
 ‘desublimating presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> social-vestedness/normativity-<discretely-implied-functionalism> and
 dominance/vested-interest—drivenness’) and thus failing ‘prospective/nascent relative-
 ontological-completeness⁸⁷ reference-of-thought⁸³/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning ~~supererogatory~~-unbeholdening-conflatedness¹² projective-
 insights as of notional~deprocrypticism¹⁷’ as underlying the overall: human-subpotency
 ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’. In
 this respect, an ontological-normalcy/postconvergence epistemic-projective perspective of
 omnipotentiality points to the relic/artifactual—beholdening-constitutedness¹³ historicity-

tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ of present day human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> de-mentated/structured/paradigmed as to its ricocheting beholdening all the way from the very ‘international overarching order of social-stakes-contention-or-confliction existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’, ricocheting-with ‘nation-states overarching orders of social-stakes-contention-or-confliction existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’, ricocheting-with ‘intrastatal/communal orders of social-stakes-contention-or-confliction existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ and as interspersed ricochettingly with ‘corporate/institutional orders of social-stakes-contention-or-confliction existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ (speaking to a relic/artifactual-beholdening-constitutedness¹³ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ ricocheting hierarchisation) in many ways inducing de-mentative/structural/paradigmatic limits to abstract ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality, and so as to the various orders respective-and-dynamically instilled ‘desublimating presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness’. This elucidation of omnipotentiality while highly abstract is effectively the ‘epistemic-totalising³² unenframable conception for convergence towards omnipotentiality’ as of a conceptualisation not caught up in presencing—absolutising-

identitive-constitutedness¹³⁷⁹ in order articulate an fundamental framework for ontological-veracity elucidation; and so, as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for effectively-manifest-sublimation/sublime of nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued, ~~supererogatory~~-reference-of-thought⁸³/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ and its induced prospective living-development-as-to-personality-development and institutional-development-as-to-social-function-development as underlined in ontological-normalcy/postconvergence so-reflected as to ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. That said, human-subpotency reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> in reflecting the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, underscores that the effective mechanism for overcoming

‘relic/artifactual—beholdening-constitutedness¹³ historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶’ lies with the human capacity for reframing (as of
~~supererogatory—unbeholdening-conflatedness¹²~~ historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ so-implied as of notional~deprocrypticism¹⁷)
 whether as to mere aestheticisation reframing or aestheticisation—and-aestheticisation-towards-
 ontology reframing (as to living-development—as-to-personality-development, institutional-
 development—as-to-social-function-development and Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
 meaningfulness-and-teleology⁹⁹⁵⁵). 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—re-originariness/re-origination impotence with
 frameworks-of-conceptualisation of overwhelming scale inducing increasing ‘sovereign-
 deference with lack of universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,—as-to-
 entailing—~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷)’ and leading to direct/indirect dominance/vested-interest—drivenness de-
 mentative/structural/paradigmatic domination/pre-eminence over social-stake-contention-or-
 confliction. The grander issue in this regards (as to optimal human reframing capacity with
 regards to the equanimity/balance of human theoretical-conceptual-operant institutionalised-
 conceptualisations) as of the present thus has to do with ‘generalised-and-representative human
 appreciation of its reifying and empowering reflexivity potential giving the
 perplexing/passivising modern day scale of organisationally and institutionally de-
 mentated/structured/paradigmed meaningfulness-and-teleology⁹⁹⁵⁵’ 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-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> purposes are already in many ways decisively de-mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable frameworks as not subject to prospective aporeticism-overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-representative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to their very presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> conceptualisations), as well as more fundamentally undermining the capacity for human re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ engagement with existence as to all-encompassing <amplitudinal/formative-epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness¹² in the contemplation of omnipotentiality. Ultimately (as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’), omnipotentiality is ever always directly and truly contemplable as from the ‘absolutely-disruptive hierarchical-order implied as to the

implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ (as can be so-constrained as of ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism⁴³ so-reflecting <amplituding/formative>disposedness-(as-
 to-orientation/value-construct/valuation—and-derived-parameterising) and
 <amplituding/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-
 variability)). Such that in many ways the overarching reframing for convergence towards
 omnipotentiality is more profoundly and supersedingly about undermining/subverting
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁶’> (as to its notional~procrypticism⁸⁰ or
 notional~disjointedness-as-of-reference-of-thought⁸³) so-associated with ‘prospective
 ontologically-flawed presublimation—human-decisionality-induced-desublimation usurpation-
 of/substitution-for nascent—human-decisionality-induced-sublimation-<of-blinded-relative-
 ontological-completeness⁸⁷-imbued,~~supererogatory~~-reference-of-thought⁸³/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective
 human sublimation-construct’ as incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation (since disparateness-of-conceptualisation-<unforegrounding-
 disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> as of its supposed
 knowledge-reification⁸⁶-gesturing fails to epistemically elucidate the ‘blinded ontological-
 contiguity⁶⁶ phenomenality so-construed as from reference-of-thought⁸³/grandest-axiomatic-
 construct—as-to-referencing/registering/decisioning’ of nascent—human-decisionality-induced-
 sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-
~~supererogatory~~-reference-of-thought⁸³/grandest-axiomatic-construct—as-to-

referencing/registering/decisioning>); and thus in lieu the overarching reframing for convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation⁹⁶’ (as can be so-constrained as of ‘<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating foregrounding— entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³’ so-reflecting <~~amplituding~~/formative>disposedness-(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-conflatedness¹² (bound to a historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ of intemporal-projection) and so while undermining a psychological-disposition to presublimating relic/artifactual-beholdening-constitutedness¹³ (bound to a historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ of deconstructing-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> temporal-dispositions projection). Human limited-mentation-capacity de-mentatively/structurally/paradigmatically implies this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating ~~supererogatory~~-unbeholdening-conflatedness¹²’ and ‘presublimating relic/artifactual-beholdening-constitutedness¹³’: so-reflected with the ‘aestheticisation—and-aestheticisation-

towards-ontology of human ontological-performance⁷¹-<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~conflatedness¹² of meaningfulness-and-teleology⁹⁹⁵⁵ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<~~amplituding~~/formative-epistemicity>totalising~conceptualisation)’; wherein ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual-beholdening-constitutedness¹³ historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶’ when it comes to eliciting ‘prospective/nascent sublimating ~~supererogatory~~-unbeholdening-conflatedness¹² momentous historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ (and so all along from the very seeding/incipient aestheticisation—and-aestheticisation-towards-ontology and so-perpetuative as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), as to the fact that ‘intelligibility as the effectively-manifest-sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-

<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ speaks of ‘successions of aestheticising
 constitutedness¹³ failing to factor in human limited-mentation-capacity’ and thus ‘inducing an
 absolutising referencing/registering/decisioning (an absolutising construct—of-human-
 decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’)
 that incidentally/parenthetically wrongly purport to reflect ‘inherent immanent-existence overall
 withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’. It is
 this fundamental insight ‘about the inherent absolutising referencing/registering/decisioning
 ontological-deficiency necessarily arising from human limited-mentation-capacity’ (requiring
 ‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’ as to human limited-mentation-
 capacity-deepening⁵²) that underlies the notion of human de-mentation-
 <supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
 attributive-dialectics>¹⁴ as factoring in the implications of human limited-mentation-capacity
 (by a ‘psychological-disposition for supererogatory-unbeholdening-conflatedness¹²
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of sublimating
 intelligibility’ as to ‘relevantly/appropriately subjecting-and-resubjecting motif-as-to-
 aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ and so rather than a ‘psychological-
 disposition for relic/artifactual-beholdening-constitutedness¹³ historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶ of presublimating intelligibility’ failing
 such a ‘relevant/appropriate subjecting-and-resubjecting of motif-as-to-aestheticisation-
 <imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶’ as underscored by the ‘effectively underlying human
 beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
 surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-

prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing^{45>}}’) for the requisite sublimating/emancipatory omnipotentiality converging towards ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ so-construed as of ontological-normalcy/postconvergence reflected ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition^{46>}}) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’. Interestingly, this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating ~~supererogatory~~–unbeholdening-conflatedness¹²’ and ‘presublimating relic/artifactual–beholdening-constitutedness¹³’ as to its perpetuative encumberment of human intelligibility, correspondingly highlights the inherent disambiguation of human meaningfulness-and-teleology⁹⁹⁵⁵ ‘as of the seeding/incipient encumberment of its momentous-unbeholdening–aestheticising-reflex with its merely-beholdening–aestheticising-reflex’ (so-perpetuative as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), as the more critical drawback to overarching reframing of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-

existence's sublimation-structure'/omnipotentiality. This insight can be translated by the fact that nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴>) as to their effectively-manifest-sublimation/sublime rather speak to an underlying veracity about immanent-existence 'beyond and unbeholdening to any human merely-beholdening-aestheticising-reflex of meaningfulness-and-teleology⁹⁹⁵⁵', and so for instance in the sense that human tools, other technical/material capabilities like electricity, etc. are rather of 'de-mentative/structural/paradigmatic momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment⁶⁵ of meaningfulness-and-teleology⁹⁹⁵⁵; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve presencing—absolutising-identitive-constitutedness¹³⁷⁹ as to presencing-distorted-meritocracy/totalising-sovereign-appportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> 'merely-beholdening-aestheticising-reflex of meaningfulness-and-teleology⁹⁹⁵⁵') could only be possible by the cumulating/recomposuring of all such 'de-mentative/structural/paradigmatic momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such 'de-mentative/structural/paradigmatic momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' more fundamentally speak to 'overall human momentous-unbeholdening-aestheticising-reflex effectively-manifest-sublimation/sublime attainment' (with such a truer ontological-veracity

rather much more profound than the ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology⁹⁹⁵⁵’ 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-tracing⁴⁵> (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 universalising¹⁰³ 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-conflatedness¹² historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of sublimating intelligibility’ divulging the underlying dynamism of human ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness¹³ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ of presublimating intelligibility’ of ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-teleology⁹⁹⁵⁵’ caught up in complexes of ‘naïve presencing—absolutising-identitive-constitutedness¹³⁷⁹ as to presencing-distorted–meritocracy/totalising–sovereign-appportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology>’ that end up inducing poor/distorted human understanding of the human). The underlying point here

is that just as human tools, other technical/material capabilities like electricity, etc. are rather of ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,- eliciting-of-prospective-supererogation⁹⁶’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment⁶⁵ of meaningfulness-and-teleology⁹⁹⁵⁵, a ‘human psychological-disposition for ~~supererogatory~~–unbeholdening-conflatedness¹² historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of sublimating intelligibility’ implies that the othernesses of human civilisations/cultures/societies carry a more profound ‘de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies. This overall insight is particularly salient in the sense that the ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness¹³ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ of presublimating intelligibility’ (so-perpetuative as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), is exactly what critically clouds prospective possibilities for ‘human psychological-disposition for ~~supererogatory~~–unbeholdening-conflatedness¹² historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of sublimating intelligibility’; so-construed as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable frameworks of de-mentative/structural/paradigmatic limits to abstract ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-

sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality. This paradox is analysable as from the 'critical pure-ontology' elucidation of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-'hermeneutically/reprojectively-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> so-underscored by 'effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)' (as of inherent imbuelement of existence as of its 'transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and immanence differential conceptivity/epistemic-reflexivity integral-difference' reflecting human teleology⁹⁹ or 'phenomenal/manifest perspective conceptivity/epistemic-reflexivity in existence as ontological'); wherein incipient/seeding 'human ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness~differential as of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) epistemicity' underlying ontological-performance⁷¹-<including-virtue-as-ontology> insightfully reflects human sublimation/emancipation as to prospective 're-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰- 'projective-insights'/'epistemic-projection-in-conflatedness¹²'-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ reconceptualisation of 'effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—

surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)' 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 living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵).

mentatively/structurally/paradigmatically, De-surrealising⁹⁷/supererogating 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence>—in—<amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴,-<of-'surrealistic-as-pseudoreal'-epistemic-abnormalcy> (including human-subpotency) are constrained in their ontological-performance⁷¹-<including-virtue-as-ontology> / potentiation with respect to the backdrop-of-inherent-immanent-existence's—sublimation-structure-<of-'unsurrealistic-as-real'-ontological-normalcy>; and all phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating—nascence> are defined by their basic de-mentative/structural/paradigmatic 'effectively underlying beholdening—inching,-apprehending,-and-taming—drive or aestheticising—surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)' (so-underlying the '<amplituding/formative—epistemicity>totalising~thrownness-in-existence³⁴ re-aestheticising/re-motif-<narrowing-down~'sublimation-of-taste—hermeneutically/reprojectively-educing-conceptivity/epistemic-reflexivity-of-historiality/ontological-eventfulness/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-

procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
 down~‘sublimation-of-apriorising/axiomatising/referencing—hermeneutically/reprojectively-
 educating-conceptivity/epistemic-reflexivity-of-historiality/ontological-eventfulness/ontological-
 aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation^{96>}) of their aestheticising—surrealising⁹⁷/supererogating—drive-(for
 existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-
 eventfulness/ontological-aesthetic-tracing^{45>})’ (as to their interlay/organicism/aestheticising-
 handle-<~~supererogatory~~~projective-arbitrariness/waywardness-
 of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>
 hermeneutically/reprojectively-imbuing
 ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
 performance⁷¹-<including-virtue-as-ontology> / potentiation’), so-construed as their
 ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’
 / ‘taxingness-of-originariness,-imbued—sublimating-by-desublimating—amplituding as to the
 backdrop-of-inherent-immanent-existence’s—sublimation-structure-<of-‘unsurrealistic-as-real’—
 ontological-normalcy>’ (as so-underlied by human-subpotency epistemically-reflexive
 consciousness overlying the substantive cumulated abstract tissue of social emanance as to
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-
 <imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation> in reflection of overall Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵). A deepening of this critical pure-ontology
 discernment as from the above elucidation of ‘phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—

nascence>—in—~~amplifying~~/formative-epistemicity>totalising~thrownness-in-existence³⁴,
<of-‘surrealistic-as-pseudoreal’-epistemic-abnormalcy> (including human-subpotency),
surrealising⁹⁷ly/supererogatorily discloses that existentialising-decisionality is de-
mentatively/structurally/paradigmatically of ‘beholdening as sovereignising-imbued-
subontologisation/subpotentiation’ while sublimating-nascence is de-
mentatively/structurally/paradigmatically of ‘unbeholdening ontologising-depth as to backdrop-
of-inherent-immanent-existence’s-sublimation-structure-<of-‘unsurrealistic-as-real’-
ontological-normalcy>’ (such that perspectively ‘to beholden-as-sovereignising is to
underly/organise/decision existentialising subpotentiation’ and so potentially constrained as from
perspective ‘unbeholdening sublimating-nascence ontologising-depth of the full-potency of
existence’); as to the fact that surrealising⁹⁷ly/supererogatorily existentialising-decisionality is
of ‘notional~presencing—absolutising-identitive-constitutedness¹³⁷⁹ de-
mentating/structuring/paradigming—beholdening-as-to-effectuation’ and so potentially
constrained as from sublimating-nascence ‘notional~nonpresencing⁶⁰-<perspective-
ontological-normalcy/postconvergence> as to backdrop-of-inherent-immanent-existence’s-
sublimation-structure-<of-‘unsurrealistic-as-real’-ontological-normalcy>’. This overall
conception underlies the conceptivity/epistemic-reflexivity of both ‘existentialising-
decisionality and sublimating-nascence’ with regards to induced sublimation/desublimation
(beyond naïve presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-
transposition⁴⁶>) as from nonpresencing⁶⁰-<perspective-ontological-
normalcy/postconvergence> epistemic-projection perspective just as so-reflected ‘between
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
and originariness-parrhesia,—as—spontaneity-of-aestheticisation’ and so as to ‘relative-
ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ (just as for instance the notion of length is already caught up in the notion of
 width in the ‘sublimating <amplifying/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-teleology⁹⁹⁵⁵ is ever always about ‘idealised-typification in epistemic-
 conflatedness¹² sublimation or epistemic constitutedness¹³/pseudoconflation
 desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of
 existence withheld as from ontological-normalcy/postconvergence epistemic projection-
 perspective’). In other words, existentialising—decisionality and sublimating—nascence
 perspectively-reflect respectively ‘notional~presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ and notional~nonpresencing⁶⁰-<perspective—ontological-
 normalcy/postconvergence> transversal continuum’, as to ‘thresholding conception of the
 relationship between perspective decisionality/human-decisionality-<as-to-play-of-
 valid/invalid-decisionality-imbued-sublimation/desublimation> and perspective
 sublimation/desublimation in existence’. Insightfully, such a perspective distinction between
 existentialising—decisionality and sublimating—nascence points out that there is ‘epistemical-
 reflexive psychological reorientation of human relation with meaningfulness-and-teleology⁹⁹⁵⁵,
 as to the contrast between ‘blurriness⁷ in existentialising—decisionality’ and ‘universal-
 transparency¹⁰⁴-<transparency-of-totalising-entailing,—as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of sublimating—nascence’;
 wherein ‘universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,—as-to-entailing-

~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of
 sublimating-nascence' (as to nascent-particular/incipient-and-material/technical-sublimations-
~~<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴>~~) is
 relatively bound to elicit individual and social positive-opportunism⁷⁵ deferential-formalisation-
 transference of existentialising-decisionality while 'blurriness⁷ in existentialising-decisionality'
 is relatively bound to undermine individual and social deferential-formalisation-transference as
 to relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ desublimating~existentialising-decisionality (thus undermining the requisite
 relative-ontological-completeness⁸⁷ 'reference-of-thought⁸³-and-reference-of-thought⁸³-
 devolving⁸⁴-meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating-
 nascence' as of the sublimating-nascence teleological-inflection-(as-to-more-profound-
 nondisjointing-~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating)).
 That is, the individual and social existentialising-decisionality is more readily defined by
 default in 'beholdening as sovereignising-imbued-subontologisation/subpotentiation' and this
 is effectively the default individual and social existentialising-decisionality psychological-
 disposition as to upholding/defending sovereignty, but then given human limited-mentation-
 capacity the individual and social are then secondarily predisposed to deferential-formalisation-
 transference existentialising-decisionality psychological-disposition as to the positive-
 opportunism⁷⁵ consequences of deferring to 'universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-
 ontological-completeness⁸⁷) of sublimating-nascence' (in delegating sovereignty ultimately as
 to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶) with the
 lack of such 'universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of
 sublimating-nascence' as to when 'blurriness⁷ in existentialising-decisionality' arises inducing

defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness⁸⁸–presublimation-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising–decisionality). The implications of this dual existentialising–decisionality psychological-dispositions is critical particularly with regards to the social-and-institutional-frameworks-of—referencing/registering/decisioning of human meaningfulness-and-teleology⁹⁹⁵⁵ of ‘blurriness’ in existentialising–decisionality’ as rather poorly amenable to profound ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as it is relatively the case in the natural sciences (and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶); as to the fact that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> more readily makes ‘desublimating nonsense’ of human existentialising–decisionality meaningfulness-and-teleology⁹⁹⁵⁵ failing ‘genuine knowledge-reification⁸⁶ framework involving an immediate potent detour to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplifying>~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² while the relative ‘blurriness’ in existentialising–decisionality’ of social-and-institutional-frameworks-of—referencing/registering/decisioning induce a relative orientation in the social towards presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> existentialising–decisionality meaningfulness-and-teleology⁹⁹⁵⁵ (so-enabled by poor direct/immediate potent constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶). In this regards, many such social-and-institutional-frameworks-

of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow-ontologisation/subontologisation’ as to the existentialising–decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ due to ‘blurriness’⁷ in existentialising–decisionality’. It is herein contended that the most fundamental issue with regards to human prospective comprehensive emancipation/sublimation (as promptly reflected with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴> and requisite expansive relative-ontological-completeness⁸⁷ ‘reference-of-thought⁸³–and–reference-of-thought⁸³-devolving⁸⁴–meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating–nascence’ with regards to sublimating–nascence teleological-inflection-(as-to-more-profound-nondisjointing–<amplifying/formative–epistemicity>totalising/circumscribing/delineating)) has to do with this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴> are often of ‘restricted and directly transparent/potent existentialising–decisionality scope of sublimation for human deferential-formalisation-transference’ while the social-and-institutional-frameworks-of—referencing/registering/decisioning (as to ‘reference-of-thought⁸³–and–reference-of-thought⁸³-devolving⁸⁴–meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating–nascence’) imply a depth of appreciation which initially leads to ‘blurriness’⁷ in existentialising–decisionality’ as of relative-ontological-incompleteness⁸⁸–presublimation-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵) 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-constitutedness¹³⁷⁹ existentialising—decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’); and this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the succession of registry-worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ just as ‘a God of plane non-positivistic proposition’ in an animistic social-setup implies priorly an ‘altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychologism of reference-of-thought⁸³’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of reference-of-thought⁸³) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic meaningfulness-and-teleology⁹⁹⁵⁵

‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ with regards to sublimating–nascence teleological-inflection-(as-to-more-profound-nondisjointing–~~amplifying~~/formative–epistemicity>totalising/circumscribing/delineating)’, likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴> as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbuelement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ given that any such social and institutional pretense-of-sublimation cannot generate any inherent technical and scientific sublimating–nascence (wherein if such social-and-institutional-frameworks-of—referencing/registering/decisioning pretense-of-sublimation warrants gravity on earth to be considered as 7 m/s² for instance for one reason or another but for existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-

frameworks-of—referencing/registering/decisioning existentialising—decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness’ in existentialising—decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating—nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ to then imply that genuine knowledge-reification⁸⁶ cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification⁸⁶ as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification⁸⁶ inducing sublimation/emancipation as to sublimating—nascence is more than just the specific knowledge-reification⁸⁶—gesturing for sublimation but rather more critically overt articulation of the ‘veridical de-mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that $2+2$ is not equal to 4 because they are vexed for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the underlying existentialising—frame of knowledge is the very requisite condition for eliciting the true meaningfulness-and-teleology⁹⁹⁵⁵ of any given specific knowledge-reification⁸⁶—gesturing for sublimation (as for instance there is little point articulating any given positivistic existentialising—decisionality specific knowledge-reification⁸⁶—gesturing for sublimating—nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴>

where the underlying registry-worldview/dimension existentialising-frame of knowledge is of non-positivistic desublimating~existentialising-decisionality and is not addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism desublimating~existentialising-decisionality or the universalising¹⁰³-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 <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplifying/formative-epistemicity>totalising~conceptualisation’} as to sublimating-nascence epistemic-conflatedness¹² as of projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its meaningfulness-and-teleology⁹⁹⁵⁵ elucidates as to its deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

sublimating~existentialising-decisionality ‘the desublimating~existentialising-decisionality of such disjointing intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) underlying existentialising-frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of presencing—absolutising-identitive-constitutedness¹³⁷⁹’ as the sublimating~existentialising-decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (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 today's institutional-being-and-craft intellectual-muddledment-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) 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-reification⁸⁶ project as was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rorty, 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 'supposed knowledge-reification⁸⁶ as to its gesturing' is as of 'existentialising-decisionality that desublimatingly precedes knowledge-reification⁸⁶' rather than veridically 'knowledge-reification⁸⁶ as of its very own deriving/manifest/ensuing/eventuating sublimating~existentialising-decisionality' and as so-
reflected when mere methodologising/mutualising/organising/institutionalising as of human-subpotency is construed as doing away with priorly requisite-and-relevant ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-for-
conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving

punctual/expeditious institutional enterprise rather than of overall prospective human existential sublimation/emancipation). Overall the social-construct itself is reflexive of this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as of its very underlying social-and-institutional-frameworks-of—referencing/registering/decisioning as to social-stake-contention-or-confliction wherein the ‘implicated sublimating~existentialising–decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising–decisionality of sublimating–nascence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) tend to be incoherently overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ reconception of existentialising–decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning (with respect to such underlying nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴>) poorly constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and ending up defaulting as of relative-ontological-incompleteness⁸⁸–presublimation-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising–decisionality (and so as to ‘blurriness⁷ in existentialising–decisionality’). In many ways social undertones of meaningfulness-and-teleology⁹⁹⁵⁵ reflected as of <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ imply that the requisite sublimating–nascence of social-

and-institutional-frameworks-of—referencing/registering/decisioning tend to shallow-ontologisation/subontologisation especially where such frameworks are not thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-escalation and so as to mediocre rationales of their very own presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ poorly projecting of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ (and rather constrained to their present prospectively desublimating living-development-as-to-personality-development and institutional-development-as-to-social-function-development); and especially as so-prodded with social and intellectual pedantry 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-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> (speaking rather of self-serving social-vestedness/normativity-<discretely-implied-functionalism> ‘institutionalised-wisdom-of-irresponsibility’, as so-manifested across the successive registry-worldviews/dimensions, as to when institutional frameworks in their underlying ontologically-deficient underpinning-suprasocial-construct that poorly appreciate dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation are naively construed ‘as inherently superseding prospective human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation^{96>} and so ‘by the mere
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-
 transposition^{46>} mystic of institutional pre-eminence whether intellectual or
 administrative/governmental’ as we can appreciate in such a case like Edward Snowden’s with
 a human desublimating~existentialising–decisionality of vague ‘beholdening as sovereignising–
 imbued-subontologisation/subpotentiation’ of such ‘institutionalised-wisdom-of-
 irresponsibility’ while paradoxically there is now an emerging social clamouring for increasing
 social and online privacy as a requisite for prospective human sublimation/emancipation as to
 the positive-opportunism⁷⁵ sublimating~existentialising–decisionality of ‘unbeholdening
 sublimating–nascence ontologising-depth of the full-potency of existence’). Ultimately, such
 de-mentating/structuring/paradigming intellectual or administrative/governmental institutions
 desublimating~existentialising–decisionality as to social-and-institutional-frameworks-of—
 referencing/registering/decisioning conception tend to align with their given presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition^{46>} (as poorly
 subjected to the genuine social intellectual–function/posture elucidation) in an
 expropriating/estranging/constraining/limiting exercise directly/indirectly enabling
 ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸–presublimation-
 construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising–decisionality’.
 Thus the construal of sublimating~existentialising–decisionality as arising as of prospective
 ‘reference-of-thought⁸³–and–reference-of-thought⁸³-devolving⁸⁴–meaningfulness-and-
 teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating–nascence’ (over relative-
 ontological-incompleteness⁸⁸–presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵
 desublimating~existentialising–decisionality) calls for a necessary ‘distantiation of

contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative,-
 disambiguated-apriorising/axiomatising/referencing¹⁰¹, in superseding any underpinning-
 suprasocial-construct defaulting relative-ontological-incompleteness⁸⁸-presublimation-
 construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising-decisionality
 which equates/levels-down everything across space and time on the basis of the relative-
 ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵
 desublimating~existentialising-decisionality (as to its underlying presencing-distorted-
 meritocracy/totalising-sovereign-appportioning—of-human-ontological-performance⁷¹-
 <including-virtue-as-ontology> desublimating~existentialising-decisionality and so-historially
 involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸-
 presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising-
 decisionality’ as from blantant 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); and as any such ‘beholdening as sovereignising-imbued-
 subontologisation/subpotentiation’ given presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing-hyperrealisation/hyperreal-transposition⁴⁶> gesturing is inherently construed as
 superseding prospective ‘unbeholdening sublimating-nascence ontologising-depth of the full-
 potency of existence’ which universal-transparency¹⁰⁴-(<transparency-of-totalising-entailing,-as-
 to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷>) (as herein articulated) is exactly what accounts for human-subpotency
 ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

supererogatory-epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and so as to the possibility of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. Whereas we can critically appreciate sublimating-nascence with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> as to profound constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> as associated with technical and scientific contexts of sublimation/desublimation thus inherently inducing/eliciting a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the naturally arising corresponding ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, so-implicated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> but this human deferential disposition when in ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness’ in existentialising—decisionality’ and thus must be actively implied in social knowledge conceptualisation as to ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, not as utterly doing away with human sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transference ‘in relation to prospective knowledge as of human specialisation-and-focussing, time-investment as well as effectively manifestable sublimation’ and so with regards to human limited-mentation-capacity implied requisite expediency for

profound human ontological-performance⁷¹-<including-virtue-as-ontology> associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism⁷⁵ secondnatured institutionalisation). This lack of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ as arising at destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> is the very element particularly acted upon by social and intellectual pedantry as to incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation (as it can be appreciated for instance that the lack of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ in a non-positivistic social-setup between prospective positivistic knowledge and prior non-positivistic knowledge is exactly what can enable pedantic dispositions to cultivate non-positivistic meaningfulness-and-teleology⁹⁹⁵⁵ in such a social-setup), and critically in this regards it principally involves intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as undermining the social-construct’s intellectually potent reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>. Such muddlement is more critically as of the inconsistency associated with both sceptical argumentations (with sceptical arguments not necessarily muddling when assuming a coherent/consistent threshold of scepticism in want for elucidation) as well as surreptitiously acquiescing/accommodating argumentations, wherein in both instances the inconsistency is

bent on blurring/undermining universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity⁶³ in desublimating~existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of meaningfulness-and-teleology⁹⁹⁵⁵’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶. Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴> is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness⁷ in existentialising–decisionality’ (that is, where the latter does not extensively intrude into the former as for instance in determining-and-demarcating the framework of natural sciences research). Hence in many ways prospective knowledge cannot elude the aporeticism overcoming/unovercoming of such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing and so relatively to the given domain-of-study/domain-of-interest blurriness⁷, wherein blurriness⁷ is reflected with desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁶ rather than ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁶–gesturing as determining sublimating~existentialising–decisionality)’; with this

conflicting of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and ‘unbeholdening sublimating–nascence ontologising–depth of the full-potency of existence’ so-reflected across the successive registry-worldviews/dimensions given human temporal-to-intemporal-dispositions as to prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶). Thus such an aporeticism overcoming/unovercoming necessarily imply the integration of the analysis of intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as part and parcel of prospective knowledge-reification⁸⁶ as to knowledge-notionalisation, and especially as so-manifested increasingly with ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge frameworks’ that on the baiting of imprimatur then switch on to propound ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge constructs out-of and implicitly obviating the veracity of the universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of knowledge-reification⁸⁶’ (and so as to self-serving social-vestedness/normativity-<discretely-implied-functionalism>) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as ‘intellection is no longer about depth of contemplation and knowledge-reification⁸⁶ for sublimation but rather about gimmicky-and-flashy threads of mere communication performance’ with many such interlocutors openly admitting-and-manifesting their critical lack of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many ways directly

or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness’ in existentialising—decisionality’ and as encouraged by dominance/vested-interest actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating universal-transparency¹⁰⁴-(<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality (and as the ‘mediatic framework of access and communication of sublimating thought’ is rather turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> as of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of sublimating~existentialising—decisionality at critical moments moving from one physicist to the other as of ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein, Dirac, Schrodinger, etc.) without any extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge notion like reputation having any incidence, speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus renders in relative terms the social domain more intellectually impotent in inducing a similar level of sublimating~existentialising—

decisionality as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness⁷ of the social which can effectively be brought to exactifying/precisioning—of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ being that the ‘knowledge-reification⁸⁶ process becomes highly impersonal and complementary in a natural way’ without the artifice of ‘politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’. In this regards, it is contended that the argumentation articulated herein are strictly striving towards aetiologisation/ontological-escalation in reflection of ‘abstract human intemporal individuating ontological-performane (as to the backdrop of the notionalisation/notional-conception/amplituding of human temporal-to-intemporal-dispositions) 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-reification⁸⁶ is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic meaningfulness-and-teleology⁹⁹⁵⁵ is not developed to go about articulating/relating-to meaningfulness-and-teleology⁹⁹⁵⁵ as to the prior social-stake-contention-or-confliction of non-positivistic meaningfulness-and-teleology⁹⁹⁵⁵), and so by the mere implications of dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (even as such prospective meaningfulness-and-teleology⁹⁹⁵⁵ tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of²⁵—~~amplifying~~/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation by the prior presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>). But then as well the fact remains that the reality of human knowledge-reification⁸⁶ especially (as speaking to prospective human destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<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-reification⁸⁶, with such frameworks projecting their presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> conception of the ‘overall possibility of human existentialising—decisionality as to catchmenting-by-rejection’. In this respect, it is important to grasp that knowledge-reification⁸⁶ 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-reification⁸⁶, and this reality given human temporal-to-intemporal-dispositions is reflected by an inherent human ‘referencing/registering/decisioning of shallow-supererogation⁹⁶—to—profound-supererogation⁹⁶ conception of social-stake-contention-or-confliction’ with respect to prospective knowledge-reification⁸⁶. In many ways recent history of human thought has shown

that ‘social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating~existentialising—decisionality going beyond just neutral knowledge-reification⁸⁶’ that cannot be ignored as to intellectually decadent practices of scepticism and blurring underlied by cynical reframing of thought at later moments (which had been related to sceptically and in blurriness⁷ at previous moments), and so as to shallow-supererogation⁹⁶ 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-supererogation⁹⁶ motive of human sublimation beyond/and-not-subjected-to the existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> of any shallow-supererogation⁹⁶ 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-supererogation⁹⁶ may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnatureddness positive-opportunism⁷⁵’ required for human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²; as to the fact that all human sublimation is instigated as of re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ before secondnaturating positive-opportunism⁷⁵ institutionalisation, as so-reflecting Derridean messianicity wherein even when the messiah comes they still have to come (inevitably-so given

prospective human temporal-to-intemporal-dispositions to whatever induced supererogation⁹⁶/messianicity of originariness-parrhesia,—as-spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/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-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,—in-~~supererogatory-epistemic-conflatedness¹²~~ in reflecting holographically-~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’ since it will always be caught-up in its presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-~~<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>~~ as to its underlying presencing-distorted—meritocracy/totalising—sovereign-appropriation—of-human-ontological-performance⁷¹-~~<including-virtue-as-ontology>~~ desublimating~existentialising—decisionality. In other words ‘the legislation for human prospective sublimation’ (as to sublimating~existentialising—decisionality) lies with the firstnatured intemporal individuation relation to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ and the positive-opportunism⁷⁵ arising thereof (as of a minimum) for human secondnaturating institutionalisation; and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. didn’t ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea that there is any ‘generalised human deterministically constraining contemplation of prospective sublimating’. Humanity as such has always been, is and will ever

always be about intemporal individuations imagination-and-capacity-for-prospective-
 sublimation (as to living-development-as-to-personality-development, institutional-
 development-as-to-social-function-development and Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ implications) and in that regards the triteness of human
 pedantry in incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation and <amplifying/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 patently doesn’t count (given the latter associated temporal desublimating~existentialising-
 decisionality in existential-extrication-as-of-existential-unthought that fails
 aetiologisation/ontological-escalation); and this is the case fundamentally since such intemporal
 disposition projected prospective sublimating~nascence engages human ontological-
 commitment⁶⁵ as to prospective sublimation-over-desublimation (so-implied with the self-
 assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with
 respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁵).
 The fact is the intellectual exercise is more acutely/incisively about identifying the relevant
 aporeticism overcoming/unovercoming in the very first place in order to then effectively relate
 to what is of prospective profound sublimating intellectualism and so over desublimating
 pedantry vague proceduralism (beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶) as to the simple fact that human
 prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>
 means that human meaningfulness-and-teleology⁹⁹⁵⁵ is ever always caught up prospectively
 between intellectualism sublimating~existentialising~decisionality and pedantry

desublimating~existentialising~decisionality. This is the case given the requisite condition for the very basic human sublimating~existentialising~decisionality as so-underlied by existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> (reflecting the ever always present challenge for intellectualism over pedantry); so-underscored by the ever always present challenge for human dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation as to requisite epistemic-conflatedness¹² implied projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicative-insight’. In this respect, intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷) poor appreciation of ‘distantiation of contemplative existentialising~frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹,’ (with regards to living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ implications), is reflected in the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede prospective sublimating knowledge-reification⁸⁶ (on the basis of desublimating prior apriorising/axiomatising/referencing~psychologism in epistemic-abnormalcy/preconvergence³⁰) failing to grasp the underlying dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation of the said prospective sublimating knowledge-reification⁸⁶; as to
 imply that (say with regards to Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) it is
 supposedly possible to understand the veracity of any specific positivistic meaningfulness-and-
 teleology⁹⁹⁵⁵ while remaining of non-positivistic mindset, which inevitably induces a relative-
 ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵
 desublimating~existentialising—decisionality. This ‘extra-knowledge/knowledge-outside-
 knowledge/knowledge-without-knowledge paradox’ when it claims to co-opt/supersede
 prospective sublimating knowledge-reification⁸⁶ can be further elucidated along the same lines
 (with regards to living-development—as-to-personality-development and institutional-
 development—as-to-social-function-development) wherein for instance the notion of say genius
 is supposed to imply the ‘supposed genius’ is exceptional/abnormal (by their ‘specifically given
 sublimating elucidation’ so-enabled as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶). 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-teleology⁹⁹⁵⁵ as from the moment of the sublimating
 elucidation is/has-been rather of epistemic-abnormalcy/preconvergence³⁰, with the notion of
 ‘supposed genius’ serving as to human presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> (beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-existential-extrication-as-of-existential-unthought>⁶) to render obstruse the veracity of this
 epistemic-abnormalcy/preconvergence³⁰ of the social-construct meaningfulness-and-
 teleology⁹⁹⁵⁵ that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the

social-construct's prospective dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation' as the 'supposed genius' sublimating elucidation implies it has
relatively achieved its own 'prospective dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation' and is of no inherent prospective issue in that respect. Such that in fact
such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is
surreptitiously (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-
of-existential-unthought>⁶) about substituting a different and desublimating~existentialising—
decisionality (whether of pedantic incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—
enframed-conceptualisation or ~~<amplituding/formative>~~wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-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-
constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
presencing—hyperrealisation/hyperreal-transposition⁴⁶> deficient notion of genius' in spheres of
inherently sublimating—nascence as to nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-
devolving⁸⁴> is practically of 'insignificant import though technical ontological-impertinence'
and so 'as to their very knowledge-reification⁸⁶—gesturing as determining
sublimating~existentialising—decisionality' since the immediate/direct potency as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ will be highly

challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating~existentialising–decisionality in lieu of the truly apt/of-sublimating~existentialising–decisionality technician/scientist, and so unlike desublimating~existentialising–decisionality taking precedence over prospective knowledge-reification⁸⁶ arising relatively in blurry domains-of-study/domains-of-interest where such ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁶’ can more easily arise). In both elucidations of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ and living-development–as-to-personality-development and institutional-development–as-to-social-function-development), and so overriding any beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, the blunt fact of the matter is that the very de-mentative/structural/paradigmatic possibility of human ontological-performance⁷¹-<including-virtue-as-ontology> is ‘more veridically construed as of nonpresencing⁶⁰-<perspective–ontological-normalcy/postconvergence> as to the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> over the ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as so-reflected with the succession of registry-worldviews/dimensions re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-

insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-
 sublimation)⁹⁰; thus ‘making nonsensical the social-vestedness/normativity-<discretely-
 implied-functionalism> pretenses of all presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶>’ as rather failing the prospective possibility for
 ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
 sublimation/desublimation> omni-potential commensurability with inherent immanent-
 existence’s sublimation-structure’/omnipotentiality (with such a criticism of social-
 vestedness/normativity-<discretely-implied-functionalism> here not articulated as from naïve
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> but rather construed as from ‘nonpresencing⁶⁰-<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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and—re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ along the same lines as the conception of both reproducibility—
 mathesis/motif/throwness-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 <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and-
 aestheticisation-towards-ontology as to ‘relative-ontological-incompleteness⁸⁸/relative-

ontological-completeness⁸⁷-{sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>} as to human-and-
 social—expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ just as for instance the notion of length
 is already caught up in the notion of width in the ‘sublimating <~~amplifying~~/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-teleology⁹⁵⁵ is ever always about ‘idealised-typification in epistemic-
 conflatedness¹² sublimation or epistemic constitutedness¹³/pseudoconflation
 desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of
 existence withheld as from ontological-normalcy/postconvergence epistemic projection-
 perspective’). As we can appreciate that more critically than any individual persons punctual
 existential ontological-performance⁷¹-<including-virtue-as-ontology>/morality/ethics, etc. the
 vices-and-impediments¹⁰⁵ manifested in any registry-worldview/dimension are more decisively
 explained by the given registry-worldview’s/dimension’s ‘destructuring-threshold-
 {uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality}~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> dynamics of temporal-to-intemporal-
 dispositions’ (with the grandest deeds of ontological-performance⁷¹-<including-virtue-as-
 ontology>/morality/ethics, etc. rather reflected in the transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity of any such destructuring-threshold-
 {uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality}~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> as to prospective human
 ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative—
 supererogating-<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-

axiomatising/re-referencing>' rather than any nombrilistic presencing—absolutising-identitive-constitutedness¹³⁷⁹ conceptual naiveties of ontological-performance⁷¹-<including-virtue-as-ontology>/morality/ethics, etc. wrongly construed as of human de-mentative/structural/paradigmatic flawed 'desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³'). All the more profound and truer notion of ontological-performance⁷¹-<including-virtue-as-ontology>/morality/ethics, etc. rather lies with prospective dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and this aporeticism overcoming/unovercoming 'can't be dodged' and then a pretense of prospective ontological-performance⁷¹-<including-virtue-as-ontology>/morality/ethics, etc. re-avails (explaining why what then arises is rather pedantic incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and associated <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>)). Put simply as of nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence> (in so-reflecting human limited-mentation-capacity-deepening⁵²), the vices-and-impediments¹⁰⁵ of the successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and our positivism—procrypticism⁸⁰ at their respective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> de-mentatively/structurally/paradigmatically speak to their requisite prospective dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation aporeticism overcoming/unovercoming as all the more profound and
 truer notion of ontological-performance⁷¹-<including-virtue-as-ontology>/morality/ethics, etc.
 and so overriding their nombrilistic presencing—absolutising-identitive-constitutedness¹³⁷⁹
 conceptual naiveties of ontological-performance⁷¹-<including-virtue-as-
 ontology>/morality/ethics, etc. This ‘extra-knowledge/knowledge-outside-
 knowledge/knowledge-without-knowledge paradox’ is exactly what underlies the flawed
 circular manifestation of ‘human presencing—absolutising-identitive-constitutedness¹³⁷⁹
~~<amplituding/formative–epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ in relative-ontological-incompleteness⁸⁸–
 presublimation-construct–of–meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising–
 decisionality’ and warranting prospective crossgenerational psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference
 between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-
 knowledge as to the latter more profound and genuine knowledge conception implication for
 prospective dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory–de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation in
 reflection of profound-supererogation⁹⁶ with regards to human
 ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–
 supererogating-<in-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
 axiomatising/re-referencing>’ (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-of²⁵—
~~<amplituding/formative>~~supererogatory–de-mentativeness/epistemic-growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation as to de-mentative/structural/paradigmatic flawed
 ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³’).
 Critically, in many ways the ‘projection that the social is necessarily/solely a framework of
 knowledge as to knowledge-driven existentialising–decisionality’ is ontologically flawed given
 human temporal-to-intemporal-dispositions to arrive at desublimating~existentialising–
 decisionality/sublimating~existentialising–decisionality overlooking organic-knowledge
 implications (whether by ‘temporal beholdening as sovereignising–imbued-
 subontologisation/subpotentiation’ implied ‘pretense-of-sublimation as to
 desublimating~existentialising–decisionality supposedly taking precedence over inherent
 prospective knowledge-reification⁸⁶’ or ‘intemporal unholdening sublimating–nascence
 ontologising-depth of the full-potency of existence’ implied ‘as to the very inherent knowledge-
 reification⁸⁶–gesturing as determining sublimating~existentialising–decisionality’). Thus as to
 critical pure-ontology (underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–
 human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>) the fact is rather that
 inherent to human temporality⁹⁸ is its ‘ephemeral purpose beholdening’ that ‘do not truly know-
 of/carry a universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷)
 project’ as to its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-
 as-of-existential-unthought>⁶ existentialising—frame. This prospect of human temporality⁹⁸
 induced increasing incoherence (as to living-development–as-to-personality-development,
 institutional-development–as-to-social-function-development and Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) is a fundamental factor to be taken into consideration for ‘intemporal unbeholdingen sublimating–nascence ontologising–depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁶–gesturing as determining sublimating~existentialising–decisionality)’ in overcoming/superseding ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁶)’, and specifically such an overcoming/superseding is rather crossgenerational when it comes to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ (given the more profound ‘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>’); and as so-reflected with human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’. This critical pure-ontology analysis point out that meaningfulness-and-teleology⁹⁹⁵⁵ cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification⁸⁶ ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity⁶³~dementating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-

aestheticised~preconverging/dementing¹⁹—qualia-schema> as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory—shallowness or supererogatory—profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation). In many ways the above elucidation of the ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality pruned to presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> needs to be critically brought to the consciousness-awareness-teleology⁹⁹ 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-reification⁸⁶’), and so as the requisite aporeticism overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification⁸⁶—gesturing as determining sublimating~existentialising—decisionality’). Critically in this regards, human conceptivity/epistemic-reflexivity (as to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation>) can thus de-mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-conception/amplituding of knowledge’, wherein

existence as to its very panintelligibility⁷³—effusing/ecstatic—inlining is the very
 aloofness/detachment upon which human conceptivity/epistemic-reflexivity can
 supererogatorily act/react in sublimation or desublimation from whence knowledge as to
 organic-knowledge can arise so-construed as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶. Thus ‘notionalisation/notional-
 conception/amplituding of knowledge’ underlies inherent existence-sublimating~de-
 mentating/structuring/paradigming or existence-desublimating~de-
 mentating/structuring/paradigming elicitable respectively as from human ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema> or ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient–shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema>. It is thereafter (in the wake of
 ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>) that the veridical prospect
 of critical pure-ontology then arises. Critically, human existence-desublimating~de-
 mentating/structuring/paradigming—by—existence-sublimating~de-
 mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-
 social–expectations/anticipations—metaphoricity⁵⁶–as-rede-
 mentating/restructuring/reparadigming–psychologism⁸⁹) speaks to the ontological-veracity that
 human sublimation reflected in human ontological-performance⁷¹-<including-virtue-as-

ontology> is conceptually more than just of ‘mere discrete individuals relevant ontological-performance⁷¹-<including-virtue-as-ontology>’ (as can naively be construed with notions of morality/ethics, etc. failing to reflect as from nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> epistemic-projection perspective the more ontologically profound issue of any given registry-worldview’s/dimension’s ‘destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality⟩~of-ontological-performance⁷¹-<including-virtue-as-ontology> dynamics of temporal-to-intemporal-dispositions’ associated with <amplifying/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸). Rather human sublimation so-reflected in human ontological-performance⁷¹-<including-virtue-as-ontology>rather points to an ‘overall interceding human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’, with ‘mere discrete individuals relevant ontological-performance⁷¹-<including-virtue-as-ontology>’ being about acting upon this ‘overall interceding human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-deriving as of underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ whether in firstnatureness—

deferentialism-imbuing capacity or appropriate secondnatureddness—deferentialism-deriving
 capacity (as so-reflecting human-subpotency ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—
 over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³). This points out why human
 knowledge is veridically a race-to-the-top-exercise/millipede-movement as to the very
 givenness of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
 ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’> that is not subjected to human-subpotency; as to the fact that it is
 only a human limited-mentation-capacity maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation relation with existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ that can induce sublimation-
 over-desublimation. Such a veridical ontology (in relegating/doing-away-with/superseding the
 ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’) is
 critically all about ‘a coherent totalising-entailing knowledge-reification⁸⁶—gesturing’ exposed
 to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>;
 with such a coherent totalising-entailing knowledge-reification⁸⁶—gesturing accounting for
 overall knowledge historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as to
 human limited-mentation-capacity-deepening⁵² imbued conceptivity/epistemic-reflexivity (so-
 reflected in the ‘momentousness-driven coherence of knowledge-reification⁸⁶—gesturing as to
 entailing-<amplifying/formative-epistemicity>totalising~in~relative-ontological-
 completeness⁸⁷, so-associated with human limited-mentation-capacity-deepening⁵²). It is

important to note in this regards that ‘knowledge-reification⁸⁶—gesturing historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ is the more profound conception of ontology and science (as to human dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~), and so as of the ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ driving ontology and science across their punctual developments from past to present and into the future (underlined by human ‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ arising as of human limited-mentation-capacity-deepening⁵²). This elucidation is important in the sense that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of reproducibility—mathesis/motif/throwtness-disposition,—as—reproducibility-of-aestheticisation that poorly appreciates the profound-supererogation⁹⁶ 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—supererogation⁹⁶’ 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-reification⁸⁶)’, with this shallow—supererogation⁹⁶ explaining naivist interpretations of the Newtons, Galileos, Pasteurs, etc. in their very formation and development of what we now call science; and in many ways this pedantic science-ideology construal of knowledge as of presencing—absolutising-identitive-constitutedness¹³⁷⁹ conception in desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³ (without or poorly appreciating the profound—supererogation⁹⁶ involved in true science and ontology as to

‘sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–
 supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing>’) leads to dominance/vested-interest prodded social-stake-
 contention-or-confliction determination of knowledge as of historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition⁴⁶ with the accompanying social
 disenfranchisement/swindling/corruption/dispossession. Such development as to ‘extra-
 knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’ is
 ultimately associated with scenarios of institutional-ascendency and other dominance/vested-
 interest (as associated with many a modern day think-tank and secret institutions) overtly or
 covertly construed as inherently predicative-of and superseding knowledge as to networks of
 influence bent on intimating what can be thought or not as well as muddling 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-reification⁸⁶)’. It is herein contended that in many ways as to human
 ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient–profound⁶⁹-supererogation⁹⁶,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>, it is technically
 impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<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 ontological-veracity as part-and-parcel of ontological-elucidation’ that
 allows no room for any pedantic ‘extra-knowledge/knowledge-outside-knowledge/knowledge-

without-knowledge paradox’ and not even when it elicits <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as of shortsighted social 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-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ (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-constitutedness¹³⁷⁹ 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>’). In many ways this latterly identified manifestation of ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’, wherein political purpose supposedly supersedes human intellective potency is the very crème-de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-institutional-frameworks-

of—referencing/registering/decisioning of desublimating~existentialising—decisionality as to ‘temporal beholdening as sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising—decisionality supposedly taking precedence over inherent prospective knowledge-reification⁸⁶)’; 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-reification⁸⁶)’. In other words, the global political and geopolitical dynamics itself (so-associated with derived economic and social dominance/vested-interest) is de-mentatively/structurally/paradigmatically instigative of a ‘surreptitious-and-flawed claim in desublimating~existentialising—decisionality upon human genuine social intellectual—function/posture’ as to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality and so obviating genuine social intellectual—function/posture ontological-veracity as to ‘intemporal unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁶—gesturing as determining sublimating~existentialising—decisionality)’, but for when it comes to the sublimating—nascence of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> subordinated to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality; as so-reflecting the overall dynamics of human <amplifying/formative> wooden-language-

⟨imbued—temporal—mere-form/virtualities/dereification/akrasiotic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸⟩, social and intellectual pedantic
 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as well
 as dominance/vested-interest with this dynamic inducing ‘temporal beholdening as
 sovereignising—imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
 to desublimating~existentialising—decisionality supposedly taking precedence over inherent
 prospective knowledge-reification⁸⁶)’, and critically social sublimation/emancipation
 necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-
 dynamically reinforcing exisentialising—frames of human destructuring-threshold-
 ⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a
 point of just mere technical ontological-pertinence as to the fact that it operantly captures in a
 nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming
 years and decades, as to the capacity for the human to redefine humanity in the light of the
 societal and technological transformations of the past few decades and the resultant/developing
 geopolitical context. It is herein contended that the incapacity for such a collective reconstrual
 of humanity (as to ‘intemporal unbeholdening sublimating—nascence ontologising-depth of the
 full-potency of existence implied as to the very inherent knowledge-reification⁸⁶—gesturing as
 determining sublimating~existentialising—decisionality’) following the social and industrial
 transformation occurring by the end of the 19th 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-reification⁸⁶)’ which could only end up in the human-
 made calamities of the 20th centuries so-critically attributable to dominion/statal—logic-

⟨preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-
 mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-
 beholdening-⟨whether-trepidatious-or-warped-or-preclusive-or-occlusive⟩—and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-⟨discretely-implied-functionalism⟩⟩. In many ways, this highlights the
 subjection of the genuine social intellectual-function/posture by dominion/statal-logic-
 ⟨preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-
 mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-
 beholdening-⟨whether-trepidatious-or-warped-or-preclusive-or-occlusive⟩—and-its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-⟨discretely-implied-functionalism⟩⟩ (reflected as to the underpinning-
 suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very
 notional/epistemic framework of human living-development-as-to-personality-development,
 institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁵⁵ 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-supererogation⁹⁶ inducible as from genuine social intellectual-function/posture

and dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-
specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social-vestedness/normativity-<discretely-implied-functionalism>) in many ways across
human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of
enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights
of acute hegemonic strifes especially as associated with warfare come to be tempered with a
genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic
manifestations; more like symbolising a sense of failing a more critical human purposefulness
usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this
disillusionment arising from hegemonic strifes the very genuine social intellectual–
function/posture (as to its abstract notional/epistemic possibilities for prospective
sublimation/emancipation so-undermined by dominion/statal–logic-(preconverging/shallow-
supererogating-‘human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<discretely-implied-functionalism>)) tend to be paradoxically re-
construed (on the basis of dominion/statal–logic-(preconverging/shallow-supererogating-
‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–
psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-
or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)
presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplifying/formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) 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 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception of the genuine social intellectual–function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardousness of such desublimating~existentialising–decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness⁸⁷ basis for such supposedly ontological insight so-critically provided by the veridical genuine social intellectual–function/posture. Critically, such dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-

vestedness/normativity-<discretely-implied-functionalism> carry a 'bogus reflex of
 attributing-and-blaming their socially cultivated <amplifying/formative> wooden-language-
 <imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸> as well as pedantic incrementalism⁵⁰-in-
 relative-ontological-incompleteness⁸⁸—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/desublimating knowledge-reification⁸⁶ 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-reification⁸⁶)'. The fact remains that the
 genuine social intellectual—function/posture (even as to when it is undermined with punctual
 pedantry desublimatingly pandering to the powers of the day) remains the only human conduit
 to sublimating ontological-veracity that cannot be substituted but rather supererogated as to
 undermining such pedantic incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a
 de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual
 technical or scientific incompetence can be transformed into a de-
 mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite

profound–supererogation⁹⁶ over say pseudoscience and/or ‘distorted institutional science’ (as the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification’⁸⁶ tends to be notionally/epistemically caught up between a sublimation and desublimation/gimmickiness de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in many ways dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>-and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all about the ruthless adoption of a perambulatory course for institutional and political ascendancy rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of ‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁶–gesturing as determining sublimating~existentialising–decisionality)’. In our modern day context, the very essential ‘public-sovereignty–giving function/posture as associated with the centrality of elections, voting and party politics’ of the modern democratic process is now paradoxically surreptitiously re-construed as the very cornerstone for dominion/statal–logic-

<preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-
 mentating/structuring/paradigming-psychologism’-as-to-its-specific-collateralising-
 beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-
 consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
 vestedness/normativity-<discretely-implied-functionalism> subverting the
 sublimating~existentialising—decisionality of the genuine social intellectual—function/posture;
 and so as to the fact that the democratic process ‘public-sovereignty—giving function/posture as
 associated with the centrality of elections, voting and party politics’ is incomplete without an
 adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a
 genuine social intellectual—function/posture. In many ways the very idea of the ‘democratic
 public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural
 ascendancy 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
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> 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-outletting rather than true
 policy solution) or decreasing participation in the democratic process, in many ways speaking
 to the very natural defaulting of the political process to dominance/vested-interest ‘tolerable

locked-in socio-econo-political outcomes’ however the underlying sovereign electors mood as to the fact that even protest votes can’t escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> (as to as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) poses a major challenge as public-sovereignty is existentialisingly—enframed/imprinted to be wary of prospective re-ontologisation of alternative institutional aestheticising contemplation ‘given dominion/statal–logic–<preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>’ calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation/suboptimisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance⁷¹-

<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-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>' (however their de-mentative/structural/paradigmatic flaws). Critically (beyond just the present democratic crisis as it reflects upon prospective human socio-econo-political sublimation/desublimation), all human societies arrive at their desublimating~existentialising–decisionality destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷¹-<including-virtue-as-ontology>, and so as to the fact that human technical-and-associated-organisational-development central to human social formation and social-enhancement is prospectively 'apprehended/locked-in by the dominion/statal–logic-⟨preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific-collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ dominating over such technical-and-associated-organisational-development as to imply its inherent mystic of social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality' (seeming to thus wrongly imply that there isn't any prospectively requisite de-mentative/structural/paradigmatic sublimating~existentialising–decisionality of 'human sovereign–function/posture as to public-sovereignty–giving function/posture' as determining the valid sublimating~existentialising–decisionality or invalid desublimating~existentialising–decisionality of dominion/statal–logic-⟨preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-

its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>-and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) with respect to prospective technical-and-associated-organisational-development implications). Actually the history of human advancement is essentially the history of the sublimating transformation of human sovereign-function/posture as it relates to technical-and-associated-organisational-development, with the centrality of the genuine social intellectual-function/posture in ‘demystifying presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> flawed-claim-of-inherent-sublimation with respect 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>) flawedly-implied social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-decisionality’ (so-historially involving superseding ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising-decisionality’ as from blantant ‘brutish conquest/subjugation conception of apportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-decisionality’, ‘dominion protection conception of apportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-decisionality’, to ‘the very natural-order-of-things conception of apportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising-decisionality’ and to ‘our subtle modern day institutionally-distorted/disjointed conception of

appropriating as social-and-institutional-frameworks-of—referencing/registering/decisioning
 sublimating~existentialising—decisionality’ as particularly the target as to Lyotard’s critique of
 such institutionally-distorted implied metanarratives especially with regards to their
 poor/sheepish/dubious/ineffectual social/institutional devolving parameterised
 equanimity/balance as putting in question their theoretical, conceptual and operative veracity,
 and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity⁶³—and—
 lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic
 priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-
 distension²⁶’). In this respect dominion/statal—logic-(preconverging/shallow-supererogating-
 ‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—
 psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-
 or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-
 skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) (as
 falsely implying the perpetuation of the relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality as
 so-manifested with ancient-sophists over prospective universalising¹⁰³-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—procrypticism⁸⁰ occlusiveness) 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-reification⁸⁶—gesturing as

determining sublimating~existentialising–decisionality) so-associated-with and rising-to-the-measure-of the sublimating–nascence of technical-and-associated-organisational-development (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴>) in profound–supererogation⁹⁶ as of prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality. Critically, all these instances of dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) manifest an underlying human underpinning–suprasocial-construct existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> (so existentialisingly—enframed/imprinted as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ associated with vague notions of religiosity, nationalism, racialism, classism, meritocracy/approportioning, etc. of shallow–supererogation⁹⁶ de-mentated/structured/paradigmed to human mental-colonisation as to existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶>, subontologisation/subpotentiation and collateralising dehumanisation) which is desublimatingly secondnatured as to the overall social <amplifying/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)

as well as pedantic incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine social intellectual—function/posture as to human social aporeticism overcoming/unovercoming needs to explicit as to the induced-entrapment of dominion/statal—logic-(preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>) as a conceptualising framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In many ways, we can appreciate that the modern day genuine social intellectual—function/posture as to its relatively genuine sublimating~existentialising—decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising—decisionality of dominion/statal—logic-(preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)’; as to the fact that the critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises

whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising–decisionality of dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>)), and so as to the sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to present 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-outletting that project a falls sense of public accountability of poor or no effective resolute course, this mechanism of ‘punctual and surreptitious undermining of knowledge-driven sublimating~existentialising–decisionality at moments of decision’ can perpetuate itself as to a Machiavellianism underlying the dominion/statal–logic-(preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-

specific–collateralising–beholdening–<whether–trepidatious–or–warped–or–preclusive–or–occlusive>–and–its–consociated–dominance/vested-interest-subontologising-skewed-influence–as-to-social-vestedness/normativity–<discretely-implied-functionalism>) relation with the human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the underpinning–suprasocial-construct existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> of the human sovereign–function/posture thrives on social and intellectual pedantic incrementalism⁵⁰–in-relative-ontological-incompleteness⁸⁸—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-reification⁸⁶–gesturing 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 bothsidesism existentialising—enframing/imprintedness–<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating meaningfulness-and-teleology⁹⁹⁵⁵. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity⁶³ (and as to the fact that knowledge-reification⁸⁶ ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming–<seeding/incipient–shallow⁶⁴–supererogation⁹⁶,–as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as the

latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/throwness-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/throwness-disposition,—as—reproducibility-of-aestheticisation inherently-so given prospective human temporal-to-intemporal-dispositions to whatever induced supererogation⁹⁶/messianicity of originariness-parrhesia,—as—spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of²⁵—~~amplituding/formative~~>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, and so prospectively requiring human re-organariness/re-origination as to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating—<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social—expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigm—psychologism’⁸⁹. In this regards the genuine social intellectual—function/posture is simply about projecting the ‘notionalisation/notional-conception/amplituding of knowledge’ underlying inherent existence-desublimating~de-mentating/structuring/paradigm—by—existence-sublimating~de-mentating/structuring/paradigm (as of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷—

(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming-
 psychologism⁸⁹), notionally eliciting the underlying human ontological-good-
 faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-
 supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema> or ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient—shallow⁶⁴-supererogation⁹⁶,-as-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> preceding knowledge-reification⁸⁶,
 along the same lines that a scientist or mathematician de-
 mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific
 and technical sublimating or desublimating ontological-performance⁷¹-<including-virtue-as-
 ontology>; and it is this insight that underlies overall human reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>. Even then the pedantic incrementalism⁵⁰-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation 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>) knows no limits for undermining
 genuine knowledge-reification⁸⁶ sublimating~existentialising—decisionality, such that the

reifying-and-empowering conceptivity/epistemic-reflexivity of human knowledge as herein implied and as applies with all human knowledge can easily be requalified sophistically as to ‘the given human existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> fundamentally skewing the democratic public debate undermining an ontology/ontological-veracity driven conception reflected as to ‘intemporal unbeholding sublimating—nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification⁸⁶—gesturing as determining sublimating~existentialising—decisionality)’; and critically this ‘subliminally induced existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> reflex’ is a reflex that has ever always existed across the succession of human registry-worldviews/dimensions notwithstanding the paradox of human prospective sublimation/emancipation despite this reflex (thus speaking to the requisite crossgenerational dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ underlying the genuine social intellectual-function/posture existentialising—frame as to human reifying-and-empowering conceptivity/epistemic-reflexivity). Critically in this regards (as to underlying ‘epistemic/notional disquisitive enframed-conceptualisation-by-unenframed-conceptualisation knowledge-reification⁸⁶ constructive conception’ projection of ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-maximalising-recomposuring⁵⁴-for-relative-ontological-

completeness⁸⁷—unenframed-conceptualisation>), is the fundamental issue of human limited-mentation-capacity with respect to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; wherein ‘genuine social intellectual—function/posture existentialising—frame as to human reifying-and-empowering conceptivity/epistemic-reflexivity’ has ever always been an abstractive projection of convergence towards ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ across the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and as so manifested with ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> 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-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵) as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality’. Thus in the face of the enframed-conceptualisation associated with human dominion/statal—logic-(preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific—collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), pedantic incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and <amplifying/formative>wooden-language-(imbued—temporal-mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸), it is the genuine social intellectual—function/posture existentialising—frame that projects of the requisite ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation> for the prospect of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; as so-underlied by the succession of relative ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵); with respect to the fact that the logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> for all prospective sublimation/emancipation is rather as to the overall sublimation-induced human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-normalcy/postconvergence>. Thus the genuine social intellectual—function/posture existentialising—frame is the social harbinger of ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ as of its perpetuation of nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> projection (as to ‘reference-of-thought⁸³—and-reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence’ so-underlied as of ‘the very inherent knowledge-reification⁸⁶—gesturing 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-organariness/re-origination as to ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹. But then existence’s inherent sublimating—nascence as to human-subpotency conceptivity/epistemic-reflexivity bifurcates along ‘immediately potent nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> sublimating~existentialising—decisionality (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality)’ and ‘immediately blurred reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵) as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising—decisionality’. Such that the fundamental issue of human sublimating~existentialising—decisionality/desublimating~existentialising—decisionality thus has to do between human ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence sublimating~existentialising—decisionality’ and ‘relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality’; as the reference-of-thought⁸³ effectively reflects human <amplifying/formative—epistemicity>totalising~thrownness-in-existence³⁴, -imbued-projective-

arbitrariness/waywardness-<as-to-the-human-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplifying/formative-
 epistemicity>totalising~conceptualisation’) given ‘existentialising—framing/imprinting-<as-to-
 prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> for rendering
 meaningfulness-and-teleology⁹⁹⁵⁵ upon inherent existence’s sublimating—nascence as to overall
 social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-
 decisionality’ (whether sublimatingly as of ‘reference-of-thought⁸³—and-reference-of-thought⁸³-
 devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating-
 nascence’ or desublimatingly as of relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of-meaningfulness-and-teleology⁹⁹⁵⁵). The implication here as well is that even
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> are necessarily
 referenced/registered/decisioned from the reference-of-thought⁸³ as to reference-of-thought⁸³-
 devolving⁸⁴ (however the devolved/devoluted—referencing-narrowness with respect to overall
 social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-
 decisionality) in the sense that for instance nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-
 devolving⁸⁴> as of a positivism/rational-empiricism reference-of-thought⁸³
 apriorising/axiomatising/referencing—psychologism like plane technology is not necessarily
 fully contemplable/comprehensible to say a purely non-positivism or animistic reference-of-
 thought⁸³ apriorising/axiomatising/referencing—psychologism (as to the requisite overall
 sublimation-induced human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism-<as-from-perspective-ontological-
 normalcy/postconvergence> of a positivism/rational-empiricism reference-of-thought⁸³
 reflected as to the positivism/rational-empiricism overall social-and-institutional-frameworks-

of—referencing/registering/decisioning sublimating~existentialising—decisionality). The bigger point here speaks to ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing as of reference-of-thought⁸³ conceptivity/epistemic-reflexivity (on the one hand) upon inherent existence’s sublimating—nascence (on the other hand)’, so-translated as ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with human limited-mentation-capacity-deepening⁵² (reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology⁹⁹⁵⁵, and so as taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising descalarisation reflex)’. This is so-translated as human <amplifying/formative-epistemicity>totalising~conceptualisation conceptivity/epistemic-reflexivity sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> in perspective ontological-normalcy/postconvergence; with this ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ highlighting ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality

psychological-disposition (as to relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality) in want for prospective ‘unbeholdening sublimating—nascence ontologising—depth of the full-potency of existence’ existentialising—decisionality psychological-disposition (as to ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence’), thus speaking to the ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism’⁸⁹ with respect to inherent existence’s sublimating—nascence (as to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵). This nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ is effectively what holographically-<conjugatively-and-transfusively> reflects the seedingness/incipience of human meaningfulness-and-teleology⁹⁹⁵⁵ as of ‘sublimating aestheticisation—and—aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations) underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, so-associated with human limited-mentation-capacity-deepening⁵² ‘unbeholdening sublimating—nascence

ontologising-depth of the full-potency of existence' existentialising—decisionality
 psychological-disposition; and so in contrast to an obviating presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ epistemic conception, failing to draw this holographically-
 <conjugatively-and-transfusively> compounded-link as to the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ so-reflected in 'human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent
 existence's sublimating—nascence inducing of ontologisation/omnipotentiality' thus 'wrongly
 projecting/reprojecting of sublimating/desublimating—modalisation-<as-to-absolute-
 referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> on the basis of its <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 rather as to its presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-
 vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation (instead of inherent existence's sublimating—nascence
 inducing of ontologisation/omnipotentiality)' as so-underlying its given 'beholdening as
 sovereignising—imbued-subontologisation/subpotentiation' existentialising—decisionality
 psychological-disposition, and hence failing to reflect human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon the full-
 potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
 ontological-normalcy/postconvergence-implied-'prospective-aporeticism-
 overcoming/unovercoming'> in perspective ontological-normalcy/postconvergence as to
 underlying inherent existence's sublimating—nascence inducing of
 ontologisation/omnipotentiality. This latter point speaks to the very fundamental ontological-
 deficiency of knowledge-reification⁸⁶—gesturing as undertaken with many a subject-matter
 failing 'supererogatory—aestheticising-<as-from-perspective—ontological-

normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively-educing historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ and rather betrothed to a ‘functionalism projection and conception’ (to which the notion of prospective sublimation/desublimation as to the possibility for prospective knowledge-reification⁸⁶ is inevitably bogged down to the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of our modern presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a psychological-disposition to presublimating relic/artifactual-beholdening-constitutedness¹³ de-mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶. 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ conception and not naïve science-ideology historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶ conception), as to foundational issues and point-of-departure of knowledge-reification⁸⁶—gesturing; wherein the Derridean quasi-transcendental and Foucauldian archaeology postures (as of human reifying-and-empowering conceptivity/epistemic-reflexivity in knowledge-reification⁸⁶) strive to supersede any social-vestedness/normativity inducing of subontologisation/subpotentiation in the ‘implicated conceptualisation of a foundational point-of-departure of knowledge-reification⁸⁶—gesturing’ and rather ‘implicit by their approach that human meaningfulness-and-teleology⁹⁹⁵⁵ is as to its subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in hermeneutically/reprojectively-educing sublimation-over-desublimation’ (as herein articulated as of the implications of human limited-

mentation-capacity-deepening⁵² de-mentating/structuring/paradigming-out the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with regards to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵). This conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> vestedness/normativity-<discretely-implied-functionalism> upon inducing social-of subontologisation/subpotentiation’ can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway of foundational problematic aporeticism and the latter rather ignoring the inherent foundational problematic aporeticism 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~deprocrypticism¹⁷ suprastructuralism analysis as expressed herein with regards to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) as to ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ sublimating-existentialising-decisionality is bound to a knowledge-reification⁸⁶—gesturing for tackling the more foundational problematic aporeticism 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-teleology⁹⁹⁵⁵> vestedness/normativity-
 <discretely-implied-functionalism> upon inducing social-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 tend to implicitly ignore/consider this more foundational problematic aporeticism reality
 of present decadal economic crises, media and information crises, political accountability, etc.
 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 incapable of an orientation for addressing fundamental ontology
 (as to ‘requisite profound–supererogation⁹⁶ entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷ historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ implications of aporeticism
 overcoming/unovercoming’). This is effectively what practically underlies the postmodernism
 notion of human overcoming of metaphysics-of-presence as of presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism>
 inducing of subontologisation/subpotentiation’ (in a psychological-disposition to
 presublimating relic/artifactual–beholdening-constitutedness¹³ de-
 mentatively/structurally/paradigmatically bound to historicity-tracing—in-presencing–
 hyperrealisation/hyperreal-transposition⁴⁶); with the further idea that an adorning use of abstract
 formulaicity of science, scientific methods, statistics and mathematics (as to totalisingly-
 disentailing—discretion/whim-of-thought pretense-of-sublimation in failing to face up to
 foundational problematic aporeticism as required for fundamental ontology as to ‘the very

inherent knowledge-reification⁸⁶—gesturing as determining sublimating~existentialising—
 decisionality’), speaks to naïve science-ideology priorly driven by social-
 vestedness/normativity-<discretely-implied-functionalism> historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ rather than genuine science
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness
 hermeneutically/reprojectively-educing historicity/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵ implications that rather bring out the true lustre of science, scientific
 methods, statistics and mathematics when-and-if of sublimating relevance. Critically, the
 inherent relative ignorance/disenfranchisement of the human sovereign—function/posture in
 many ways renders blurry the differentiation of such a historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ and historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ with respect to true knowledge-reification⁸⁶ 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~supererogation⁹⁶ entailing-
 <amplifying/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷
 sublimation’ can be easily passed for one another in a public debate critically fragile to pedantic
 disorientation even as in many ways the human sovereign—function/posture is very much
 conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming
 masked/avoided/ignored/deflated by such pedantic manipulation to which the genuine social
 intellectual—function/posture can effectively speak to. From the nonpresencing⁶⁰-<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-thought⁸³
 conceptivity/epistemic-reflexivity (on the one hand) upon inherent existence’s sublimating—

nascence (on the other hand)' so-translated as 'human sublimating/desublimating—
modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent
existence's sublimating-nascence inducing of ontologisation/omnipotentiality' in-so-de-
mentating/structuring/paradigming-out the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷, is 'human existentialising—framing/imprinting-<as-to-
prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>' over 'human
existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition⁴⁶> of presencing—absolutising-identitive-
constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing
subontologisation/subpotentiation' as so reflected in the 'sublimating aestheticisation—and-
aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-
historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-
institutional-manifestations)' as to 'fatedness-of-sublimation-over-desublimation to existence-
potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-~~supererogatory~~-epistemic-conflatedness¹² in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷'. This is in contrast to an obviating presencing—absolutising-
identitive-constitutedness¹³⁷⁹ epistemic conception as of 'discrete inherence of
sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-
teleology⁹⁹⁵⁵> on the basis of presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-
vestedness/normativity-<discretely-implied-functionalism> inducing of
subontologisation/subpotentiation' (in an absolutising existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶>). Thus the veridical nonpresencing⁶⁰-<perspective-ontological-

normalcy/postconvergence> epistemic conception rather speaks to
 ‘~~supererogatory~~~aestheticising-<as-from-perspective~ontological-
 normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in
 hermeneutically/reprojectively-educing historicity/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵’ overriding of ‘beholdening as sovereignising—imbued-
 subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition (as
 to relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-
 teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality) in want for prospective
 ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’
 existentialising—decisionality psychological-disposition (as to ‘reference-of-thought⁸³—and-
 reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of
 prospective sublimating—nascence’). Such ‘~~supererogatory~~~aestheticising-<as-from-
 perspective~ontological-normalcy/postconvergence>—re-
 origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively-
 educing historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ is so-underlied by
 human ‘reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)’ as so-reflecting
 nonpresencing⁶⁰—<perspective~ontological-normalcy/postconvergence> epistemic conception of
 ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-
 meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s sublimating—nascence inducing of
 ontologisation/omnipotentiality’ with regards to human ‘reframing/reimprinting-of-
 (existentialising—framing/imprinting-<as-to-prospective-historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵>)’ in reconstrual as to its ‘effectively underlying
 beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
 surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-

prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing^{45>}’; (so-
underlying the ‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ re-
aestheticising/re-motif-<narrowing-down~‘sublimation-of-taste–
hermeneutically/reprojectively-educing-conceptivity/epistemic-reflexivity-of-
historiality/ontological-eventfulness/ontological-aestheticising-tracing’,-as-to-existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation^{96>} and re-procession/re-
automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
down~‘sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively-
educing-conceptivity/epistemic-reflexivity-of-historiality/ontological-eventfulness/ontological-
aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation^{96>}) of human aestheticising—surrealising<sup>97>/supererogating–drive-(for
existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-
eventfulness/ontological-aesthetic-tracing^{45>}’ (as to interlay/organicism/aestheticising-
handle-<supererogatory–projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>
hermeneutically/reprojectively-imbuing
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
performance<sup>71>-<including-virtue-as-ontology> / potentiation’), so-construed as human
‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’
/ ‘taxingness-of-originariness,-imbued–sublimating-by-desublimating–amplituding as to the
backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–
ontological-normalcy>’ (as so-underlied by human-subpotency epistemically-reflexive
consciousness overlying the substantive cumulated abstract tissue of social emanance as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility<sup>73>-
<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-</sup></sup></sup>

perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation> in reflection of overall Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁵). Critically, the notional/epistemic
 possibility for human ‘~~supererogatory~~—aestheticising-<as-from-perspective—ontological-
 normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in
 hermeneutically/reprojectively-educing historicity/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵, given the constraint of human limited-mentation-capacity ‘de-
 mentatively/structurally/paradigmatically hinges on human <~~amplifying~~/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ as to human shallow—supererogation⁹⁶—to—
 profound—supererogation⁹⁶ constraining/unconstraining existentialising—anxiety-(imbued-
 beholdening-inducing,-existentialising—enframing/imprintedness-<as-to-historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’, and so notionally/epistemically
 reflected with the reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
 panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency-
 epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> existentialising implications, (so-
 underlying the ‘<~~amplifying~~/formative—epistemicity>totalising~thrownness-in-existence³⁴ re-
 aestheticising/re-motif-<narrowing-down~‘sublimation-of-taste—
 hermeneutically/reprojectively-educing-conceptivity/epistemic-reflexivity-of-
 historicity/ontological-eventfulness/ontological-aestheticising-tracing’,-as-to-existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-procession/re-
 automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
 down~‘sublimation-of-apriorising/axiomatising/referencing—hermeneutically/reprojectively-
 educing-conceptivity/epistemic-reflexivity-of-historicity/ontological-eventfulness/ontological-

aestheticising-tracing', -as-to-existence—as-sublimating-withdrawal, -eliciting-of-prospective-
supererogation^{96>}) of human aestheticising—surrealising⁹⁷/supererogating-drive-(for
existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-
eventfulness/ontological-aesthetic-tracing^{45>})' (as to interlay/organicism/aestheticising-
handle-<~~supererogatory~~-projective-arbitrariness/waywardness-
of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing>
hermeneutically/reprojectively-imbuing
'~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
performance⁷¹-<including-virtue-as-ontology> / potentiation'); for ushering in 'prospective
sublimating aestheticisation—and-aestheticisation-towards-ontology' as to overall sublimation-
induced human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-
mentating/restructuring/reparadigming—psychologism-<as-from-perspective—ontological-
normalcy/postconvergence>, and so-reflected as to 'unbeholdening sublimating—nascence
ontologising-depth of the full-potency of existence' bifurcatingly with 'nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> 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-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—
meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence
(over relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-
teleology⁹⁹⁵⁵) 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—surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)' basically speaks of the fact that the hermeneutically/reprojectively-educing reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>) underlies the rede-mentating/restructuring/reparadigming of human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as so-reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; with 'higher-renewal/not-aversed-to-profound-renewal of existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>' with regards to living-development-as-to-personality-development (so-associated with childhood personality-development) and 'lesser-renewal/aversity-to-profound-renewal of existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>' with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ (so-associated with the relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion), as so-tied to human shallow-supererogation⁹⁶—to—profound-supererogation⁹⁶ constraining/unconstraining existentialising—anxiety-(imbued-beholdening-inducing,-existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) (in want of prospective human aestheticising—surrealising⁹⁷/supererogating—drive-(for existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)

interlay/organicism/aestheticising-handle-<supererogatory-projective-
arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing> hermeneutically/reprojectively-imbuing
‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
performance⁷¹-<including-virtue-as-ontology> / potentiation’ for prospective aporeticism
overcoming/unovercoming in reconstrual of ‘<amplifying/formative-
epistemicity>totalising~thrownness-in-existence³⁴ re-aestheticising/re-motif-<narrowing-
down~‘sublimation-of-taste-hermeneutically/reprojectively-educing-conceptivity/epistemic-
reflexivity-of-historiality/ontological-eventfulness/ontological-aestheticising-tracing’,-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-
procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
down~‘sublimation-of-apriorising/axiomatising/referencing-hermeneutically/reprojectively-
educing-conceptivity/epistemic-reflexivity-of-historiality/ontological-eventfulness/ontological-
aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶>’. Critically (given existentialising—anxiety-(imbued-beholdening-
inducing,-existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing-
hyperrealisation/hyperreal-transposition⁴⁶>)), human hermeneutically/reprojectively-educing
reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective-
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>) necessarily involves
‘existentially-decontextualised play/gaming/exercising of existentialising—framing/imprinting-
<as-to-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>
projected sublimating ontological-performance⁷¹-<including-virtue-as-ontology> of
meaningfulness-and-teleology⁹⁹⁵⁵’ together with ‘effective existentially-contextualised
instantiation/actualisation of existentialising—framing/imprinting-<as-to-prospective-
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> projected

sublimating/desublimating ontological-performance⁷¹-<including-virtue-as-ontology> of
 meaningfulness-and-teleology⁹⁹⁵⁵, (as to their separate-and-intermingling manifestation in
 existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵>), so-reflected in human living-development—as-to-
 personality-development, institutional-development—as-to-social-function-development and
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵. This analysis (as to
 fundamental human existentialising—anxiety-(imbued-beholdening-inducing,-
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶>)) brings out the fundamental reason for human
 ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-
 of—meaningfulness-and-teleology⁹⁹⁵⁵> on the basis of presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing
 of subontologisation/subpotentiation’ (in an absolutising existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>) as so-associated with the ‘lesser-renewal/aversity-to-profound-renewal of
 existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵>’ with regards to Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
 meaningfulness-and-teleology⁹⁹⁵⁵ (so-associated with the relative perennity of human language,
 cultures, institutions, etc. but rather relatively renewed as of cultural-diffusion); and so
 notwithstanding the ontological-veracity of the ontological-normalcy/postconvergence nature of
 existence rather misconstrued in epistemic-abnormalcy/preconvergence³⁰ due to human limited-
 mentation-capacity for projection/reprojection. Consequently, besides the genuine social
 intellectual—function/posture as to absolute firstnatureess aspiration for

ontologisation/omnipotentiality as de-mentating/structuring/paradigming the possibility for
 prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, in
 many ways throughout history, human secondnatureddness relation to such an
 ontologising/omnipotential aspiration (as to enframed-conceptualisation associated with human
 dominion/statal-logic-(preconverging/shallow-supererogating-‘human-and-social-
 expectations/anticipations—de-mentating/structuring/paradigming-psychologism’-as-to-its-
 specific-collateralising-beholdening-<whether-trepidatious-or-warped-or-preclusive-or-
 occlusive>—and-its-consociated-dominance/vested-interest-subontologising-skewed-influence-
 as-to-social-vestedness/normativity-<discretely-implied-functionalism>), pedantic
 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 <~~amplifying~~/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸)) rather speaks to a positive-opportunism⁷⁵ conception of human transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity (herein construed as unsustainable
 for the possibility for prospective deprocrypticism¹⁷/preemting—disjointedness-as-of-reference-
 of-thought⁸³ registry-worldview/dimension). Ultimately, such a ‘discrete inherence of
 sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-
 teleology⁹⁹⁵⁵> on the basis of presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-
 vestedness/normativity-<discretely-implied-functionalism> inducing of
 subontologisation/subpotentiation’ cannot-see/is-blinded-to-seeing the ‘fatedness-of-
 sublimation-over-desublimation to existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<~~amplifying~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-

transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (as to an ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> that is unaddressable as of a pretense of knowledge-reification⁸⁶ exercise of mutual logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹>). Given the fact that any presencing—absolutising-identitive-constitutedness¹³⁷⁹ imbued ‘<~~amplituding~~/formative>disposedness-(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-drag³³ rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁶ of in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ (which is prospectively in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising-decisionality, and so as from blatant brutish conquest/subjugation conception associated with ‘measuring-up success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation⁹⁶ of in-effect absolution’, dominion protection conception associated with ‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-supererogation⁹⁶ of in-effect absolution’, to the very natural-order-of-things conception associated with ‘measuring-up success/accomplishment/aspiration in its patricianism/aristocratism shallow-supererogation⁹⁶ of in-effect absolution’ and to our subtle modern day institutionally-distorted/disjointed conception associated with ‘measuring-up success/accomplishment/aspiration in its presencing—institutional-and-economic shallow-

supererogation⁹⁶ of in-effect absolution') all manifesting existentialising—anxiety-(imbued-beholdening-inducing, -existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) bound to fail 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence's sublimating-nascent inducing of ontologisation/omnipotentiality'; and so by the mere token that on the basis of the punctual <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of each of the above presencing—absolutising-identitive-constitutedness¹³⁷⁹ imbued '(<amplitudinal/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplitudinal/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)' the possibility for the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ cannot be explained as to the fact that their punctual <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ will warrant the world to de-mentatively/structurally/paradigmatically remain the same perpetually as to their 'discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> on the basis of presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' (as so-reflected by the fact that there is no logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> inherent to any relative-ontological-incompleteness⁸⁸ registry-worldview/dimension validating its prospectively projected relative-ontological-completeness⁸⁷ registry-worldview/dimension but rather an 'aporeticism—overcoming/unovercoming supererogating ontological-performance⁷¹-<including-virtue-as-ontology>' as to projective-insights/epistemic-projection-in-conflatedness¹² of

apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigm—psychologism⁸⁹, and so-reflected in the successive foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ as from non-rules—apriorising/axiomatising/referencing—psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-institutionalisation—ununiversalisation, universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of universalisation—non-positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of positivism—procrypticism⁸⁰ and preempting—disjointedness-as-of-reference-of-thought⁸³,—as-to-
 ‘<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of deprocrypticism¹⁷).
 Such a logical-basis/logic underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can only be explained by the genuine social intellectual-function/posture allowing sublimation-over-desublimation as so-upheld throughout human history (as reflected by the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux,

Diderots, Einsteins, Teslas, etc.), speaks to the epistemic-projection reflection of the ontological-normalcy/postconvergence of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ underlying human limited-mentation-capacity-deepening⁵²; with the implication that the crassness of ‘supposed reified thoughts projecting our procrypticism⁸⁰/disjointedness-of-reference-of-thought⁸³’ as to our ‘occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> on the basis of presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ is in many ways just reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to the crassness of ‘supposed reified thoughts projecting the notional-procrypticism⁸⁰/notional-disjointedness-of-reference-of-thought⁸³’ of the successive registry-worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-threshold¹⁰² as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation—ununiversalisation crassness-of-thoughts, universalisation—non-positivism/medievalism crassness-of-thoughts, and our positivism—procrypticism⁸⁰ crassness-of-thoughts in presencing—absolutising-identitive-constitutedness¹³⁷⁹. That the genuine social intellectual-function/posture as to its implied ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with human limited-mentation-capacity-deepening⁵² is the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact that once prospective relative-ontological-completeness⁸⁷ avails (as to ‘overall interceding human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-

mentating/restructuring/reparadigming—psychologism existentialising—framing/imprinting-
 <as-to-prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of
 ordered human firstnatureness—deferentialism-imbuing and secondnatureddness—deferentialism-
 deriving as of underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶) all such prospectively institutionalised
 registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold¹⁰²
 crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional-
 procrypticism⁸⁰/notional-disjointedness-of-reference-of-thought⁸³’ as to their ‘discrete
 inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-
 meaningfulness-and-teleology⁹⁹⁵⁵> on the basis of presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing
 of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-
 threshold¹⁰² genuine social intellectual-function/posture as it provides meaningfulness-and-
 teleology⁹⁹⁵⁵ infrastructure reflected as Being-development/ontological-framework-expansion-
 as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵
 for the given institutionalised registry-worldview/dimension to even have the possibility to exist
 (explaining why the the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux,
 Diderots, Einsteins, Teslas, etc. as to their existentialising—framing/imprinting-<as-to-
 prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> outlived their
 eras uninstitutionalised-threshold¹⁰² ‘crassness-of-thoughts existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-
 transposition⁴⁶>’ with the same sublimation-over-desublimation consequence availing
 prospectively as to the requisite prospective deprocrypticism—or-preempting—disjointedness-
 as-of-reference-of-thought⁸³¹⁷ ‘human sublimating/desublimating—modalisation-<as-to-
 absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s

sublimating–nascence inducing of ontologisation/omnipotentiality’). Critically, it is the opening-up of prospective registry-worldviews/dimensions by the genuine social intellectual–function/posture in ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷–
 <sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social–
 expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–
 psychologism⁸⁹ (underlied by dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation) that enables the secondnature positive-opportunism⁷⁵ of ‘punctual
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up
 success/accomplishment/aspiration in shallow–supererogation⁹⁶ of in-effect absolution as to the
 given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶>’ (prospectively
 projecting dimensionality-of-desublimating-lack-of²⁵—
 <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation) to arise in the very first place; speaking to the incongruity of then
 implying the relegating of the genuine social intellectual–function/posture as to the social-
 stake-contention-or-confliction manifested in the successive registry-worldviews/dimensions of
 ‘punctual <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up
 success/accomplishment/aspiration in shallow–supererogation⁹⁶ of in-effect absolution’. The

reason for this genuine social intellectual–function/posture pre-eminence in human sublimation-over-sublimation has to do with the nonpresencing⁶⁰-<perspective–ontological-normalcy/postconvergence> nature of inherent existence (explaining the centrality of metaphysics-of-presence in all thought aspiring for the momentousness of sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ over desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶), so because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and veridical sublimation-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ only avails with human limited-mentation-capacity-deepening⁵² explaining the need for ‘<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² in re-origination/re-originariness’ as most profound in the construal of existence as to its sublimation-over-desublimation (and so as the epistemic-projection perspectives of relative profound-supererogation⁹⁶ is ‘not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³’ but rather ‘of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>). While the positive-opportunism⁷⁵ underlying human secondnatureddness in many ways undermines prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual–function/posture, as exposing the latter meaningfulness-and-teleology⁹⁹⁵⁵ to pedantic incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as well as generalised <amplifying/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-

dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) both underlied by 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>), the fact is somehow/someway the genuine social intellectual—function/posture have been able to drive human prospective sublimation-over-desublimation as to the fact that the human sovereign—function/posture is very much conscious of the social-stake-contention-or-confliction aporeticism overcoming/unovercoming masked/avoided/ignored/deflated by pedantic manipulation as well as the fundamental human ontological-commitment⁶⁵ of all human meaningfulness-and-teleology⁹⁹⁵⁵ as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁵) with both enabling the genuine social intellectual—function/posture to thrive eventually; as sublimating—nascence associated with ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> sublimating~existentialising—decisionality (however the devolved/devoluted—referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality)’ ultimately translates into requisite ‘reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating—nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵) as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning

sublimating~existentialising~decisionality’ in preserving ‘human sublimating/desublimating—
 modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent
 existence’s sublimating~nascence inducing of ontologisation/omnipotentiality’ (as to the
 projective/reprojective regenerativity of human meaningfulness-and-teleology⁹⁹⁵⁵ in relative-
 ontological-completeness⁸⁷ operantly associated with prospective human aestheticising—
 surrealising⁹⁷/supererogating~drive-(for existentialising—framing/imprinting-<as-to-
 prospective~historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)
 interlay/organicism/aestheticising-handle-<~~supererogatory~~~projective-
 arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-
 conjugation/perspectivation/depthing> hermeneutically/reprojectively-imbuing
 ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-
 performance⁷¹-<including-virtue-as-ontology> / potentiation’ for prospective aporeticism
 overcoming/unovercoming in reconstrual of ‘<~~amplituding~~/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ re-aestheticising/re-motif-<narrowing-
 down~‘sublimation-of-taste~hermeneutically/reprojectively-educing-conceptivity/epistemic-
 reflexivity-of-historiality/ontological-eventfulness/ontological-aestheticising-tracing’,-as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> and re-
 procession/re-automatism—as-to-re-apriorising/re-axiomatising/re-referencing-<narrowing-
 down~‘sublimation-of-apriorising/axiomatising/referencing~hermeneutically/reprojectively-
 educing-conceptivity/epistemic-reflexivity-of-historiality/ontological-eventfulness/ontological-
 aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶>). Critically, the ‘punctual <~~amplituding~~/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 rather measuring-up success/accomplishment/aspiration in shallow~supererogation⁹⁶ of in-
 effect absolution as to the given registry-worldview/dimension existentialising—

enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>’ is involved in a prospectively desublimating ontological-performance⁷¹-
 <including-virtue-as-ontology> that confuses its ‘presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism>
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> ontologically-flawed construal of totalising-
 entailing’ with ‘the prospective nonpresencing⁶⁹-<perspective—ontological-
 normalcy/postconvergence> existentialising—framing/imprinting-<as-to-prospective-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> ontologically-veridical
 construal of entailing-<amplifying-formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷ implications’, and critically-so as human hermeneutically/reprojectively-
 educating reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>) (involving ‘existentially-
 decontextualised play/gaming/exercising of existentialising—framing/imprinting-<as-to-
 prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> projected
 sublimating ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-
 teleology⁹⁹⁵⁵’ together with ‘effective existentially-contextualised instantiation/actualisation of
 existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> projected sublimating/desublimating ontological-
 performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵’, as to their
 separate-and-intermingling manifestation in existentialising—framing/imprinting-<as-to-
 prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as so-
 reflected in human living-development-as-to-personality-development, institutional-
 development-as-to-social-function-development and Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-

meaningfulness-and-teleology⁹⁹⁵⁵) is desublimatingly~referenced/registered/decisioned in the self-presence/self-constitutedness¹³ of the relative-ontological-incompleteness⁸⁸—presublimation-construct-of~meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to presencing—absolutising-identitive-constitutedness¹³⁷⁹ (as to the underlying mere-formulaicity of secondnatured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation undermining prospective human-and-social—expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism). This fundamental disparateness between ‘existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> ontologically-flawed construal of totalising-entailing’ and ‘existentialising—framing/imprinting-<as-to-prospective—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> ontologically-veridical construal of entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ implications’ is what effectively underlies the ‘notional~asceticism⁴ for originariness-parrhesia,—as—spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness’ in inducing prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—development-as-infrastructure-of~meaningfulness-and-teleology⁹⁹⁵⁵ as rather reflecting the intellectual-and-moral inadequacy of ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> ontologically-flawed construal of totalising-entailing’ (as to a prospective projection of ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ of meaningfulness-and-teleology⁹⁹⁵⁵—as-metaphoricity⁵⁶ superseding/overriding prior reference-of-

thought⁸³ temporally neuterising⁵⁷ ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ of meaningfulness-and-teleology⁹⁹⁵⁵) with such a critical gesturing throughout human history rather reflecting ‘metaphoricity⁵⁶ as sublimating~referencing/registering/decisioning self-becoming/self-conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ over ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness¹³ of prior meaningfulness-and-teleology⁹⁹⁵⁵’; critically-so because of the requisite crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity for any prior registry-worldview/dimension in relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising-decisionality to process/progress meaningfulness-and-teleology⁹⁹⁵⁵ as of the prospective registry-worldview/dimension ‘reference-of-thought⁸³-and-reference-of-thought⁸³-devolving⁸⁴-meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating~nascence’, with notional-asceticism⁴ reflecting all the critical gesturing ‘keeping open the crossgenerational possibility for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting’ for such prospective registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵. Such a prospective sublimating~existentialising-decisionality as arising as of prospective ‘reference-of-thought⁸³-and-reference-of-thought⁸³-devolving⁸⁴-meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating~nascence’ (over relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising-decisionality) calls for a necessary ‘distantiation of contemplative existentialising~frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ in superseding any underpinning~suprasocial-construct

defaulting relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality; and we can get a sense of this underlying notional~asceticism⁴ with the sublimating~nascence of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—reference-of-thought⁸³-devolving⁸⁴> wherein ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’, more-or-less imposes itself to the non-technical/non-scientific interlocutor (as to when immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ 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 blurriness⁷ of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality as of a rather actively induced ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ in attaining the same candidity/candour-capacity for prospective sublimation (so-construed as notional~asceticism⁴). Notional~asceticism⁴ thus arises because of the very nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶, in the sense that the ‘full meaningfulness-and-teleology⁹⁹⁵⁵ 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-reification⁸⁶ is as of ‘human hermeneutically/reprojectively-

educing reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>) 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-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> of meaningfulness-and-teleology⁹⁹⁵⁵’ in want for ‘prospective nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> meaningfulness-and-teleology⁹⁹⁵⁵—as-metaphoricity⁵⁶’. In the bigger scheme of things unlike it is falsely projected as to ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> ontologically-flawed construal of totalising-entailing’ implications of social-stake-contention-or-confliction, the ontological-veracity of the genuine social intellectual-function/posture ‘is not in a bothsidesism equivalence of contention’ with ‘punctual <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow—supererogation⁹⁶ of in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’; with the genuine social intellectual-function/posture prospective ‘existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> ontologically-veridical construal of entailing-<amplifying/formative-

epistemicity>totalising~in-relative-ontological-completeness⁸⁷ implications' effectively arising in 'distantiation of contemplative existentialising~frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, with regards to the fundamental human ontological-commitment⁶⁵ of all human meaningfulness-and-teleology⁹⁹⁵⁵ as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity⁶⁸~as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment⁶⁵) and the human sovereign~function/posture intuitive grasp of prospective aporeticism overcoming/unovercoming, and as prospective relative-ontological-completeness⁸⁷ rather avails as to 'overall interceding human-and-social~expectations/anticipations~metaphoricity⁵⁶~as-rede-mentating/restructuring/reparadigming~psychologism existentialising~framing/imprinting-<as-to-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of ordered human firstnatureness~deferentialism-imbuing and secondnatureddness~deferentialism-deriving as of underlying human ontological-commitment⁶⁵ as to existence~as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶' (and not the overrated pedantising of meaningfulness-and-teleology⁹⁹⁵⁵ arising when existence~as-the-absolute-a-priori-of-conceptualisation~and~existence~as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶~<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> is overlooked and supposedly superseded by human-subpotency). In many ways, such pedantising as it fails to address human prospective aporeticism overcoming/unovercoming fails to appreciate the implications of the nonpresencing⁶⁰~<perspective~ontological-normalcy/postconvergence> nature of existence as to existence~as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (as grasped by notional~asceticism⁴) and go on to adopt 'discrete inherence of sublimating/desublimating~modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> on the basis of

presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-
 <discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ and
 qualifying such notional~asceticism⁴ as conspiratorial as to its ‘punctual
 <~~amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up
 success/accomplishment/aspiration in shallow–supererogation⁹⁶ of in-effect absolution as to the
 given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’. However, it is
 only a veridical nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>
 epistemic-projection insight in relative-ontological-completeness⁸⁷ that points out the veracity
 of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-
 performance⁷¹-<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/preconvergence³⁰) in many ways the
 criticisms of ‘Socratic philosophers projected universalising¹⁰³-idealisation over non-
 universalising’, ‘budding-positivists projected rational-empiricism/positivism over non-
 positivism/medievalism’ and ‘prospective postmodern thought projected deprocrypticism—or-
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ or difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ of entailing-
 <~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷
 implications over present day intellectual-muddlement totalisingly-disentailing—
 discretion/whim-of-thought’ (as to relative nonpresencing⁶⁰-<perspective—ontological-
 normalcy/postconvergence>) respectively are rather conspiratorial; given the fact that such a
 notion of prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—

desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> is ‘conceptually a nondescript/ignorable-void⁵⁹ of meaningfulness-and-teleology⁹⁹⁵⁵’ in the contemplation of ‘punctual <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow-supererogation⁹⁶ of in-effect absolution as to the given registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’, thus in many ways undermining/distracting from the direct addressing of prospective social-stake-contention-or-confliction aporeticism overcoming/unovercoming. Critically, such pedantism today in the face of the increasing subontologising/subpotentiation (associated with the modern day underpinning-suprasocial-construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology and as to technocratic and capitalistic motives and as relayed mediatically) across the decades comes up punctually during election cycles with vague disenfranchising/desublimation notions of no critical relevance to prospective social re-ontologisation as-associated with the strategic, inconsistent and skewed-peddling of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely construed as of the most-vital-and-preeminent-political-stakes to then falsely project such narratives as to a skewed and ontologically-flawed bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow-supererogation⁹⁶ as of dominance/vested-interest-

subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency meaningfulness-and-teleology⁹⁹⁵⁵-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-teleology⁹⁹⁵⁵> on the basis of presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’) supposedly more critical and superseding the more profound—supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming (as of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘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—supererogation⁹⁶ 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—supererogation⁹⁶ as of dominance/vested-interest-

subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outletting in disenfranchising/frustrating the human sovereign-function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign-function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual-function/posture criticism of such preconverging/shallow-supererogating-‘human-and-social-expectations/anticipations—de-mentating/structuring/paradigming-psychologism’ manipulation as rather patronising/condescending upon the human sovereign-function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign-function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual-function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual-function/posture with regards to the sublimating/emancipative drives associated with say universalising¹⁰³-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign-function/posture is aversed to the ‘discomfort as to manifest existentialising—anxiety-(imbued-beholdening-inducing,-existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶>) associated with prospective profound-supererogation⁹⁶ but for the threshold of punctual/immediate positive-opportunism⁷⁵’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social—

expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> of ordered human firstnatureness—deferentialism-
 imbuing and secondnatureedness—deferentialism-deriving as of underlying human ontological-
 commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶, and not ‘of discrete isolated individuals sublimating/emancipative
 intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign-
 function/posture to surreptitious/underhanded
 disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely
 imply that it is such an aversed reflex that will naturally deal with the instigation of prospective
 human sublimation/emancipation without the accompanying genuine social intellectual-
 function/posture (whose existentialising—frame is the social harbinger of ‘unbeholdening
 sublimating—nascence ontologising-depth of the full-potency of existence’ as of its perpetuation
 of nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> projection)
 articulated prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and—re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism’⁸⁹ (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-teleology⁹⁹⁵⁵> upon inherent existence’s
 sublimating—nascence inducing of ontologisation/omnipotentiality’ to then go on to concretely
 resolve socio-econo-political social-stake-contention-or-confliction aporeticism

overcoming/unovercoming and rather disenfranchisingly interceded by a pedantising that is enabling de-mentatively/structurally/paradigmatically (whether by wrong/flawed analysis or cynical ontological-bad-faith/inauthenticity⁶³ misanalysis) to ‘occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-teleology⁹⁹⁵⁵> on the basis of presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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 pedantry and in many ways passes the latter for the former as-so associated with overall social banalisation-of-thought with foils/stooges of pop-intellectuals as the ‘greatest thinkers’ of our present intellectually shameful epoch). In this regards, it is critical to appreciate that the democratic process is a sovereignty-imbuing process and while this sovereignty-imbuing process is critical as the point-of-departure for socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-understood by the Socratic philosophers) just as our sovereignty over say our house doesn’t necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the contention herein of the ‘overrated pedantising of meaningfulness-and-teleology⁹⁹⁵⁵’ as to the fact that human discursivity is not a discursivity of absolute-mentation-capacity but rather a discursivity of limited-mentation-capacity, and thus it is a discursivity of subpotency as to human-subpotency which doesn’t necessarily subject/supersede existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ as warranted for prospective sublimation/emancipation (even as

human social-and-institutional-frameworks-of—referencing/registering/decisioning of existentialising—decisionality by reflex tend to absolutise human discursivity as to presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism>); thus requiring appropriate nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-mentation-capacity-deepening⁵² 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-commitment⁶⁵) and its consequent ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, in superseding any underpinning—suprasocial-construct defaulting relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising—decisionality (beyond the falsehoods and naiveties of bothsidesisms formulae of discursivity that confuses pedantism and intellection). Critically, this fundamental contrastive human relation to knowledge as to ‘the mere-formulaicity of mechanical-knowledge constrained to human-subpotency temporal inclinations’ and ‘organic-knowledge constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶’ (with regards to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵) so-manifested as to human temporal-to-intemporal-dispositions as reflected all across the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, speaks to a dynamic relation to knowledge as of inappropriate

and sovereign–function/posture critically underlied by positive-opportunism⁷⁵ ‘ad-hocly tied to punctual/immediacy social-stake-contention-or-confliction interests in in-effect absolute terms of existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’. In this regards and counterintuitively to what avails with the secondnatured perception of registry-worldviews/dimensions as to their resultant secondnatured institutionalisation habituated existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>, their prior ‘firstnatured enabling transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of the genuine social intellectual–function/posture’ are ever always ‘re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ in perspective ontological-normalcy/postconvergence beyond normativities’ but when secondnaturedly habituated as to positive-opportunism⁷⁵ 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-constitutedness¹³⁷⁹ social-vestedness/normativity in distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹’. In the bigger scheme of things ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ as to knowledge-reification⁸⁶–gesturing is effectively disqualificative ‘of human immediacy/punctual of social-stake-contention-or-confliction distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ failing dispensing-with-immediacy-for-relative-

ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶, that enables/allows
 accrual of sublimation-over-desublimation from existence itself as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (beyond human-subpotency
 mutualising). This ~~supererogatory~~-unbeholdening-conflatedness¹² of the genuine social
 intellectual–function/posture implies that is not entrapped/beholdening to an equivalence
 relation with any given relative-ontological-incompleteness⁸⁸–presublimation-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising–decisionality (of
 underpinning–suprasocial-construct existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶>) imbued
 distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹; for
 instance in the sense that a Diderot-and-co. Encyclopédistes project for prospective human-and-
 social sublimation/emancipation in a genuine social intellectual–function/posture re-
 ontologisation/omnipotentiality aspiration as to ‘distantiation of contemplative existentialising–
 frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹, projected nonpresencing⁶⁰-<perspective–ontological-
 normalcy/postconvergence> is beyond an equivalence relation of immediate/punctual social-
 stake-contention-or-confliction with ‘a medieval patricianism/aristocratism/theocracy shallow-
 supererogation⁹⁶ of in-effect absolution imbued distractive-alignment-to-reference-of-thought⁸³-
 <of-apriorising/axiomatising/referencing>²⁹, just as the same can be said of budding-positivists
 science with medieval scholasticism or Socratic philosophers universalising¹⁰³-idealisation with
 non-universalising sophists or all such human emancipation of profound-supererogation⁹⁶. In
 this regards, distractive-alignment-to-reference-of-thought⁸³-<of-
 apriorising/axiomatising/referencing>²⁹ ever always involves a false elevation of pedantising
 subontologisation/subpotentiation to falsely imply a contrastive equivalence with veridical
 intellectual re-ontologisation/omnipotentiality (as to imply a common framework of

contemplation) in order to then drag-down such veridical intellectual re-
 ontologisation/omnipotentiality to the immediacy/punctual framework of human social-stake-
 contention-or-confliction underlied by human limited-mentation-capacity manifest
 temporality⁹⁸ (as of the underpinning-suprasocial-construct existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> with its manifest pedantisation and <amplifying/formative>wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸)), and thus strive to undermine the
 prospective intellectually projected human limited-mentation-capacity-deepening⁵² as to human
 self-surpassing so-reflected as of ‘distantiation of contemplative existentialising—frame as to
 transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹’; wherein the habituatedness/mental-colonisation of the
 sovereign—function/posture to the presencing—absolutising-identitive-constitutedness¹³⁷⁹
 social-vestedness/normativity is cynically construed as enabling the distractive-alignment-to-
 reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ pedantising exercise of
 social-stake-contention-or-confliction in undermining prospective hyuman re-
 ontologisation/omnipotentiality. Critically, while the ‘unbeholdening sublimating—nascence
 ontologising-depth of the full-potency of existence’ for nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—
 reference-of-thought⁸³-devolving⁸⁴> existentialising—decisionality in many ways is difficultly
 underminable to pedantising distractive-alignment-to-reference-of-thought⁸³-<of-
 apriorising/axiomatising/referencing>²⁹ inducing of subontologisation/subpotentiation the
 blurriness⁷ associated with social-and-institutional-frameworks-of—
 referencing/registering/decisioning existentialising—decisionality lends itself readily to such

pedantising. It is herein contended that besides the technical/knowledge capacity for elucidating the inherent blurriness⁷ in the social domain, in many ways pedantising distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ is the principal reason undermining the true scientific status of the social domain as to exposition to a (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) pedantry associated with presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> in failing the re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ for prospective social historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, and transforming many a subject-matter into ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality psychological-disposition. Critically and contrary to a naïve conception of the genuine social intellectual—function/posture as to its conceptualisation of human profound-supererogation⁹⁶ (as to ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ superseding an equivalence with pedantising distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹), ‘human profound-supererogation⁹⁶ in-of-itself is the grander and more determinative element of contemplation/analysis as to when relative-ontological-completeness⁸⁷ avails with regards to prospective re-ontologisation/omnipotentiality’ over any given underpinning—suprasocial-construct existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> or their contrastive comparisons like capitalism/communism failing prospective aporeticism overcoming/unovercoming, in the sense that any such underpinning—suprasocial-construct pretense-of-arrogation of human profound-

supererogation⁹⁶ (as to their implied beholdening-becoming—distortive-
 originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising)
 are not the absolution/absolute-possibility of human profound-supererogation⁹⁶ which is ever
 always subjectable to re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-
 (imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ (as the very manifest
 rule reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷). Critically in this regards, knowledge
 itself as to organic-knowledge is inherently and truly as of an existential-contextualising-
 contiguity³⁸ hermeneutic/reprojective dynamics of ‘distantiation of contemplative
 existentialising—frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹’ (with regards to living-development—as-to-personality-
 development, institutional-development—as-to-social-function-development and Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵) and not just about isolated mere-
 formulaicity, wherein for instance we can starkly appreciate that it makes little sense
 articulating university-level knowledge as to university-level competence to say secondary-
 education level pupil or electronics knowledge as to electronic technician competence to an
 accountant as to the fact that in both instances there is associated existential
 hermeneutic/reprojective development for the appropriate knowledge requiring the
 ‘distantiation of contemplative existentialising—frame as to transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ of the university-level
 competence and electronics technician competence (unless somehow say the secondary-
 education level pupil or accountant had pursued a qualifying complementary existential
 hermeneutic/reprojective development for the appropriate university-level or electronics

knowledge discursivity or otherwise the knowledge is articulated as to their relevant existential hermeneutic/reprojective development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true existential-contextualising-contiguity³⁸ hermeneutic/reprojective dynamics of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formanlisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ desublimating~existentialising–decisionality with ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ sublimating~existentialising–decisionality as to social-stake-contention-or-confliction associated with social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality (as reflected in inducing an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). ‘Distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ is effectively at the very core of human 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’, and

so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving appropriate ‘metaphoricity⁵⁶ of hermeneutic/reprojective <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²’) and appropriate deferential-formanlisation-transference sense of distantiation over distractive-alignment-to-relative-ontological-incompleteness⁸⁸. With regards to human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ translates in the overlooking of the effectively requisite social-stake-contention-or-confliction prospective aporeticism overcoming/unovercoming (as to a threshold where subontologisation/subpotentiation supposedly takes over from re-ontologisation/omnipotentiality, and it is quite interesting to realise that there is hardly any distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ posturing for limiting human re-ontologisation/omnipotentiality with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> existentialising-decisionality as to human temporal-and-immediate advantageously perceived positive-opportunism⁷⁵ while on the other hand pedantising distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ is rather elevated when it comes to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising-decisionality as to social-stake-contention-or-confliction). Critically in this regards, ‘distantiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ is merely the translation of the perspective ontological-normalcy/postconvergence of inherent existence as to an impasse/break between relative-ontological-incompleteness and relative-ontological-completeness⁸⁷ (with

regards to ~~<amplituding/formative>~~disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and ~~<amplituding/formative>~~entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)). This can starkly be appreciated with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental redeveloping/restructuring/reparadigming ‘distantiation of contemplative existentialising-frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ as to the fact that the positivistic/rational-empiricist meaningfulness-and-teleology⁹⁹⁵⁵ is of utter ‘~~<amplituding/formative>~~disposedness-(as-to-orientation/value-construct/valuation-and-derived-parameterising) and ~~<amplituding/formative>~~entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability)’ break/impasse (with the animistic meta-conceptualisation scheme of meaningfulness-and-teleology⁹⁹⁵⁵ as to its uninstitutionalised-threshold¹⁰²) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness¹² of the animistic social-setup into a positivistic/rational-empiricist conceptivity/epistemic-reflexivity); and this is effectively the critical posture of the genuine social intellectual-function/posture as to its prospective registry-worldview/dimension opening-up function as to perspective ontological-normalcy/postconvergence not constrained to the immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> for the possibility of re-ontologisation/omnipotentiality. 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 threshold of pedantisation

and intellectual-decadence (but then the detachment and lesser ‘emotional-involvement’ with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness¹³ of of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to presencing—absolutising-identitive-constitutedness¹³⁷⁹). Thus the genuine social intellectual—function/posture is ever always about emphasising the ontological-veracity of human knowledge rather constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-transposition⁴⁶>) as this is exactly what makes-available/keeps-open prospective human sublimating—nascence (as a requisite sublimation-over-desublimation function that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism⁷⁵ of presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-teleology⁹⁹⁵⁵ and the positive-opportunism⁷⁵ then arising with the corresponding living-development—as-to-personality-development and institutional-development—as-to-social-function-development. In this regards, the notion of dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-

residuality/spirit-drivenness—equalisation associated with the genuine social intellectual—
 function/posture ‘distantiation of contemplative existentialising—frame as to transversality-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’, implies
 that the very same instigative firstnatureddness intemporal-disposition originariness-parrhesia,—
 as—spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation ‘that is ever
 always lost prospectively to all habituated secondnaturedd institutionalisation as to their
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-thought⁸³-<of-
 apriorising/axiomatising/referencing>²⁹ pedantisation of the various registry-
 worldviews/dimensions’ are ‘exactly non-responsible’ for the possibility of their priorly-educed
 and prospective sublimation/emancipation in reflection of their pedantising dimensionality-of-
 desublimating-lack-of²⁵—<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as failing
 to reflect holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-proces. Critically, the genuine social intellectual—
 function/posture is thus much more than just about identitive specificities of presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> as to just
 contrastive and balancing-out/equinamity conception of sublimation-over-desublimation as to
 the very same existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> psychological-complexes but projects to

an altogether renewed existentialising—framing/imprinting-<as-to-prospective-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in re-originary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰; such that in effect (as can be
 appreciated more candidly with the truly cumulative nature of the natural sciences as to
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵) the genuine social
 intellectual—function/posture is most profound-supererogation⁹⁶ about relaying a maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for
 human re-ontologisation/omnipotentiality across the succession of registry-
 worldviews/dimensions so-underlined as to dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation. What is thus implied herein as most critical about the human and
 humanity is the capacity for profound-supererogation⁹⁶ and so ‘more than just a positive-
 opportunism⁷⁵ relation to meaningfulness-and-teleology⁹⁹⁵⁵, as to the registry-
 worldview/dimension station of <amplituding/formative~epistemicity>totalising~thrownness-
 in-existence³⁴,-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’).
 supererogation⁹⁶ as such is actually the very essential attribute of the full-potency of existence,
 and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of
 existence as to supervening manifestations in notional-conflatedness¹² (as to ontological-
 primemovers-totalitative-framework⁷²), 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 conflation¹² and not as to constitutive physics), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in conflation¹² and not as to constitutive chemistry) and likewise the reflection of biological and neurological embodiment process in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social sciences are effectively practiced in conflation¹² and not as to constitutive biology and neurology, and for that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs as to ‘human consciousness point-of-departure for their knowledge-reification⁸⁶ 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 determination that hold the sublimating-over-desublimating key for prospective re-ontologisation/omnipotentiality as of human conceptivity/epistemic-reflexivity); as to the fact that the enlightening ushered as of intemporal firstnatureddness across the successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. as to their existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> are the more ‘decisively empirical reason’ for human sublimation-over-desublimation than any vague conceptions of inoperant and imaginary notional-constitutedness¹³ potency of shallow-supererogation⁹⁶ with the implication that our own self-conscious conceptivity/epistemic-reflexivity as herein implied (as of prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷’- <sublimating~referencing/registering/decisioning,–as-self-becoming/self-

conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social–
 expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–
 psychologism⁸⁹) is the most critical
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness notion for prospective
 human sublimation-over-desublimation. This ‘human existentialising–decisionality dual
 psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in
 inducing desublimation or sublimation’ effectively underlies the inherent existentialising–
 decisionality of underpinning–suprasocial-construct as to underlying socio-econo-political
 subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist; as
 to the fact that in many ways ‘the very existentialising–realness of such abstract notions as to
 their nondisjointing tends to be <~~amplifying~~/formative–
 epistemicity>totalisingly~absent/vague, relative/qualified and ephemeral/fleeting’ with the
 underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying
 social dynamics of presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-
 vestedness/normativity-<discretely-implied-functionalism>’ that-drives/is-behind such
 subontologisation/ideology-over-ontology disjointing abstract notions as technocratic,
 capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of
 social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of
 crisis when such ‘underlying social dynamics of presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism>’ manifest
 themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures
 of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways).
 Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-
 confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–

imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness⁸⁸–presublimation-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵ 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-constitutedness¹³⁷⁹ 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-deepening⁵²’ the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as–re-ontologisation/~~supererogatory~~–involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶>) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality meaningfulness-and-teleology⁹⁹⁵⁵’ that can arise outside the underpinning–suprasocial-construct existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶> as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning–suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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 existentialising—enframing/imprintedness-<as-to-historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> of the religiosity with the
 idea of an altogether incisive and diligent engagement as to socio-econo-political re-originary—
 as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ rather of overt-and-covert taboo status
 thus in many ways ripping away from the human the possibility to reproject originally 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-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—
 human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—
 and—re-apriorising/re-axiomatising/re-referencing~conceptualisation> as to the fact that human
 ontological-performance⁷¹-<including-virtue-as-ontology> / potentiation
 optimisation/maximalisation rather arises from ‘universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) of the-Good/understanding/knowledge-reification⁸⁶/ontological-
 primemovers-totalitative-framework⁷²’ as to profound ‘unbeholdening sublimating—nascence

ontologising-depth of the full-potency of existence' and so over any desublimating
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> of vague impression-driven/good-
 naturedness/wishfulness 'beholdening as sovereignising—imbued-
 subontologisation/subpotentiation' of totalisingly-disentailing—discretion/whim-of-thought;
 and as so-underlied de-mentatively/structurally/paradigmatically by human-subpotency
 'fatedness-of-sublimation-over-desublimation to existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷'. In
 summary, 'human existentialising—decisionality dual psychological-dispositions continuum-
 gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation'
 underscores how human social-and-institutional-frameworks-of—
 referencing/registering/decisioning existentialising—decisionality are prone to presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ (and so as of overall social and institutional
 existentialising—decisionality implications as to the very notional/epistemic framework of
 living-development—as-to-personality-development, institutional-development—as-to-social-
 function-development and Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵), and
 reflects a de-mentative/structural/paradigmatic dualising of temporal-to-intemporal-dispositions
 effectuation on human institutional ontological-performance⁷¹-<including-virtue-as-ontology>
 (as to existentially dual-language/split-mentality that on the one hand fails implied
 emancipation and on the other hand implies a strife for emancipation) due to the variance in
 institutional existentialising—frame as underlied with existentialising—decisionality of

‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness’ in existentialising–decisionality’ and existentialising–decisionality of ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ as associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of sublimating–nascence’ and as critically reflected with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴>.

Thus critically social-and-institutional-frameworks-of—referencing/registering/decisioning as rather ‘relatively predisposed to defaulting as of relative-ontological-incompleteness⁸⁸–presublimation-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising–decisionality’ (in relation to induced nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴>) need to be properly re-examined and re-constructed (and so in the sublimating light of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴>) to imply the need for their very own prospectively induced sublimation as to ‘reference-of-thought⁸³–and–reference-of-thought⁸³-devolving⁸⁴–meaningfulness-and-teleology⁹⁹⁵⁵ comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness⁸⁸–presublimation-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵). The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–reference-of-thought⁸³-devolving⁸⁴> (as to ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality) come with ‘universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-

~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of
 sublimating-nascence' eliciting human positive-opportunism⁷⁵ integration secondnatured-
 institutionalisation, this 'universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
 entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-
 completeness⁸⁷) of sublimating-nascence' eliciting human positive-opportunism⁷⁵ integration
 secondnatured-institutionalisation does not-directly/not-immediately permeate prospective
 social-and-institutional-frameworks-of—referencing/registering/decisioning (in relation to the
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷-reference-of-thought⁸³-devolving⁸⁴>) as to inducing the universal-
 transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-
 epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of 'unbeholdening sublimating-
 nascence ontologising-depth of the full-potency of existence' thus in many ways eliciting
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-vestedness/normativity-
 <discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-
 reference-of-thought⁸³-devolving⁸⁴> (so-associated with social and intellectual pedantic
 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation of
 desublimating defaulting as of relative-ontological-incompleteness⁸⁸-presublimation-construct-
 of-meaningfulness-and-teleology⁹⁹⁵⁵ desublimating~existentialising-decisionality with regards
 to its totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather
 unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ failing to reflect prospective sublimating-nascence as of prospective
 foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
 ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³), hence undermining 'non-

immediacy prospective sublimating value and ontological-veracity disposition' of
 sublimating~existentialising~decisionality; and so as a fundamental de-
 mentative/structural/paradigmatic sublimation/desublimation existentialising~decisionality
 paradox of 'human existentialising~decisionality dual psychological-dispositions continuum-
 gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation'
 as so-reflected in the successive registry-worldviews/dimensions as to the overall ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. In many ways the 'catchment-by-
 rejection vague/imaginary lures of social-stake-contention-or-confliction' of underpinning-
 suprasocial-construct as to 'human existentialising~decisionality dual psychological-
 dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing
 desublimation or sublimation' is rather more revealing of the more ontologically profound
 'nonpresencing⁶⁸—<perspective—ontological-normalcy/postconvergence> notion of
 supererogatory~progressivity' underlying human possibility to reproject originarily for 'human-
 decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
 omni-potential commensurability with inherent immanent-existence's sublimation-
 structure'/omnipotentiality as to re-originary-as-unenframed/unbeholdening/outlier-
 conceptualisation-(imbued-postconverging/dialectical-thinking²⁰- 'projective-
 insights'/'epistemic-projection-in-conflatedness¹²'-of-notional~deprocrypticism¹⁷-prospective-
 sublimation)⁹⁰ as so-underlying human-subpotency 'fatedness-of-sublimation-over-
 desublimation, to existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² (in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-

of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over—deselectivity-of-ontological-bad-faith/inauthenticity⁶³; as to the fact that any such underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ existentialising—decisionality actually speak of a limitative-artifice-of-human-imaginary/metaphysical-conceptualisation beneath which in effect supererogatory—progressivity (however the ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’) ‘unbeholdening sublimating—nascence ontologising—depth of the full-potency of existence’ existentialising—decisionality is notionally operating but rather operating as to the enframing of that underpinning—suprasocial-construct ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’ (as reflecting the reality of human ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’). Thus beneath any supposedly underpinning—suprasocial-construct (reflected in the modern-day underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist), is a more fundamental ‘nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’ (however the ‘shallow-supererogation⁹⁶ of supererogatory—progressivity’) accounting for the possibility for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as in effect creatively permeating all such ‘underpinning—suprasocial-construct of presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—entailing’; and so (especially potent when such ‘nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’ is manifested as of profound-supererogation⁹⁶ entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷ as to dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation over

‘shallow-supererogation⁹⁶ of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation>). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing meaningfulness-and-teleology⁹⁹⁵⁵’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of

national socio-economic crises as to such capitalistic ‘catchment-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social ascendancy with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a 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 de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogantly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-

term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can de-mentatively/structurally/paradigmatically address in the long-run issues of requisite social and public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to ‘country supererogatory–progressivity directed whole socioeconomic transformation project’, and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their

naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation⁹⁶ of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the relative inability of state resources to construct profound and sustainable projects of

socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they resorted 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–supererogation⁹⁶ 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, clan 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 ‘catchment-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied by a basic level of ~~supererogatory~~–progressivity. Further the capitalistic model as to its fabrication of winners and losers given its ‘all englobing

critical delimiting/catchmenting of human supererogatory–progressivity possibilities’ increasingly brings peoples at loggerheads across races, classes, regions and nations with the implication that since it is centrally/critically defining as to the present 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-supererogation⁹⁶ of supererogatory–progressivity’) beneath the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ is hardly reflected today as to ‘hardened narratives of an absolutising pure capitalistic model’ as mirroring the very ruthlessness associated with the renting and skewed value-extraction capitalistic model (as so-enculturated socially and mediatically as to presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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 an 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 de-mentated/structured/paradigmed to induce skewed ‘shallow-supererogation⁹⁶ of supererogatory–progressivity’ as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’. Taking a step aback, in many ways the reality of the very fundamental notion of the capitalistic model speaking of perfect markets do not exist, and rather ‘markets themselves develop as advantageously created situations after the facts’ as to the requisite human creative supererogatory–progressivity for a market to even arise; and in this respect the supposed fittest notion of capitalistic competition as to punctual/immediate fitness tends to underperform the more advantageous supererogative contemplative deliberation of markets for critically efficient/optimising resource allocation/utilisation/development (as to the fact that de-mentatively/structurally/paradigmatically the relatively deliberative conceptualisation of markets associated with say German, Japanese, Chinese, South Korean public-policy supererogatory–progressivity economic models participate in their competitive edge over ‘vague/abstract punctual/immediate fitness notion of capitalistic competition’ that speaks to an overall deliberative optimalsing 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’ existentialising–decisionality). the so-construed notional~notional~deprocrypticism¹⁷ epistemicity conception of predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) as to the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ provides the requisite basis for prospective human ontological-performance⁷¹-<including-virtue-as-ontology> convergence towards ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to the fact that prospective

notional~deprocrpticism¹⁷ registry-worldview/dimension as of its superseding/transcending
 conception (beyond 'social-construct <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-
 uninstitutionalised-threshold¹⁰² imbued secondnaturing') technically equates to 'supposed
 human-subpotency abstract self-determinative ontological-performance⁷¹-<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~conflatedness¹² of notional~notional~deprocrpticism¹⁷ deneuterising¹⁶—
 referentialism'; and so as to the effective construal of the possibilities of human
 meaningfulness-and-teleology⁹⁹⁵⁵ beyond 'mere
 methodologising/mutualising/organising/institutionalising as of human-subpotency non-
 scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³'.
 However, in effect despite the reality of 'human-subpotency non-scalarity/beholdening-<as-to-
 what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
 possibility-for-the-later-ontologisation>', the human psychology in any of its registry-
 worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ paradoxically
 projects a notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> wrongly implying it is
 actually as of 'scalarity/immanency of existence's ontological-normalcy/postconvergence', as
 to its ontological-performance⁷¹-<including-virtue-as-ontology>; and so as the very manifest
 condition of human <amplifying/formative-epistemicity>totalising~thrownness-in-
 existence³⁴,-imbued-projective-arbitrariness/waywardness-(as-to-the-human-

projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of-‘<amplifying/formative-epistemicity>totalising~conceptualisation’).

This reflects the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating-nascence> nature of all registry-worldviews/dimensions meaningfulness-and-teleology⁹⁹⁵⁵ however the more-and-more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology with ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ as to prospective induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring 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’; so-implied as of notional~notional~deprocrypticism¹⁷ deneuterising¹⁶ ‘exteriorisation attitude/mental-disposition/care—and-episteme⁵’ of meaningfulness-and-teleology⁹⁹⁵⁵—as-metaphoricity⁵⁶ superseding/overriding prior reference-of-thought⁸³ temporally neuterising⁵⁷ ‘interiorisation attitude/mental-disposition/care—and-episteme⁵’ of meaningfulness-and-teleology⁹⁹⁵⁵. The more critical issue thus has to do with how relative ontologisation/ontological-veracity/aestheticisation-towards-ontology 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-

constitutedness¹³⁷⁹. Given the ~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating nature of human meaningfulness-and-teleology⁹⁹⁵⁵, 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-scalarly/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-performance⁷¹-<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-teleology⁹⁹⁵⁵ develops an 'aestheticisation of existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>' that 'unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of purist ontologisation/ontological-veracity/aestheticisation-towards-ontology' as to its incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and then 'reflexively falsely implies/presupposes its very own purist ontologisation/ontological-veracity/aestheticisation-towards-ontology not subject to contemplation'. In this regards, any registry-worldview/dimension as of its presencing—absolutising-identitive-constitutedness¹³⁷⁹ is, more-or-less as of its relative-ontological-incompleteness⁸⁸, 'a usurpation of abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of notional~deprocrypticism¹⁷/~~<amplituding/>~~formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³'; so-reflected by all registry-worldviews/dimensions forward-facing constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> as to social-stake-contention-or-confliction. The de-mentative/structural/paradigmatic nature of any presencing—absolutising-identitive-constitutedness¹³⁷⁹ given 'aestheticisation of

existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition^{46>} as usurping/overriding
 ‘notional~notional~deprocrypticism¹⁷ abstract purist ontologisation/ontological-
 veracity/aestheticisation-towards-ontology’ as to the ontological-veracity of nonpresencing⁶⁰—
 or—withdrawal—or—metaphysics-of-absence—or—transcendental-reasoning-of-event-as-
 prospective-ontology-origination, is existentially so-reflected as to ‘dominance/vested-
 interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-
 sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-
 desublimation> of presencing—absolutising-identitive-constitutedness¹³⁷⁹ social-
 vestedness/normativity-<discretely-implied-functionalism>; and so-underlined with the
 registry-worldview/dimension priorly defining human living-development—as-to-personality-
 development, institutional-development—as-to-social-function-development and Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ re-engaging with ontological-veracity as to
 human limited-mentation-capacity-deepening⁵² for prospective sublimation of human
 meaningfulness-and-teleology⁹⁹⁵⁵. The implication here is one of a ‘double-faceted recurrence
 de-mentating/structuring/paradigming of overlapping human sub-ontological-<as-to-the-
 limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-
 potency-of-existence’s~sublimating-nascence> subversion/undermining (so-construed as
 enframed-conceptualisation) of the possibility of prospective purist human
 ontologisation/ontological-veracity/aestheticisation-towards-ontology implications’ (as to
 human living-development—as-to-personality-development, institutional-development—as-to-
 social-function-development and Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵); so-
 reflected in the sublimating possibility for prospective ‘bechancing-backdrop of

nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising’ (so-construed as ‘reclamation/recovery of unenframed-conceptualisation’-<as-to-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation>). Critically, incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation possibilities as so articulated rather speak to human limited-mentation-capacity idiosyncratically imbued paradoxical social behavioural characterisations arising from ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ reflexively assuming human ontological-performance⁷¹-<including-virtue-as-ontology> as of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Thus an ‘epistemic/notional disquisitive enframed-conceptualisation-by—unenframed-conceptualisation knowledge-reification⁸⁶ constructive conception’ for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology (so-construed as disquisitive ‘scalarising of human meaningfulness-and-teleology⁹⁹⁵⁵’ as to ontological-normalcy/postconvergence analysis of ‘human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’) as so-relevantly analysable across the succession of registry-worldviews/dimensions (critically elucidating the underlying ‘human social psychology of dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-

interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of
presencing—absolutising-identitive-constitutedness¹³⁷⁹) involves presencing—absolutising-
identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> manifestations as to: -
presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶> with the subontologisation of ontology as to dominance/vested-interest—
drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-
interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> (with
the latter rather epistemically analysed as from the originariness/origination-<so-construed-as-
to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>
perspective of notional~notional~deprocrypticism¹⁷ implied ‘scalarity/immanency of
existence’s ontological-normalcy/postconvergence’ underlying the possibility for prospective
scalarisation-as-to-rescalarisation-as-re-ontologisation/supererogatory~involuting-or-guilding-
or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation⁹⁶> as reflecting the maximalising-recomposuring⁵⁴-for-relative-
ontological-completeness⁸⁷—unenframed-conceptualisation necessary for prospective Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ and its induced prospective living-
development-as-to-personality-development and institutional-development-as-to-social-
function-development social-stake-contention-or-confliction, as otherwise an analysis as to
‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶> with the subontologisation of ontology as to dominance/vested-interest—
drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-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-constitutedness¹³⁷⁹ as to its prior Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development of social-stake-contention-or-confliction and wrongly implying that any given registry-worldview/dimension is an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework since it fails to factor in how registry-worldviews/dimensions are transcended for prospective re-ontologisation and value-construction; in the sense that it is as of the ontological-normalcy/postconvergence reflected ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²⁷-of-notional~deprocrypticism¹⁷-prospective-sublimation)>⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ 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-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment⁶⁵) inherent in the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that such ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition’ can induce, and with such ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition^{46>}) inducing prospective sublimation-over-desublimation meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’ de-mentatively/structurally/paradigmatically explain the possibility for the succession of registry-worldviews/dimensions as to prospectively induced living-development—as-to-personality-development and institutional-development—as-to-social-function-development social-stake-contention-or-confliction), - presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition^{46>} (beyond ‘subontologisation of ontology as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-

sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-
 desublimation>'), de-mentatively/structurally/paradigmatically speaks to underpinning–
 suprasocial-construct inherent susceptibility to subontologisation associated with the
 descalarisation of meaningfulness-and-teleology⁹⁹⁵⁵ as reflected with
 <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–
 narratives—of-the-reference-of-thought⁸³–categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸), and thus 'prospective reference-of-thought⁸³ re-ontologisation as to
 rescalarisation' in many ways occurs in ontological-normalcy/postconvergence rather as a 're-
 originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-
 disposition' mental-reflex of rescalarisation as to its criticality for the underpinning–
 suprasocial-construct prospective Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ with
 the reality of all such induced re-ontologisation whether with say the Socratic philosophers and
 budding-positivists rescalarisation of meaningfulness-and-teleology⁹⁹⁵⁵ effectively implying a
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise in
 transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ with the prior registry-worldview/dimension in relative-
 ontological-incompleteness⁸⁸ descalarisation in inducing the requisite positive-opportunism⁷⁵
 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-teleology⁹⁹⁵⁵ most critically arises only as the backdrop

for prospective induced living-development-as-to-personality-development and institutional-development-as-to-social-function-development social-stake-contention-or-confliction in the sense that the underpinning-suprasocial-construct appreciation of Socratic philosophy and budding-positivism didn't arise as to their abstractly articulated universalising¹⁰³-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism⁷⁵ respectively of a universalising¹⁰³-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced living-development-as-to-personality-development and institutional-development-as-to-social-function-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure for prospectively induced living-development-as-to-personality-development and institutional-development-as-to-social-function-development social-stake-contention-or-confliction then elicited their appreciation. This reflect the fact that the rescalarising re-ontologisation respectively as of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ over the respective subontologisation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ construed as descalarising, rather speak of a 'messianic-structure of intemporality⁵¹' and its derived deferential-formalisation-transference secondnaturating that goes well beyond the sophistic/pedantic contemplative pertinence or logical-basis/logic-<as-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> of any of the transcended registry-worldview/dimension caught up in its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ <amplituding/formative>wooden-language-(imbued—temporal-mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸). The further implication is that such ‘a merely manifest positive-opportunism⁷⁵
 underpinning—suprasocial-construct conception of the instigative dispensing-with-immediacy-
 for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for
 prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ rather as to the positive-
 opportunism⁷⁵ backdrop for prospective induced living-development—as-to-personality-
 development and institutional-development—as-to-social-function-development social-stake-
 contention-or-confliction’ in its ontologically-deficient originariness-parrhesia,—as-spontaneity-
 of-aestheticisation implies an aloofness to the ‘messianic-structure of intemporality⁵¹’ as of the
 overall existential dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as the inherent ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-supererogation⁹⁶,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> effectively
 reflected as of notional~notional~deprocrypticism¹⁷ such that such an underpinning—
 suprasocial-construct conception as of positive-opportunism⁷⁵ will rather be in a
 complexification of positivism/rational-empiricism manifestation of procrypticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ that can’t truly contemplate of prospective
 deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ 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-sublimating²⁴—
<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness-equalisation as the inherent ontological-good-faith/authenticity⁶⁸~de-
mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-
mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> to truly
contemplate of deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
as of rescalarition possibilities for re-ontologisation. In this regards with respect to
presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶> conception of social-stake-contention-or-confliction in its
<~~amplituding~~/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³, in many ways the core
incipient/nascent/instigative genuine social intellectual-function/posture as keeping
opened/alive the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ is
about an intemporal-disposition that is consummated as to its unenframed-conceptualisation
and so in ‘articulating the universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸⁷) of the dead-end as to prospective Being-development/ontological-framework-
expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
teleology⁹⁹⁵⁵ of the presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶> with respect to its implications for prospective induced living-development-as-
to-personality-development and institutional-development-as-to-social-function-development

social-stake-contention-or-confliction' and thus ushering the possibility for prospective
 ontological-good-faith/authenticity⁶⁸ within-and-without such presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> in renewing the genuine
 social intellectual—function/posture engagement for such prospective Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ and so as to the fact that Socratic
 philosophers were more critically/precisely involved in rede-
 mentating/restructuring/reparadigming thought rather as of philosophy implied
 universalising¹⁰³-idealisation ontological-good-faith/authenticity⁶⁸ over non-universalising
 sophistry ontological-bad-faith/inauthenticity⁶³ as to human limited-mentation-capacity-
 deepening⁵² implications of originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness projection beyond just an
 absolutising divide between philosophers/sophists as reflected by the fact of Socratic
 philosophers engagement with supposed sophists as to the eliciting of the universal-
 transparency¹⁰⁴—(transparency-of-totalising-entailing,—as-to-entailing—~~amplifying~~/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of philosophy implied
 universalising¹⁰³-idealisation as ontological-good-faith/authenticity⁶⁸ over non-universalising
 sophistry as ontological-bad-faith/inauthenticity⁶³ and likewise in many ways budding-
 positivists were rather critically/precisely involved in the eliciting of the universal-
 transparency¹⁰⁴—(transparency-of-totalising-entailing,—as-to-entailing—~~amplifying~~/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of positivism/rational-
 empiricism as ontological-good-faith/authenticity⁶⁸ over non-positivism/medievalism
 scholasticism as ontological-bad-faith/inauthenticity⁶³, and in both cases respectively projected
 the universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,—as-to-entailing—

~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) that prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ resided respectively with universalising¹⁰³-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity⁶⁸ inclination notwithstanding any prior influences it had, and effectively the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ speaks to the fact that (as to their mere formulaic reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ that fail prospective originariness-parrhesia,—as–spontaneity-of-aestheticisation ~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and positivism—procrypticism⁸⁰ are dead-ends of human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ so-reflected as from notional~notional~deprocrypticism¹⁷ implied ‘scularity/immanency of existence’s ontological-normalcy/postconvergence’. Ultimately, ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ speaks to a mental-disposition that reflexively assumes incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as to the priority of meaningfulness-and-teleology⁹⁹⁵⁵ and value-construction as of induced living-development–as-to-personality-development and institutional-development–as-to-social-function-development social-stake-contention-or-confliction enamoured to the prior ontologically-deficient/relative-ontological-

incompleteness⁸⁸ Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ with a poorer capacity for the dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for the more profound implications of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ projected maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (given that originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as to human limited-mentation-capacity-deepening⁵² implications is as of the apriorising conflatedness¹² of ontological-normalcy/postconvergence implied maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation and not apriorising constitutedness¹³ implied incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation) and in many ways de-mentatively/structurally/paradigmatically explains the engrained manifestation for the successive registry-worldviews/dimensions elapsing into ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> with the subontologisation of ontology as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’, - presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> skewed <amplifying/formative-epistemicity>totalising/circumscribing/delineating conception of value-construction as to

social-vestedness/normativity-<discretely-implied-functionalism>, - presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> construed as the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework with regards to social-stake-contention-or-confliction, - presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ closed framework of sanctified probity and probationary exercise, - presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-universal-possibilities-and-opportunities> falsely construed as prospectively sublimating, - presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> flawed exemplifying/epitomising/palliation as supposedly sublimation in substitution of relevant ontological optimisation exercise for prospective sublimation, - presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ prospective sublimation possibilities it

construes as valuelessness, - presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> institutionalised pedantising/muddling
 desublimation in undermining re-originary—as-unenframed/unbeholdening/outlier-
 conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-
 sublimation)⁹⁰ prospective sublimation possibilities, - presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> desublimation as to formulaic
 hollowing-out/pedantising of priorly induced sublimation, - presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> catchmenting of budding
 sublimating ontologisation and value-construction into its constricted desublimating
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> of institutionalised social-vestedness/normativity-
 <discretely-implied-functionalism> undermining the full potential for prospective
 ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction, -
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> de-mentative/structural/paradigmatic demobilisation of human sovereign and
 full prospective sublimation capacity, - presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> sophistic/pedantic incrementalism⁵⁰-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation and
 <amplifying/formative>wooden-language-(imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 eliciting of <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as to
 preempting prospectively subverting sublimation, - presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>’ 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
 living-development-as-to-personality-development, institutional-development-as-to-social-
 function-development and Being-development/ontological-framework-expansion-as-to-depth-
 of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵’. 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-deepening⁵² implications) reflects all the sublimation-over-desublimation
 possibility for the full possibility of human ontological-performance⁷¹-<including-virtue-as-
 ontology> as can be so-construed as from notional~notional~deprocrypticism¹⁷ prospectively
 implied originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-

perspective-scalarising-construal-of-existence>. But then inevitably human limited-mentation-
 capacity-deepening⁵² implications speaks to conceptivity/epistemic-reflexivity in the sense that
 (beyond naïve presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>) as from nonpresencing⁶⁰-<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 <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation—and-
 aestheticisation-towards-ontology as to ‘relative-ontological-incompleteness⁸⁸/relative-
 ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-
 social-expectations/anticipations—metaphoricity⁵⁶—as-rede-
 mentating/restructuring/reparadigming—psychologism⁸⁹ just as for instance the notion of length
 is already caught up in the notion of width in the ‘sublimating <amplifying/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-teleology⁹⁹⁵⁵ is ever always about ‘idealised-typification in epistemic-
 conflatedness¹² sublimation or epistemic constitutedness¹³/pseudoconflation
 desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of
 existence withheld as from ontological-normalcy/postconvergence epistemic projection-
 perspective’. In this respect, scalarisation analysis is a projection beyond just a conceptually
 implied originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-
 perspective-scalarising-construal-of-existence> but is comprehensively and

notionally/epistemically reflective of underlying de-mentative/structural/paradigmatic
 rescalarisation and descalarisation of human ontological-performance⁷¹-<including-virtue-as-
 ontology> as to human limited-mentation-capacity implications. This incipient descalarisation
 reflex is critically manifested by the fact that the human is de-
 mentatively/structurally/paradigmatically as of its <amplifying/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ (as so-attendant of overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation> abstractly) imbued with human ‘formativeness-<as-to-
 intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ and so as to human inherently embodied-
 vitality/survival/subsistence in existential becoming with regards to human living-
 development-as-to-personality-development, institutional-development-as-to-social-function-
 development and Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as so-defining
 the-social or human-social-potency’ (so-reflecting perpetually/continually human bechancing-
 becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising scalarisation potential) as
 preveniently/priorly preceding any concreteness/concretism/existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-
 transposition⁴⁶>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology>
 (reflecting overall human ‘aestheticisation as to the extensive manifest
 outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-
 incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human

meaningfulness-and-teleology⁹⁹⁵⁵, and so as taxingness-of-originariness induces beholdening-
 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-premeaningfulness/preframing-imbued-mediativity-and-
 deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ in relation to ontological-performance⁷¹-
 <including-virtue-as-ontology>’ is very much incipient/inchoate/preceding with respect to
 concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-
 performance⁷¹-<including-virtue-as-ontology>, such that the issue of human ontological-
 performance⁷¹-<including-virtue-as-ontology> is more rightly and veridically ontologically
 construable in terms of these two aspects of formativeness-<as-to-intersolipsism-of-
 premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-
 and-teleology⁹⁹⁵⁵ (as to bechancing-becoming—originariness/origination—as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-
 aestheticising scalarisation potential) and concreteness/concretism/existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> (as to
 beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-
 tracing~inhibited-mental-aestheticising descalarisation reflex) by its inducing of presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>; as reflecting
 scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~~involuting-or-guilding-
 or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶> of human formativeness-<as-to-intersolipsism-of-
 premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-

and-teleology⁹⁹⁵⁵ for superseding/overcoming ‘concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> descalarisation reflex’ (with scalarisation projection implied originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> ever always about ‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ construed scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~—involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> with respect to human limited-mentation-capacity-deepening⁵²’, and so preveniently/priorly to phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> descalarisation reflex). This inherent ‘human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> descalarisation reflex’ is however concomitant with the corresponding potential capacity for rescalarisation as to human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to human gesturing of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation. Such a scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~—involuting-or-guilding-or-amplifying—scalarisation-<as-to-

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> construal of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ (so-implied as of originariness-parrhesia,—as-spontaneity-of-aestheticisation supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation) underlies the very possibility for human limited-mentation-capacity-deepening⁵² reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. The overall point here is that the human as ever always caught up in ‘human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-performance⁷¹-<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/existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> descalarisation reflex’ as to the fact that human absolute scalarisation cannot be achieved as to any resultant reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation of concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology>, as human absolute scalarisation is always a potential held-up in originariness-parrhesia,—as-spontaneity-of-aestheticisation as to the capacity for ‘human gesturing of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for maximalising-recomposuring⁵⁴-

for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’ (as can be so-appreciated with the notional~notional~deprocrypticism¹⁷ or ~~<amplituding/formative>~~notional~preempting—disjointedness-as-of-reference-of-thought⁸³ underlying the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷); such that ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation rather speaks of ‘one long continuous whole of human originariness-parrhesia,—as—spontaneity-of-aestheticisation as of notional~deprocrypticism¹⁷’ which guiding spirit no human prospective apriorising/axiomatising/referencing—conceptualisation can pretend to ignore-and-override without falling into perversion of meaningfulness-and-teleology⁹⁹⁵⁵ as to pedantry and/or sophistry by mere-methodologising/mutualising/organising/institutionalising human-subpotency existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> in gimmickiness/desublimation. This insight about human ‘distending/dragged-out scalarisation’ points to the ontological-veracity of a necessary hermeneutic/reprojective ~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating understanding associated with human ontological-performance⁷¹-<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-constitutedness¹³⁷⁹; and originariness-parrhesia,—as—spontaneity-of-aestheticisation imbued scalarisation effectively speaks of the ontological-veracity of the requisite difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ for the appropriately optimisable ontological-performance⁷¹-<including-virtue-as-ontology> of human conceptual and operant meaningfulness-and-teleology⁹⁹⁵⁵. Scalarisation analysis as such provides human boundless possibility for human scalarisation-as-to-

rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-
 scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶> with regards to human living-development-as-to-personality-development,
 institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. The more critically conceptual and operant
 issue lies with how priorly induced ‘human temporal-to-intemporal-dispositions accordioneing-
 (as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) at uninstitutionalised-
 threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’ as to presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ shapes any such ontologically-flawed presence human psychology
 as to its given ‘aestheticisation of existentialising—enframing/imprintedness-<as-to-historicity-
 tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ with regards to
 prospectively addressing such ‘phenomenal/manifest
 concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-
 performance⁷¹-<including-virtue-as-ontology> descalarisation reflex’ concerns identified above
 (as to ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> with the subontologisation of ontology as to dominance/vested-interest—
 drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-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-performance⁷¹-<including-virtue-as-ontology> (as it reflects the ontological-veracity of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ over any given conception of human of intersubjectivity-of-meaningfulness-and-teleology⁹⁹⁵⁵) rather undermines the ontological-pertinence as to the ontological-performance⁷¹-<including-virtue-as-ontology> of the notion of human intersubjectivity-of-meaningfulness-and-teleology⁹⁹⁵⁵ and so very much along the same lines of the Derridean criticism of intersubjectivity-of-meaningfulness-and-teleology⁹⁹⁵⁵ going by his ‘heterogeneous genesis’ conception (even as the latter is more-or-less caught up in metaphysics-of-presence epistemic constitutedness¹³ as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness¹² in the apriorising/referencing/axiomatising of meaningfulness-and-teleology⁹⁹⁵⁵, involved with human limited-mentation-capacity-deepening⁵² 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,-eliciting-of-prospective-supererogation^{96>}’), such that intersubjectivity-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-performance⁷¹-<including-virtue-as-ontology>’ and so since intersubjectivity-of-meaningfulness-and-teleology⁹⁹⁵⁵ is rather beholdening to presencing—absolutising-identitive-constitutedness¹³⁷⁹ (as of ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition⁴⁶> with the subontologisation of ontology as to dominance/vested-interest—drivenness-<as-to-its-eliciting-by-or-exploiting-of-descalarising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>') unlike is the case with human 'formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ construed scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶> with respect to human limited-mentation-capacity-deepening⁵²' which perspective of ontological conceptualisation is not beholdening to any presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>. That is, the reality of the full potential for human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> (as enabling the superseding of any presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) rather lies with human underlying supposedly coherent ontological-commitment⁶⁵ (so-associated with '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,-eliciting-of-prospective-supererogation⁹⁶>' as reflecting human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ full potential for human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> so-underscored as of originariness-parrhesia,—as-spontaneity-of-aestheticisation

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness) and so, as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷), of human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—selectivity-of-ontological-good-faith/authenticity⁶⁸—over-deselectivity-of-ontological-bad-faith/inauthenticity⁶³’, as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; as it dynamically induces (as of ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’) successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions reference-of-thought⁸³—and—reference-of-thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵⁵ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-teleology⁹⁹⁵⁵—in-cumulation/recomposuring of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-eminence as of their ‘prospectively projected relative-ontological-completeness⁸⁷ dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory-de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. It is the profound ontological-veracity of such implied human intersolipsism of meaningfulness-and-teleology⁹⁹⁵⁵ (as of formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ full potential for human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology>) and so over intersubjectivity-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>, that reflects the intemporal-disposition possibility for the ‘abstract individual’ to venture at eliciting the transcendence-and-sublimity/sublimation/~~supererogatory-de~~-mentativity possibilities of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ beyond and superseding human temporality⁹⁸/shortness ~~<amplifying/formative>~~wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ enabling prospective human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as so-defining the-social or human-social-potency. This fundamental undermining of intersubjectivity-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to its ontological-performance⁷¹-<including-virtue-as-ontology> conception lies in the fact that as of its implied presencing—absolutising-identitive-constitutedness¹³⁷⁹

existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶>, it goes on to induce human-subpotency
 beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-
 tracing~inhibited-mental-aestheticising and so undermining the bechancing-becoming—
 originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-
 tracing⁴⁵~disinhibited-mental-aestheticising as to the scalarity/immanency of existence's
 ontological-normalcy/postconvergence as 'bechancing-backdrop of nonpresencing⁶⁰-
 <perspective—ontological-normalcy/postconvergence>'; wherein the prospectively requisite
 rescalarisation as to human formativeness-<as-to-intersolipsism-of-
 premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-
 and-teleology⁹⁹⁵⁵ is obfuscated on the basis of such ontologically-flawed implied
 intersubjectivity—of-meaningfulness-and-teleology⁹⁹⁵⁵ presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> associated with such ontologically
 vague notions like 'institutionalised facts' as of 'mere-
 methodologising/mutualising/organising/institutionalising human existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>' that supposedly and wrongly supersede 'genuine knowledge-reification⁸⁶
 framework involving a detour to existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplifying/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory—epistemic-conflatedness¹² induced prospective determination which then is de-
 mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
 enabling prospective sublimation-over-desublimation'. The supposed consequence of such
 ontologically-flawed analysis as to intersubjectivity—of-meaningfulness-and-teleology⁹⁹⁵⁵

presencing—absolutising-identitive-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-
 transposition⁴⁶> that fails to grasp ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—
 psychologism⁸⁹ is that the ‘institutionalised facts’ of the successive registry-
 worldviews/dimensions are then construed wrongly as ‘beyond ontological analysis’ such that
 the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ herein implied is then
 construed as ‘unintelligible’ as even the notion of how successive registry-
 worldviews/dimensions come about is obfuscated. This overall insight points to the fact that all
 the potentiality for human ontological-performance⁷¹-<including-virtue-as-ontology> rather lies
 with grasping: human ‘formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-
 imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵ (so-construed as
 human <amplifying/formative—epistemicity>causality potentiality of ontological-
 performance⁷¹-<including-virtue-as-ontology>) and so as to human inherently embodied-
 vitality/survival/subsistence in existential becoming with regards to human living-
 development—as-to-personality-development, institutional-development—as-to-social-function-
 development and Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as so-defining
 the-social or human-social-potency’. Human ‘formativeness-<as-to-intersolipsism-of-
 premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-
 and-teleology⁹⁹⁵⁵ construed scalarisation-as-to-rescalarisation-as-re-
 ontologisation/supererogatory~involuting-or-guilding-or-amplifying-scalarisation-<as-to-

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation^{96>}, (as to prospective human ontological-performance⁷¹-<including-virtue-as-ontology> potential for historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ over historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶) de-mentatively/structurally/paradigmatically encompasses: - human ‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued—sublimating-by-desublimating—amplituding as to the backdrop-of-inherent-immanent-existence’s—sublimation-structure-<of-‘unsurrealistic-as-real’-ontological-normalcy>’ (in reflecting human formative notional~conflatedness¹² of motif-and-apriorising/axiomatising/referencing—psychologism) as generative-and-regenerative of meaningfulness-and-teleology⁹⁹⁵⁵/aestheticisation—and—aestheticisation-towards-ontology (as from inherently embodied—vitality/survival/subsistence in existential becoming inducing the dynamics of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) as scalarisingly rede-mentating/restructuring/reparadigming descalarised concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> so-existentially reflected as ‘the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology⁹⁹⁵⁵ aestheticisation’, - human individual as solipsistic sovereign-emergence of drivenness beyond just ‘socially induced emancipatory/non-emancipatory drivenness’ as to the individual thrownness in any registry-

worldview's/dimension's institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² of ontological-performance⁷¹-<including-virtue-as-ontology>, - human formative convoluted developmental echeloning in any registry-worldview/dimension as of socially translative ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-supererogation⁹⁶,-as-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> reflecting respectively the structure of human intemporal and temporal ontological-performance⁷¹-<including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold¹⁰² defined as to the given registry-worldview/dimension prospectively 'descalarising-in-de-mentating/structuring/paradigming first-moving/rentier/prerogative induced beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> (as to living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵)' so-underlined by the 'descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>)' (and so as poorly-amenable-to and forestalling prospective bechancing-becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-

aestheticising as sublimating bechancing-backdrop of ontological-normalcy/postconvergence so-underlined by the ‘scalarising as of human supererogatory/messianic intemporal and secondnature social-optimal instigative potency’), - human social-formativeness defined as to the given registry-worldview/dimension surreptitious flipping-around/flipping-about of social-stake-and-contention framing as to ‘ontological-good-faith/authenticity⁶⁸-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’ and ‘ontological-bad-faith/inauthenticity⁶³-and-lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’, with such flipping-around/flipping-about rather reflecting respectively the implications of ‘originariness-parrhesia,—as-spontaneity-of-aestheticisation ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating²⁴—<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as to its profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’ and ‘reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation mere-methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’ (with the latter associated with

~~amplifying~~/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸). This overall elucidation points to ‘human ontological-performance⁷¹-<including-
 virtue-as-ontology> as more rightly and veridically ontologically construable in terms of the
 two aspects of formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-
 mediativity-and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵ (as to bechancing-
 becoming—originariness/origination—as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵~disinhibited-mental-aestheticising scalarisation potential) and
 concreteness/concretism/existentialising—enframing/imprintedness-<as-to-historicity-tracing—
 in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>—of-human-ontological-
 performance⁷¹-<including-virtue-as-ontology> (as to beholdening-becoming—distortive-
 originariness/distortive-origination—as-to-historicity-tracing~inhibited-mental-aestheticising
 descalarisation reflex) by its inducing of presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶>’. Insightfully, a most fundamental ontology/science
 as aspired herein in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ rather points to human
 formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-
 and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵ as to recurrently self-surpassing
 meaningfulness-and-teleology⁹⁹⁵ and the resultant consecutive consequent presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> reflecting the
 successive registry-worldviews/dimensions imbued reference-of-thought⁸³—and—reference-of-
 thought⁸³-devolving⁸⁴—meaningfulness-and-teleology⁹⁹⁵ respective less-and-less relative-

ontological-incompleteness⁸⁸ of ontological-performance⁷¹-<including-virtue-as-ontology>;
 such that inherently the construal of their social-stake-contention-or-confliction are ever always
 construed in ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-drag³³ as to any such given registry-
 worldview's/dimension's presencing—absolutising-identitive-constitutedness¹³⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> (as to living-development-as-to-personality-
 development, institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵), whereas an ontologically more profound
 construal as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹ (reflecting originariness/origination-<so-construed-as-to-
 ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>) rather
 highlights 'an utterly superseding construal of ontological-performance⁷¹-<including-virtue-as-
 ontology>' of any such registry-worldview/dimension presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> construal of social-stake-contention-or-
 confliction wherein base-institutionalisation, universalisation, positivism/rational-empiricism
 and notional~deprocrpticism¹⁷ respectively are rather of
 unenframed/unbeholdening/bechancing-supererogation⁹⁶ with regards to the social-stake-
 contention-or-confliction of recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and our procrpticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰
 as to the prospective emancipatory/sublimating possibilities of human limited-mentation-
 capacity-deepening⁵² 'in the face of existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ enabling of human ontological realisation as of human

formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-
 and-deferentialism>-of-meaningfulness-and-teleology⁹⁹⁵⁵, and so rather than any presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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-constitutedness¹³⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> imbued social-stake-contention-or-confliction projections (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶)
 of any given registry-worldview/dimension, and articulate prospective aestheticisation—and-
 aestheticisation-towards-ontology/meaningfulness-and-teleology⁹⁹⁵⁵ that is of
 unenframed/unbeholdening/bechancing—supererogation⁹⁶ enabling prospective human re-
 ontologisation possibilities. Such a depth of contemplation as to Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ effectively reflects a rather more profound
 conceptualisation of human psychology as to its transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity inducing potential as to the
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ (at the crossroads of prior meaningfulness-and-
 teleology⁹⁹⁵⁵ and prospective metaphoricity⁵⁶) over approaches of relative gimmickiness-of-
 thought as to our positivism/rational-empiricism presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ <~~amplifying~~/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ 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-reification⁸⁶ tends to be notionally/epistemically caught up between a sublimation and desublimation/gimmickiness de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the notion of ‘the other’ as aetiologisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–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 1930s; 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-teleology⁹⁹⁵⁵ <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-

explicating-ontological-contiguity⁶⁶⁴⁴ points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’, but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ misunderstood as implying that it lies with a historical tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental universal notion construed as ‘going beyond them-and-us logic’ as of the implications of universal human emancipatory potential of re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰, and this fundamentally scuppered his possibility of ‘attaining a conception of prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’, rather than an ‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity⁶⁶ of our ‘modern take attitude/mental-disposition/care-and-episteme⁵’ as of our <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those

troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity⁶⁶ of our ‘modern take attitude/mental-disposition/care-and-episteme⁵’; divulging that conceptualising virtue in ontological-contiguity⁶⁶ is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. 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-impediments¹⁰⁵. This existential reality about ontological-primemovers-totalitative-framework⁷² is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying degrees implicitly understood by many postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for the poor development and poor conclusions of his analysis during the troubled years of 1930s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care-and-episteme⁵’ in ontological-contiguity⁶⁶ as of its <amplifying/formative-epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ 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-contiguity⁶¹-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, as
 implicated with the case of Derrida's spirit insight. Ultimately, the 'postmodern
 deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵' should ontologically nurture the requisite psychoanalytic-
 unshackling/prospective-grounding/prospective-reification⁸⁶ for prospective notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³ implied as of deprocrypticism-or-
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as implied by postmodern human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹²⁴⁷ thus inducing the aetiologisation/ontological-escalation addressing/resolving
 our 'modern take attitude/mental-disposition/care-and-episteme⁵' vices-and-impediments¹⁰⁵.
 As a further elucidation, prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-
 supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³
 actually points out that the uninstitutionalised-threshold¹⁰² is rather a point of de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-

attributive-dialectics)¹⁴ which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care-and-episteme⁵ over the uninstitutionalised-threshold¹⁰² attitude/mental-disposition/care-and-episteme⁵. We can effectively grasp why Heidegger's implicated insight as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> but rather being associated with a given tradition actually couldn't break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-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 universal principle understanding of the transformation of traditions' and thus how such universal principle understanding as of its universal implications informs about the 'futural way of thinking'. In this regard, we can equally understand why Heidegger's supposed criticism of Cartesianism was altogether a misplaced analysis given that 'a universal principle understanding of the transformation of traditions' as herein implied by this author in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, 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-sublimating²⁴—<amplitudinal/formative>supererogatory-dementativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as-spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/throwness-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/throwness-disposition,—as—reproducibility-of-aestheticisation
 perspective whereas Descartes is more fundamentally involved in an aporeticism
 overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as
 of dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-~~
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to
 existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶) which
 philosophically precedes his secondary thinking-proposition as reasoning-from-
 results/afterthought; such that budding-positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes
 intelligible, thus revealing that Heidegger notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-
 schema> why intending to be of prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an
 amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³
 aposteriorising/logicising/deriving/intelligising/measuring with prior positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care—and—episteme⁵, 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-
 thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 attitude/mental-disposition/care—and—episteme⁵. In other words philosophical thought is all

incipiently/seedingly about dimensionality-of-sublimating²⁴—
~~<amplifying/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-
conflatedness¹²/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-teleology⁹⁹⁵⁵ just as Descartes issue in articulating
budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with
setting up its meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ of positivism/rational-empiricism, apart from mere
intellectually contrastive elucidation, but rather implied affirming prospective positivism as of
its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
attitude/mental-disposition/care—and—episteme⁵; and so as of the fundamental implication of
positivism prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over non-
positivism/medievalism prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³.
We thus see why the future redevelopment of Heideggerian misconceived prospective notional-
contiguity/epistemic-contiguity⁶¹-~~<profound-supererogation~~⁹⁶-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as of prospective relative-
ontological-completeness⁸⁷-of-reference-of-thought⁸³ as undertaken by latter thinkers like
Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-
transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting
an underlying reality of prospective reference-of-thought⁸³ de-mentation-
~~<supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
attributive-dialectics)¹⁴ construed herein as of prospective postmodern deprocrypticism—or—

preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵, and so just as searing with ‘de-mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity⁵⁶ extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought⁸³ de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ implied as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ in superseding/transcending non-positivism/medievalism. In effect it is herein contended that what is implicitly missed about the Cartesian proposition ‘I think therefore I am’ is not the idea that Descartes contemplates that he is the first person to be self-conscious about his thinking; rather his underlying reasoning is ‘more than just speculative doubting’ but ‘motivated doubting’ that is highly contextual-as-of-the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-transformative-with-thinking-given-that-context aporeticism (underlying that Descartes’ dimensionality-of-sublimating²⁴—~~amplifying/formative~~>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as-spontaneity-of-aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/throwness-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 metaphoricity⁵⁶ rationalism schema/dissemination²⁷ 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 metaphoricity⁵⁶
 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—episteme⁵, that is unique as ‘consciously setting up the pre-eminence of
 thinking in eliciting-and-resolving systemic doubting and de-mentating/structuring/paradigming
 the possibility of elucidation of any subject on this thinking and sublimation basis’. In effect
 Descartes project is actually as to existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-~~amplifying~~/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~—epistemic-conflatedness¹² relative-ontological-completeness⁸⁷ of
 apriorising/axiomatising/referencing as of positivism, and so from the presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ of non-positivism/medievalism. With both the
 budding-positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care—and—episteme⁵ and postmodern deprocrypticism—or—preempting—
 disjointedness-as-of-reference-of-thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

disposition/care-and-episteme⁵, we may be forgiven to confuse-and-dismiss their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate un insightful analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought of non-positivism/medievalism and positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ (since as of the latter relative-ontological-incompleteness⁸⁸ perspective ‘all the reasoning in the world’ is only respectively as of non-positivism/medievalism apriorising/axiomatising/referencing-psychologism or positivism—procrypticism⁸⁰ apriorising/axiomatising/referencing-psychologism); thus failing to perceive that the projective-insights for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/>~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)), as of deneuterising¹⁶ ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ of meaningfulness-and-teleology⁹⁹⁵⁵—as-metaphoricity⁵⁶ superseding/overriding prior reference-of-thought⁸³ temporally neuterising⁵⁷ ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ of meaningfulness-and-teleology⁹⁹⁵⁵, reflects Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of human limited-mentation-capacity-deepening⁵²

implications wherein ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality is sublimatively rather about a ‘seeding promise of human-subpotency ontological-performance⁷¹-<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-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-completeness⁸⁷-of-reference-of-thought⁸³ as to the ‘ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of reference-of-thought⁸³ différance/internal-dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of reference-of-thought⁸³ implied transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity⁵⁶ engendering our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme⁵ 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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> analysis, implied as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ 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-
 totalising³²/circumscribing/delineating construct being the reference-of-thought⁸³. We can grasp
 that it is not existence and purviews/domains of existence which will adjust to human-
 subpotency for ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ but rather human-
 subpotency adjusting as to existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹²; with such adjusting being construed as of
 prospective relative-ontological-completeness⁸⁷. 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-completeness⁸⁷-of-reference-of-thought⁸³/relative-ontological-
 completeness⁸⁷-of-axiomatic-construct as an issue of human-subpotency adjustment as of
 psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁶, implied as of de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics)¹⁴ with regards to the reference-of-thought⁸³ 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-teleology⁹⁹⁵⁵ is an
 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation to our
 already established psychoanalytic disposition rather than a maximalising-recomposuring⁵⁴-for-
 relative-ontological-completeness⁸⁷—unenframed-conceptualisation in resetting-our-
 psychoanalytic-disposition/prospective-grounding as of <amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought in conflatedness¹², such
 that this leads to constitutedness¹³ 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)~~¹⁴ that our human ~~<amplituding/formative-~~epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³ is transcended for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ implied as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative-~~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ is essentially one of shifting attitude/mental-disposition/care—and-episteme⁵ by the successive institutionalisations reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵, even though beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s reference-of-thought⁸³ ‘present attitude/mental-disposition/care—and-episteme⁵’ as if other retrospective-and-prospective institutionalisations’ reference-of-thought⁸³ do not have their own attitude/mental-disposition/care—and-episteme⁵ as of their underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ reference-of-thought⁸³. This phenomenological insight in

recognising that there is ‘an underlying metaphoricity⁵⁶-induced relative-emancipatory migration’ from the mindset of the early hunter-gathers as of recurrent-utter-uninstitutionalisation towards modern man as of positivism–procrypticism⁸⁰ to the prospective postmodern man as of deprocrypticism¹⁷, calls for a full appreciation of this most profound phenomenological transcendental process of corresponding ‘human attitude/mental-disposition/care–and–episteme⁵ migration’ inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³; and so, as of retrospective and prospective meaningfulness-and-teleology⁹⁹⁵⁵ interpretation construed as historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘ad hocly-and-scantly’ identify other retrospective and prospective registry-worldviews/dimensions reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme⁵ from our present attitude/mental-disposition/care–and–episteme⁵, towards an ontologically-veridical transparent ‘to be or existing as wholly immersed-and-engrossed’ existential projection insight about all registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme⁵ is what underlies the protensive-consciousness of deprocrypticism¹⁷, from which standpoint as of its ontological-completeness-of-reference-of-thought⁸³ such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care–and–episteme⁵ migration’ can be undertaken, for retrospective and prospective attitude/mental-disposition/care–and–episteme⁵ conception, and specifically as relevant for understanding prospective ‘postmodern deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme⁵’. In this regard, ‘human attitude/mental-

disposition/care-and-episteme⁵ migration' in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ induced Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ is instilled as of de-mentation-(~~supererogatory~~ ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ wherein the prospective reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ is intemporally induced as deneuterising¹⁶ 'exteriorisation attitude/mental-disposition/care-and-episteme⁵' of meaningfulness-and-teleology⁹⁹⁵⁵—as-metaphoricity⁵⁶ superseding/overriding the prior reference-of-thought⁸³ temporally neuterising⁵⁷ 'interiorisation attitude/mental-disposition/care-and-episteme⁵' of meaningfulness-and-teleology⁹⁹⁵⁵. The 'exteriorisation attitude/mental-disposition/care-and-episteme⁵' implies meaningfulness-and-teleology⁹⁹⁵⁵ as not referenced/registered/decisioned—as-ascribed/neuterised as of a prior reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵, that is, not as of the prior reference-of-thought⁸³ 'interiorisation attitude/mental-disposition/care-and-episteme⁵', but rather referenced/registered/decisioned—as-deascribed/deneuterised as of the prospective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵; with the latter construed as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and the former construed as preconverging-or-dementing¹⁹—apriorising-psychologism. Thus a registry-worldview/dimension institutionalisation reference-of-thought⁸³ always operates as if it is the absolute framework of meaningfulness-and-teleology⁹⁹⁵⁵, that is, by its 'interiorisation

attitude/mental-disposition/care-and-episteme⁵’, notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ at its uninstitutionalised-threshold¹⁰², as reflected by the prospective registry-worldview/dimension institutionalisation reference-of-thought⁸³ in an ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ towards it. Consider in this regard the ontologically-veridical reflected immersed-and-engrossed attitude/mental-disposition/care-and-episteme⁵ with respect to the ‘ill-health <amplifying/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein the ‘to be or existing as wholly immersed-and-engrossed’ recurrent-utter-uninstitutionalisation existential-contextualising-contiguity³⁸-lowest-level-reification⁸⁶ perceptivity-as-of-bad-omen attitude/mental-disposition/care-and-episteme⁵ could involve a conversational stance of the sort, ‘I have been stricken by a spirit’, in an effusive-conversational-as-of-existential articulating of what can be done to allay such a spirit; or with respect to our positivism-procrypticism⁸⁰, in an effusive-conversational-as-of-existential articulating of a clinical analysis mainly as a patient ill-health state; or with respect to prospective postmodernism, in an effusive-conversational-as-of-existential articulating of associated socio-economic and socio-political factors behind a patient’s ill-health. Basically, ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’, as relevant for the conception of a ‘postmodern exteriorisation attitude/mental-disposition/care-and-episteme⁵’ relative to our modern take interiorisation attitude/mental-disposition/care-and-episteme⁵’, as of notional~notional~deprocrypticism¹⁷ protensive-consciousness in ontological-completeness-of-reference-of-thought⁸³ encapsulates: - underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ reference-of-thought⁸³ as of relative-nonextricatory-existential-preempting-of-existential-unthought over relative-existential-extrication-as-of-existential-unthought; - notional~disconguity of the prospective reference-of-thought⁸³ over the prior reference-of-

thought⁸³; - and prospective deascription/deneuterising¹⁶
 psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 over prior ascription/neuterising⁵⁷
 psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument.
 When so-construed prospectively, ‘postmodern exteriorisation attitude/mental-disposition/care-
 and-episteme⁵’ is all about such a deprocrypticism-or-preempting—disjointedness-as-of-
 reference-of-thought⁸³¹⁷ as implied by its human-subject-emancipatory-relativism-driven-
 recomposuring-constructivism-towards-singularisation⁹²⁴⁷ ‘originary postmodern-thought-
 process and other postmodern creative-processes avant-gardism’ that are not in a reasoning-
 from-results/afterthought ontological entanglement with our ‘modern take attitude/mental-
 disposition/care-and-episteme⁵’. Consider in this regard the reasoning-through/messianic-
 reasoning prospective de-mentative/structural/paradigmatic disseminative implications as of
 Derridean différance/internal-dialectics/difference-deferral, Foucauldian genealogy-knowledge-
 and-power-discourse and Deleuzian immanence experimentation that can all be construed (and
 as equally implied by this author’s ontological-normalcy/postconvergence referentialism
 conception of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵), as of
 prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism for
 perpetuated/disseminative preemption of conceptual disjointedness. Thus ultimately the
 notional~deprocrypticism¹⁷ registry-worldview/dimension is one that will be marked by sharper
 and sharper singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, construed
 as of its perpetuating/disseminating of the preemption of disjointedness. In this regard,
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism retrospectively and
 prospectively reflects the notional~conflatedness¹²/conflatedness¹² implied as of ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality but with the latter as a ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’ ever always coming short due to human temporal ontological-performance⁷¹-<including-virtue-as-ontology> denaturing¹⁵ as of temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ pedantic/formulaic alignment to ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵, for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness, so-construed at the uninstitutionalised-threshold¹⁰² as constitutedness¹³, thus requiring prospective intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ institutionalisation renewing of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ that overcome the distortional implications of such pedantic/formulaic denaturing¹⁵; by way of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning. singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as such is a conception that grasps that ‘axiomatic-constructs as of <amplifying/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴, is the meaningfulness-and-teleology⁹⁹⁵⁵ format implied by the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-

existence's~sublimating~nascence-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-teleology⁹⁹⁵⁵ implications as of underlying relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) arising from human limited-mentation-
 capacity-deepening⁵²; with relative completeness increasingly attained, by way of
 'reinvigorating as of furthered ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality parrhesiastic askesis-or-acumen' for ordinary/as-of-event reasoning-through/messianic-
 reasoning. Thus singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism by its
 implied notional~conflatedness¹² highlights that 'axiomatic-constructs as of
 <amplituding/formative~epistemicity>totalising/circumscribing/delineating reference-of-
 thought⁸³-devolving⁸⁴' in reflecting of 'human-subpotency ontological-performance⁷¹-
 <including-virtue-as-ontology> correspondence with the full-potency of existence in its
 coherence/contiguity' as of implied human-subject-emancipatory-relativism-driven-
 recomposuring-constructivism-towards-singularisation⁹²⁴⁷, is effectively as of
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism to
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. That is
 singularisation⁹²/epistemic-immanence/veridical-epistemic-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-thought⁸³-devolving⁸⁴, human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening⁵² of ‘axiomatic-constructs as of ~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴’. singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, and as reflected by this author’s notion of ontological-normalcy/postconvergence referentialism conception of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, points out that dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness⁸⁷ reflects that singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’ as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality; attainable as of human limited-mentation-capacity-deepening⁵² of ‘axiomatic-constructs as of ~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴’, and so reflected by the notion of dispensing-with-immediacy-for-

relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶. This reality of the need to construe of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism over dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation⁹²/epistemic-immanence/veridical-epistemic-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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of whole living organisms, and likewise human meaningfulness itself is a de-mentating/structuring/paradigming singularisation⁹²/epistemic-immanence/veridical-epistemic-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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ 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 existential-contextualising-contiguity³⁸

knowledge-reification⁸⁶ rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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 markedly different from each other and all subjected rather to the implications of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ 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 existential-contextualising-contiguity³⁸, Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ that determines science practice, and so in existential conflatedness¹². 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~conflatedness¹² singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism that tend to be absolutised in constitutedness¹³ of prior reasoning-from-results/afterthought mental-reflexes of <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-

imperatives/axioms/registry-teleology⁹⁹⁸), and so failing to grasp that the very principle of human institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ itself is one driven by the future as of its own reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme⁵’ which reflects an increasing orientation away from identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-reference-of-thought⁸³ towards difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’, and so because the future is as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ and takes precedence for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of increasing axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. For instance, with regards to ‘the very same ill-health <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-veridical’, with the successive reference-of-thought⁸³ de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ at their uninstitutionalised-threshold¹⁰² inducing successive displacement of human-subpotency reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵, it is rather singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism ontologically-

veridical reference-of-thought⁸³-level difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-
 in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-
 wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷, -so-construed-as-singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism’ that effectively reflects the historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ (and so over identitive-constitutedness¹³-as-
 ‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
 as-cloistered-within-the-same-reference-of-thought⁸³ that will simply imply the obliviousness
 of one reference-of-thought⁸³ from the other since ‘identity of meaningfulness-and-
 teleology⁹⁹⁵⁵’ is wrongly fixed-and-set as of each registry-worldview’s/dimension’s reference-
 of-thought⁸³ cloistered-consciousness). As it is prospective relative-ontological-completeness⁸⁷-
 of-reference-of-thought⁸³ of human-subpotency that brings about ‘better and better axiomatic
 teleological wholeness/nested-congruence of meaningfulness-and-teleology⁹⁹⁵⁵’ increasing
 human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence
 with the full-potency of existence/intrinsic-reality/ontological-veridicality, and so from:
 existential-contextualising-contiguity³⁸-lowest-level-reification⁸⁶ perceptivity-as-of-bad-omen
 with recurrent-utter-ininstitutionalisation, to existential-contextualising-contiguity³⁸-second-
 level-reification⁸⁶ perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-
 period with base-institutionalisation–ununiversalisation, to existential-contextualising-
 contiguity³⁸-third-level-reification⁸⁶ 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
 with universalisation–non-positivism/medievalism, to existential-contextualising-contiguity³⁸-
 fourth-level-reification⁸⁶ perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-
 exclusive-cause-and-effect-conceptualisation with positivism–procrypticism⁸⁰, and
 prospectively to existential-contextualising-contiguity³⁸-full-reification⁸⁶ perceptivity-as-of-

factoring-in-socioeconomic,-hermeneutically-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery with notional~deprocrysticism¹⁷ that then achieves difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism'. This insight about ontological-performance⁷¹-<including-virtue-as-ontology> as of prospective relative-ontological-completeness⁸⁷ of human-subpotency can be garnered with respect to any axiomatic-construct as the meaningfulness-and-teleology⁹⁹⁵⁵ representation of human-subpotency ontological-performance⁷¹-<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 reference-of-thought⁸³ as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold¹⁰², human cognition which is rather in 'excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶' suffers-and-fails to relay the 'seeding promise of human-subpotency ontological-performance⁷¹-<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-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism'; since this potential for such singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism is denaturing¹⁵ as of identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-

flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-reference-of-thought⁸³ at its
 uninstitutionalised-threshold¹⁰². 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-performance⁷¹-<including-virtue-as-ontology> of prior perceptivities as
 successive uninstitutionalised-threshold¹⁰² are rather in ‘excogitative-blanking of the
 prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶’ (by their
 identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-
 flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-reference-of-thought⁸³), as
 overlooking their successively prospective perceptivities which are actually in prospective
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as enabling/cogent-with
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-
 the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,so-construed-as-
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’. The notion of human
 ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-
 contiguity³⁸-in-reification⁸⁶’ can equally be elucidated with regards to a devolved axiomatic-
 construct of the reference-of-thought⁸³. For instance, we can grasp that with regards to ‘the very
 same physics ~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-
 construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the perceptivity of
 ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking
 of the prospective construal of existential-contextualising-contiguity³⁸-in-reification⁸⁶’ reflected
 by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-
 constructs as the latter’s prospective relative-ontological-completeness⁸⁷ reflects the former’s
 prior relative-ontological-incompleteness⁸⁸ as dialectically out-of-phase/preconverging-or-

dementing¹⁹—apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶, at uninstitutionalised-threshold¹⁰² actually highlights that from a prospective perspective of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ our positivism—procrypticism⁸⁰ registry-worldview/dimension is very much imbued with a flawed ontological-performance⁷¹-<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-teleology⁹⁹⁵⁵ is coherent, failing to factor in that it is preconverging-or-dementing¹⁹—apriorising-psychologism at its uninstitutionalised-threshold¹⁰² as reflected as disjointedness-as-of-reference-of-thought⁸³ preconverging-or-dementing¹⁹—apriorising-psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative—epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ which we necessarily relate to as if of ontological-completeness-of-reference-of-thought⁸³, and this further explains as reflected from their prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ the notional~procrypticism⁸⁰/notional~disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ denaturing¹⁵ meaningfulness-and-teleology⁹⁹⁵⁵ as of their identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-reference-of-thought⁸³. Concretely, the latter translates at the

uninstitutionalised-threshold¹⁰² as of human-subpotency temporality⁹⁸/shortness or shortness-of-
 register-of-meaningfulness-and-teleology⁹⁹⁵⁵ flawed ontological-performance⁷¹-<including-
 virtue-as-ontology>, 'being construed temporally as determinative by
 <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸), of a given registry-worldview/dimension reference-of-thought⁸³ supposedly
 intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 as of temporal dynamic manifestations of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology> beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. This arises because within
 the institutionalisation framework of a registry-worldview/dimension human construal of its
 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ is only as effective as of the
 institutionalisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-
 and-teleology⁹⁹⁵⁵, in universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷), thus providing a 'perceptual perspective/framing/reference/horizon of
 meaningfulness-and-teleology⁹⁹⁵⁵ about its existential-contextualising-contiguity³⁸ knowledge-
 reification⁸⁶'. But then at uninstitutionalised-threshold¹⁰² where meaningfulness-and-

teleology⁹⁹⁵⁵ is denaturing¹⁵, this prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology⁹⁹⁵⁵ about existential-contextualising-contiguity³⁸’ gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance⁷¹-<including-virtue-as-ontology> as of ~~amplifying~~ <amplifying/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) in usurpation of that ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology⁹⁹⁵⁵ about its existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’ tend to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-teleology⁹⁹⁵⁵ within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology⁹⁹⁵⁵ about existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’, but with a shadowy uninstitutionalised-threshold¹⁰² always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, and as lack of universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~ <amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as to ‘excogitative-blanking of prospective existential-contextualising-contiguity³⁸-in-reification⁸⁶’ elicits human temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective existential-contextualising-contiguity³⁸-in-reification⁸⁶’ can be construed as to when say the non-positivistic mindset goes about articulating meaningfulness-and-teleology⁹⁹⁵⁵ falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity³⁸-reification⁸⁶, and likewise with regards to a positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-

reference-of-thought⁸³⁸⁰ mindset construal of meaningfulness-and-teleology⁹⁹⁵⁵ that utterly overlooks the de-mentative/structural/paradigmatic reference-of-thought⁸³ denaturing¹⁵ implications of its prospective disjointedness of meaningfulness-and-teleology⁹⁹⁵⁵ out of prospective existential-contextualising-contiguity³⁸-reification⁸⁶, as such disjointedness-as-of-reference-of-thought⁸³ can be instigated originally from a postlogism⁷⁷-slantedness mental-disposition and the developing social dynamics with human temporality⁹⁸. 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 of meaningfulness-and-teleology⁹⁹⁵⁵ about existential-contextualising-contiguity³⁸’; but then at its uninstitutionalised-threshold¹⁰² where its reference-of-thought⁸³ de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, it always systemically faces notional~procrypticism⁸⁰/notional~disjointedness as of vices-and-impediments¹⁰⁵ arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance⁷¹-<including-virtue-as-ontology> as <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology⁹⁹⁵⁵ about existential-contextualising-contiguity³⁸’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold¹⁰² manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology⁹⁹⁵⁵ about

existential-contextualising-contiguity³⁸’, as of the fact of the beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ preconverging-
 or-dementing¹⁹-apriorising-psychologism human-subpotency existentially constrained temporal
 ontological-performance⁷¹-<including-virtue-as-ontology> as <amplifying/formative>wooden-
 language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-reference-of-thought⁸³-
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) in usurpation; such that an enlightened
 insight is able to bring up and examine a preconverging-or-dementing¹⁹-apriorising-
 psychologism representation as temporal denaturing¹⁵ ontological-performance⁷¹-<including-
 virtue-as-ontology> of the prior institutionalisation ‘perceptual
 perspective/framing/reference/horizon of meaningfulness-and-teleology⁹⁹⁵⁵ about existential-
 contextualising-contiguity³⁸’. But this conception is a reflection of more than just ad-hoc
 temporal manifestations at uninstitutionalised-threshold¹⁰² 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-
 temporal-to-intemporal-dispositions—existentialism-form-factor, that the possibility for all
 prospective institutionalisations necessarily passes through understanding ‘human-subpotency
 existentially constrained temporal ontological-performance⁷¹-<including-virtue-as-ontology> as
 <amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹-
 narratives—of-the-reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 of the prior registry-worldview/dimension in usurpation’, which understanding is actually what
 empowers the possibility for prospective institutionalisations that supersede/transcend it. In
 other words, humans in the various prior institutionalisations before our positivism were not
 limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation,

base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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-teleology⁹⁹⁵⁵ is certainly required, but as of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁶ for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³; and as highlighted elsewhere it is ontological-completeness-of-reference-of-thought⁸³ (of human-subpotency as of its limited-mentation-capacity-deepening⁵²) that can imply human-subpotency ontological-performance⁷¹-<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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology⁹⁹ in notional~conflatedness¹² as of ontological-normalcy/postconvergence (with teleology⁹⁹ fundamentally construed as 'phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplituding/formative>disposedness-(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 as

to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-
 <imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation>), as utterly different from a traditional
 conception of teleology⁹⁹ as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-
 determinism that is rather in constitutedness¹³ as it reflects prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ as of identitive-constitutedness¹³-as-‘epistemic-
 totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ cloistered
 reference-of-thought⁸³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant
 insight here can be articulated as follows: singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism speaks of ontologically-veridical difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as-of-the-
 trace-or-‘historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’-of-
 postconverging-or-dialectical-thinking²⁰-‘apriorising-teleological-elevation-in-ontological-
 contiguity⁶⁶’-as-intemporality⁵¹-and-preconverging-or-dementing¹⁹—apriorising-psychologism-
 ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-
 schema>’-as-temporalities,-given-human-limited-mentation-capacity-dynamic-implications-of-
 ontological-performance⁷¹-<including-virtue-as-ontology>-that-are-respectively-thinkingly-
 and-supererogatory~de-mentatively-traceable-as-of-ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ and so in contrast with dissingularisation²⁸/epistemic-nonimmanence/flawed-
 epistemic-determinism which speaks of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-
 dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-of-‘no-apriorising-

teleological-variance’-by-elevation-as-intemporality⁵¹-and-degradations-as-temporalities,-on-the-‘flawed-axiomatic-mental-reflex-of-no-human-limited-mentation-capacity-dynamic-implications’-on-ontological-performance⁷¹-<including-virtue-as-ontology>-which-is-falsely-construed-identitively-as-of-identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸. We can appreciate that the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ speaks of increasing human limited-mentation-capacity ontological-performance⁷¹-<including-virtue-as-ontology> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’; thus validating registry-worldviews/dimensions reference-of-thought⁸³-level meaningfulness-and-teleology⁹⁹⁵⁵ differentiation as ‘ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. It is exactly because any given registry-worldview/dimension as of its given reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ is a cloistered-consciousness (as wholly set/focusing only on its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as of temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> failing to appreciate meaningfulness-and-teleology⁹⁹⁵⁵ as of the prospective <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ implied by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) that its postlogism⁷⁷-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–procrysticism⁸⁰ social-setup, arises as ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification meaningfulness-and-teleology⁹⁹⁵⁵, so because the given registry-worldview/dimension beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ meaningfulness-and-teleology⁹⁹⁵⁵ isn’t cognisant in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, and hence ‘wholehearted identify meaningfulness-and-teleology⁹⁹⁵⁵ as absolute as of the specific registry-worldview/dimension reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ with little or no sense of mental projection as to the reality of ‘differentiation of meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ occurring with prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’. Hence, the reference-of-thought⁸³-devolving⁸⁴ in its <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ for construing meaningfulness-and-teleology⁹⁹⁵⁵ with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating–nascence,-disclosed-from-

prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/>~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) warranting an ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶. Thus the fundamental operant insight for reflecting reified human meaningfulness-and-teleology⁹⁹⁵⁵ as of ‘disambiguation of veridical/intemporal ontological-performance⁷¹-<including-virtue-as-ontology> from flawed/temporal ontological-performance⁷¹-<including-virtue-as-ontology>’ as of prospective relative-ontological-completeness⁸⁷ over prior relative-ontological-incompleteness⁸⁸ is: one that is as of ‘difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ underlying ontologically-veridical epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵ in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness⁸⁷’ (so-construed as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism); that reflects ‘human susceptibility as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ to ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness⁸⁸ in distractiveness from the ontologically-veridical epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵’ and the latter so-reflected as of human limited-mentation-capacity temporal dynamic implications of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology> reflecting the trace/ontological-aesthetic-tracing
 of meaningfulness-and-teleology⁹⁹⁵⁵ denaturing¹⁵ (so-construed as of
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism). In the bigger
 scheme of things singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism notionally reflect
 respectively the profoundness and shoddiness associated with human intemporal/longness-of-
 register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and temporal/shortness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>.
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism fully-reflects-
 abstractly the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of
 human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology>
 equivalence/correspondence with the full-potency-of-existence’s~sublimating~nascence-as-of-
 its-coherence/contiguity’, as existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> is being so at the exclusion-and-
 surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued
 apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather
 in constitutedness¹³ since such notions seem to apriorise as if superseding the
 apriorising/axiomatising/referencing precedence of existence itself as the absolute a priori;
 construed herein rather as ‘ecstatic’ but not as of Heidegger’s ‘time/period ecstatic’ analysis, as
 it is herein contended that existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁶-<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 and so beyond the time-archaeology of astronomical manifestations
reflecting such physics principles. singularisation⁹²/epistemic-immanence/veridical-epistemic-
determinism thus speaks of how human subpotent prospective relative-ontological-
completeness⁸⁷-of-reference-of-thought⁸³ as of its limited-mentation-capacity-deepening⁵²
induce transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, with the
‘ecstatic releasement of existence to human-subpotency’ as to existence-potency~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹². This ‘ecstatic releasement of existence to human-
subpotency’ as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> is what has ever always debunked human subpotent
dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as from the human
subpotent reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ of
recurrent-utter-uninstitutionalisation to our present positivism—procrypticism⁸⁰, as of an
‘ecstatic releasement of existence to human-subpotency’ that is increasingly in teleological
nested-congruence along ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-

reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴, pointing to the
 ontological-veracity of human-subpotency ontological-performance⁷¹-<including-virtue-as-
 ontology> correspondence with the full-potency of existence as of singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism, and so beyond just the seeding promise of such
 ontological-performance⁷¹-<including-virtue-as-ontology> correspondence solely as of
 intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality. Such
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism conceivable human-
 subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the
 full-potency of existence for futural Being-development/ontological-framework-expansion-as-
 to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as
 of prospective notional~deprocrypticism¹⁷ registry-worldview/dimension avoids human
 temporal individuations denaturing¹⁵ of ontological-performance⁷¹-<including-virtue-as-
 ontology>, as of temporal denaturing¹⁵ of prior registry-worldviews/dimensions reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 behind the successive registry-worldviews/dimensions logocentric constructs of
 meaningfulness-and-teleology⁹⁹⁵⁵. So because it requires going beyond just secondnaturing of
 ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
induced for the successive prior institutionalisations in order, in Foucauldian terms of
parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating²⁴—
<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-
ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-
nascence-as-of-its-coherence/contiguity’ towards its potentiative-attainment of
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, and so construed as of
‘ontologically-uncompromised—referentialism notional~deprocrypticism¹⁷ emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’.
Thus the very essence of ‘notional—singularisation⁹²/epistemic-immanence/veridical-
epistemic-determinism’ is the idea of ‘ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-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 singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—
referentialism notional~deprocrypticism¹⁷ emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ as it induces prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of ‘ecstatic releasement of existence to
human-subpotency’; going beyond the successive prior institutionalisation reference-of-

thought⁸³ intemporal reifying reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-
 qualifying-or-tendentious-or-impulsive’ reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵,
 as well as their correspondingly associated uninstitutionalised-threshold¹⁰² dereifying
 ‘<amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 as of temporal/shortness-of-register-of—meaningfulness-and-teleology⁹⁹⁵ denaturing¹⁵
 ontological-performance⁷¹-<including-virtue-as-ontology>. Thus what is particular about the
 notional~deprocrysticism¹⁷ registry-worldview/dimension as of preempting—disjointedness-as-
 of-reference-of-thought⁸³ with its consequent transcendence-and-
 sublimity/sublimation/supererogatory—de-mentativity implications beyond
 notional~notional~deprocrysticism¹⁷ logocentric implications, is what can be construed in
 Foucauldian terms of parrhesiastic askesis-or-acumen, as the superseding of prior
 institutionalisation reference-of-thought⁸³ intemporal reifying reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-
 ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵,
 as well as their correspondingly associated uninstitutionalised-threshold¹⁰² dereifying
 ‘<amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)

as of temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ denaturing¹⁵
 ontological-performance⁷¹-<including-virtue-as-ontology>, ultimately as of ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality potentiative-
 attainment of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism
 construed as of ‘ontologically-uncompromised—referentialism notional~deprocrypticism¹⁷
 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-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷). Insightfully, we can contemplate that the specific logocentric
 practices of the successive registry-worldviews/dimensions institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ are effectively the
 successive shortfall-outcomes-of-human-subpotency-ontological-performance⁷¹-<including-
 virtue-as-ontology>-correspondence-with-the-full-potency-of-existence’s~sublimating—
 nascence from intemporal-disposition dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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 singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism construed as of ‘ontologically-uncompromised—referentialism

notional~deprocrypticism¹⁷ emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness' parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'
 that go on to induce secondnature institutionalisations as of the successive prospective
 institutionalisation reference-of-thought⁸³ intemporal reifying reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-
 ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive'
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as
 reasoning-from-results/afterthought, as well as their correspondingly associated
 uninstitutionalised-threshold¹⁰² dereifying 'amplituding/formative>wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) as of temporal/shortness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ denaturing¹⁵ ontological-performance⁷¹-<including-virtue-as-
 ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation 'ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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 singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism construed as of 'ontologically-uncompromised—referentialism
 notional~deprocrypticism¹⁷ emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-

consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that holds the possibility for ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <~~amplitudinal~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ to arise and be perpetuated in the very first place as it invigorates-and-reinvigorates the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ for potentiative-attainment of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. The transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as successive ‘ecstatic releasement of existence to human-subpotency’ induced as from intemporal-disposition dimensionality-of-sublimating²⁴—<~~amplitudinal~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism notional~deprocrypticism¹⁷ emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, highlights the ontological-veracity as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’>, of singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism which is ever always sought-and-resought by
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (that is, as of the
 teleological wholeness/nested-congruence from non-rules—
 apriorising/axiomatising/referencing—psychologism of recurrent-utter-ininstitutionalisation
 towards prospectively preempting—disjointedness-as-of-reference-of-thought⁸³ of
 deprocrypticism¹⁷); with ontologically-veridical singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism further implying, as of its potentiative-attainment
 of ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with
 existence/intrinsic-reality/ontological-veridicality, that existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> is as of ‘ecstatic singularity’. This
 ‘ecstatic singularity’ about existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> can be delineated as of
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, and so-construed as of
 human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
 interpretation/axiomatisation-of-existence⁹⁵ différance/internal-dialectics/difference-deferral for
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in ‘phenomenological
 ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively
 enframed logocentric constructs of meaningfulness-and-teleology⁹⁹⁵⁵’, as with all the prior
 logocentrisms of prior successive registry-worldviews/dimensions, as of their relatively

ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-
 determinism is misplaced manifestation of ignorance, and thus in our case in need for our
 prospective intellectual-and-moral maturing as of prospective de-mentation-
 <supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics>¹⁴ for the deprocrypticism-or-preempting—disjointedness-as-of-
 reference-of-thought⁸³¹⁷ registry-worldview/dimension. Thus the <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 reality of human meaningfulness-and-teleology⁹⁹⁵⁵ as ever always subjected to its successive
 registry-worlds/dimensions relatively ontologically-flawed dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism distortion, come with the ontologically-veridical
 implication that human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology>
 correspondence with the full-potency of existence has ever always been as of a ‘reifying
 <amplituding/formative-epistemicity>totalising~metaphoricity⁵⁶-conception of existential-
 contextualising-contiguity³⁸’ construed as historicity/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵, and so-reflected from the supposed ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective of ontological-completeness-of-reference-of-
 thought⁸³ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-
 reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-
 construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’
 construal of meaningfulness-and-teleology⁹⁹⁵⁵; with the implication here that hitherto identitive-
 constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-
 epistemic-determinism⁴⁸ as-cloistered-within-the-same-reference-of-thought⁸³ as implied with
 historical accounts and representations are incomplete, as ontologically-veridical
 meaningfulness-and-teleology⁹⁹⁵⁵ is as of the aforementioned ‘reifying

~~<amplifying/>~~formative-epistemicity>totalising~metaphoricity⁵⁶-conception of existential-
contextualising-contiguity³⁸ elaborateness of meaningfulness-and-teleology⁹⁹⁵⁵ as dynamic
differentiated transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹ of the ontological-performance⁷¹-<including-virtue-as-
ontology> of intemporality⁵¹/longness over temporality⁹⁸. The articulation of sublimating
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ accounts of
meaningfulness-and-teleology⁹⁹⁵⁵ failing to highlight this process of human-subpotency
ontological-performance⁷¹-<including-virtue-as-ontology> differentiation are rather incomplete
and misrepresenting of human nature in the ‘dynamic human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism-form-factor as of both dimensionality-of-
sublimating²⁴—~~<amplifying/>~~formative>supererogatory—de-mentativeness/epistemic-growth-
or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation mental-dispositions and secondnature institutionalisation mental-
dispositions’ as the complete operant framework of human-subpotency, and so-construed from
an ontological-normalcy/post-convergent ontological-completeness-of-reference-of-thought⁸³
perspective (in difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-
reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-
construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’). This is
ontologically critical to understand because the wrong mental-reflex conception of
uninstitutionalised-threshold¹⁰² as mainly being as of ‘human intemporal secondnature
institutionalisation mental-disposition’ will wrongly imply a human nature that is only
intemporal and so as of the secondnature intemporal⁵¹/longness of the prior
institutionalisation. This fails to factor in that all uninstitutionalised-threshold¹⁰² are rather a

framework of ‘recurring dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal~~’ requiring prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and so without any intemporal secondnatured institutionalisation induced universal-transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷)~~, differential-formalisation-transference and habituation as of positive-opportunism⁷⁵; and thus fully reflecting the ontological-veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. It is this ‘recurring dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal~~’ reality at all the successive uninstitutionalised-threshold¹⁰² that fundamentally reflect ‘the same fundamental human potentiation as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’ across all the registry-worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this same ‘recurring dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal~~’ rather operates on different registry-worldviews/dimensions institutionalisations secondnatured reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ at their uninstitutionalised-threshold¹⁰²; whereby the

successive prior registry-worldviews/dimensions institutionalisations fall short, as of their
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
 performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of
 existence, in construing existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of
 successive prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³. This insight fundamentally explains ‘intemporal ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as involving successive reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as
 of limited-mentation-capacity-deepening⁵²; geared towards more and more robust
 secondnatured institutionalisation reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ even though in the face of the very same ‘recurring
 dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-
 to-intemporal’. Insightfully, ontologically-veridical ‘reifying <amplituding/formative-
 epistemicity>totalising~metaphoricity⁵⁶-conception of existential-contextualising-contiguity³⁸,
 as historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ by its elaborateness of
 meaningfulness-and-teleology⁹⁹⁵⁵ as a differentiated transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ selectivity of the

ontological-performance⁷¹-<including-virtue-as-ontology> of intemporality⁵¹/longness over temporality⁹⁸/shortness can be reflected by the operant technique of ‘partialisation of meaningfulness-and-teleology⁹⁹⁵⁵’. This ‘partialisation of meaningfulness-and-teleology⁹⁹⁵⁵, operant technique of ‘reifying <amplifying/formative–epistemicity>totalising~metaphoricity⁵⁶-conception of existential-contextualising-contiguity³⁸’ as historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its meaningfulness-and-teleology⁹⁹⁵⁵ as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as it wrongly implies and operates in its <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as if it is in ontological-normalcy/postconvergence as of ontological-completeness-of-reference-of-thought⁸³. For phenomenological analytical insight, ‘partialisation of meaningfulness-and-teleology⁹⁹⁵⁵, operant technique for construing dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of defective representation of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism brings to a registry-worldview’s/dimension’s reference-of-thought⁸³ self-consciousness its de-mentative/structural/paradigmatic/systemic preconverging-or-dementing¹⁹–apriorising-psychologism state at its uninstitutionalised-threshold¹⁰² as so referenced/registered/decisioned from the prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³ self-consciousness rather in postconverging-or-dialectical-thinking²⁰–apriorising-psychologism state given its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. ‘Partialisation of meaningfulness-and-teleology⁹⁹⁵⁵, as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short in construing existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of prospective institutionalisation prospective relative-

ontological-completeness⁸⁷-of-reference-of-thought⁸³ in its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
 performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of
 existence, and so due to denaturing¹⁵ at the uninstitutionalised-threshold¹⁰² of prospective
 institutionalisation existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ by
 ‘<amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the
 dynamism of temporal mental-dispositions as of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology>, thus implying that the
 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵ is
 preconverging-or-dementing¹⁹—apriorising-psychologism. Such de-
 mentative/structural/paradigmatic/systemic prior incongruence of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
 performance⁷¹-<including-virtue-as-ontology> at destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> are reflected as of: recurrent-utter-uninstitutionalisation ‘non-
 rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-
 random’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,

falling-short-as-needing-rules in construing existential-contextualising-contiguity³⁸ knowledge-
 reification⁸⁶ as of the prospective base-institutionalisation institutionalisation prospective
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and thereof construed as
 preconverging-or-dementing¹⁹—apriorising-psychologism; base-institutionalisation—
 ununiversalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 falling-short-as-needing-universalising¹⁰³-rules in construing existential-contextualising-
 contiguity³⁸ knowledge-reification⁸⁶ as of the prospective universalisation institutionalisation
 prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and thereof
 construed as preconverging-or-dementing¹⁹—apriorising-psychologism; universalisation—non-
 positivism/medievalism ‘universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 falling-short-as-needing-positivistic-universal-rules in construing existential-contextualising-
 contiguity³⁸ knowledge-reification⁸⁶ as of the prospective positivism institutionalisation
 prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and thereof
 construed as preconverging-or-dementing¹⁹—apriorising-psychologism; and prospectively
 positivism—procrypticism⁸⁰ ‘positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 falling-short-as-needing-preempting—disjointedness-as-of-reference-of-thought⁸³ in construing
 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ by futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ institutionalisation prospective relative-ontological-completeness⁸⁷-
 of-reference-of-thought⁸³, and thereof construed as preconverging-or-dementing¹⁹—apriorising-
 psychologism. From an singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism insight as it reflects ontological-completeness-of-reference-of-thought⁸³ for
 ontologically-veridical meaningfulness, we can garner that the implications of ‘notional-
 discontiguity/epistemic-discontiguity⁶²-with/falling-short-of prospective institutionalisation
 existential-contextualising-contiguity³⁸-in-reification⁸⁶’ as of singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism is what actually generates the various registry-
 worldviews/dimensions institutionalisations as of their relative identitive-constitutedness¹³-as-
 ‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
 as-cloistered-within-the-same-reference-of-thought⁸³; such that their respective destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-
 ontological-performance⁷¹-<including-virtue-as-ontology> are actually in
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ incrementalism⁵⁰-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation denaturing¹⁵ of the prior registry-
 worldviews/dimensions institutionalisations
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,

meant to uphold existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of
 meaningfulness-and-teleology⁹⁹⁵⁵. This insight further highlights the pertinence of the registry-
 worldview/dimension reference-of-thought⁸³ as of secondnature institutionalisation as rather
 decisive with regards to human-subpotency ontological-performance⁷¹-<including-virtue-as-
 ontology> correspondence with the full-potency of existence. It equally points out that
 ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ is ever always an exercise for the ‘re-
 originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ human recurring
 intemporal-disposition dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation’ to dominate/supersede/overcome ‘human recurring temporal
 dynamics of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-
 chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
 temporal-endemisation⁴⁹’, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴
 ontological-performance⁷¹-<including-virtue-as-ontology>; in order to bring about the
 transcendence-and-sublimity/sublimation/supererogatory~de-mentativity enabling of the
 ‘superior party’ that is existence/intrinsic/ontological-veridicality as of ontological-
 primemovers-totalitative-framework⁷² induced positive-opportunism⁷⁵ for ontologically-

veridical meaningfulness-and-teleology⁹⁹⁵⁵. It is further critical to understand that while universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold¹⁰² as we very much know that all uninstitutionalised-threshold¹⁰² are conflicted as of their framework of ‘recurring dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal ’ for prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. Thus uninstitutionalised-threshold¹⁰², are necessarily imbued with varied temporal-to-intemporal transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ narratives as of the ‘lack of intemporal secondnatured institutionalisation induced universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷), deferential-formalisation-transference and habituation in positive-opportunism⁷⁵’; since any uninstitutionalised-threshold¹⁰² ever always brings about human ‘recurring dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal-to-intemporal ’ but with this recurring as of human dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation temporal operating rather in denaturing¹⁵ the prior institutionalisation’s ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-

thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 as ~~<amplituding/formative>~~ wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-
 teleology⁹⁹⁵⁵. The implication here is that dimensionality-of-sublimating²⁴—
~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation prospective transcendental meaningfulness-and-teleology⁹⁹⁵⁵ is not
 directly intelligible in the narrow framework of temporal-to-intemporal social-stake-contention-
 or-confliction at uninstitutionalised-threshold¹⁰², but rather as a dispensing-with-immediacy-
 for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of
 human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory—epistemic-conflatedness~~¹² to supersede human
 temporality⁹⁸/shortness ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>))
 constraining of the existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ framework
 as of ontological-primemovers-totalitative-framework⁷². The constraining implications of
 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of human
~~<amplituding/formative—epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore

existence is transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>) means that it is wrong to construe the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of a human temporal dimensionality-of-sublimating²⁴—<~~amplifying~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/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-performance⁷¹-<including-virtue-as-ontology>. Rather it is more candid to relate to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human limited-mentation-capacity-deepening⁵², and so as of prospective intemporal secondnatured institutionalisation induced universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷), deferential-formalisation-transference and habituation in positive-opportunism⁷⁵. Central to any such prospective institutionalisation transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity meaningfulness-and-teleology⁹⁹⁵⁵ is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁶ as of the developed disposition to register such implications as of their intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ pertinence; as the notion of crossgenerational de-mentation-<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ 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 transcendently implying meaningfulness-and-teleology⁹⁹⁵⁵. Thus the metaphoricity⁵⁶ exercise of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is not one of necessarily eliciting instant meaningfulness-and-teleology⁹⁹⁵⁵ universal approbation but rather instigating universal untenability as of ontological-primemovers-totalitative-framework⁷² for prospective universal positive-opportunism⁷⁵; 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-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism'. Furthermore, the implications of 'notional-discontiguity/epistemic-discontiguity⁶²-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶' as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-reference-of-thought⁸³, with regards to the construal of meaningfulness-and-teleology⁹⁹⁵⁵ as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of meaningfulness-and-teleology⁹⁹⁵⁵ varies as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ reference-of-thought⁸³; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal', the meaningfulness-and-teleology⁹⁹⁵⁵ of a positivistic mindset with the idea of going into a

supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ despite the existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. The fundamental implication here is that transcendental meaningfulness-and-teleology⁹⁹⁵⁵ is hardly construed in any presence registry-worldview/dimension reference-of-thought⁸³ as of its rather prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and thus elicits the presence prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³; with the possibility of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity arising as of crossgenerational induced metaphoricity⁵⁶. In a further analysis of ‘notional-discontiguity/epistemic-discontiguity⁶²-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶’ as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-reference-of-thought⁸³, with regards to the postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and preconverging-or-dementing¹⁹—apriorising-psychologism ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as of respectively living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ underdevelopment issues’; human meaningfulness-and-teleology⁹⁹⁵⁵ is ever always caught up in a confusion of its postconverging-or-dialectical-thinking²⁰—apriorising-psychologism or

preconverging-or-dementing¹⁹—apriorising-psychologism as of the ontologically-veridicality of
 its underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷
 reference-of-thought⁸³ reflection of existential-contextualising-contiguity³⁸. Hence
 ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—
 existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-
 protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness
~~<amplituding/>~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) as of
 the underdevelopment issues of respectively living-development-as-to-personality-
 development, institutional-development-as-to-social-function-development and Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, are ever always preconverging-or-
 dementing¹⁹—apriorising-psychologism as of living underdevelopment, institutional
 underdevelopment and Being underdevelopment when construed as of the successive
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> in prospective
 prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as from the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹
~~<amplituding/>~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-

explicating-ontological-contiguity⁶⁶⁴⁴, while these are ever always postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism as of living-development—as-to-personality-
 development, institutional-development—as-to-social-function-development and Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ when construed as of the successive
 registry-worldviews/dimensions institutionalisations in prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³ the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴; thus highlighting the fundamental recurrent ontological-veracity of reference-of-
 thought⁸³-devolving⁸⁴-level of human temporal individuations dynamics as of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology> at destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> in ‘notional-discontiguity/epistemic-discontiguity⁶²-
 with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁸-in-
 reification⁸⁶’ thus reflecting vices-and-impediments¹⁰⁵ as of living underdevelopment,
 institutional underdevelopment and Being underdevelopment, so-construed from difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’. Further, this

‘uninstitutionalised-threshold¹⁰²—by—institutionalisation recurrence paradox’ of ‘intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as of human limited-mentation-
 capacity-deepening⁵² is what effectively renders the ontologically-veridical determination of
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care—and-episteme⁵’ the critical first step for construing ontologically-veridical
 meaningfulness-and-teleology⁹⁹⁵⁵ whether as of the preconverging-or-dementing¹⁹—apriorising-
 psychologism or postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 representation; as in reality existence as of existential-contextualising-contiguity³⁸ knowledge-
 reification⁸⁶ never changes, and what is critical is grasping the ontological-performance⁷¹-
 <including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising
 existence/intrinsic-reality/ontological-veridicality as of existential-contextualising-contiguity³⁸
 knowledge-reification⁸⁶ and so-construed as of difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ protracted-teleological-
 wholeness/nested-congruence-in-reflecting-the-ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷, -so-construed-as-singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism’ over identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-
 in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-
 reference-of-thought⁸³. The very possibility of human transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity behind the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ arises out of human intemporal individuation

dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
reification⁸⁶. reification⁸⁶ as such is teleologically reflected as of singularisation⁹²/epistemic-
immanence/veridical-epistemic-determinism as it reflects ontologically-veridical
meaningfulness-and-teleology⁹⁹⁵⁵; as reification⁸⁶ arises as of the de-
mentative/structural/paradigmatic ~~<amplituding/formative—epistemicity>~~causality~as-to-
projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of the
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality potentiative-
aspiration for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ from
within a prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. reification⁸⁶ here
as from this singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism insight,
with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-
to-‘human~~<amplituding/formative—epistemicity>~~totalising~purview-of-construal’ implies the
de-mentative/structural/paradigmatic ~~<amplituding/formative—epistemicity>~~causality~as-to-
projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of
meaningfulness-and-teleology⁹⁹⁵⁵ as of the prospective relative-ontological-completeness⁸⁷-of-
reference-thought construed as maximalising-recomposuring⁵⁴-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation over the prior relative-ontological-
incompleteness⁸⁸-of-reference-of-thought⁸³ construed as incrementalism⁵⁰-in-relative-
ontological-incompleteness⁸⁸—enframed-conceptualisation; wherein the prospective relative-
ontological-completeness⁸⁷-of-reference-thought is in a reified overlooking/superseding of the
prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. In other words,
reification⁸⁶ is about apriorising-teleological resetting of ~~<amplituding/formative—~~

epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ to the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. Lacking such an insight about reification⁸⁶ will induce an ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity⁶⁶ of the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ which is in dereification and the corresponding ontologically-flawed apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ which is as of reification⁸⁶; wherein dereification involves teleological embrangling/muddling/underdetermining meaningfulness-and-teleology⁹⁹⁵⁵ to the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. This is because the lack of reification⁸⁶ wrongly implies that the <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)> reference-of-thought⁸³ framework of registry-worldviews/dimensions are the absolute determinants of intemporal value reference, such that the <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)> reference-of-thought⁸³ framework of recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation-non-positivism/medievalism, positivism-procrypticism⁸⁰ and deprocrypticism¹⁷, are paradoxically-and-falsely equally the absolute determinants of intemporal value reference; whereas reification⁸⁶ highlights that all the successive institutionalisations are as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/formative-epistemicity>totalising~purview-of-construal’, but of varying

ontological-performance⁷¹-<including-virtue-as-ontology> as of their prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³, as of human limited-mentation-capacity-
 deepening⁵². Behind this possibility of ontologically-flawed dereification of human
 meaningfulness-and-teleology⁹⁹⁵⁵ is the fact that given the reality of human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor, ‘the ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴, is a secondnaturing process as of elicited and secondnature positive-
 opportunism⁷⁵ of instigated ‘dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality reflected as to ontological-good-faith/authenticity⁶⁸ over ontological-bad-
 faith/inauthenticity⁶³ elucidatin/reification⁸⁶ of existential-contextualising-contiguity³⁸, as of
 ontological-primemovers-totalitative-framework⁷² articulation of meaningfulness-and-
 teleology⁹⁹⁵⁵ in skewing for universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-
 to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) and social deferential-formalisation-transference. This fact about ‘intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-

determinism²¹ <~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁴⁴, implies that ‘dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~–de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity⁶⁸ over ontological-bad-faith/inauthenticity⁶³ elucidatin/reification⁸⁶ of existential-contextualising-contiguity³⁸’ is not the sufficient reason for prospective human registry-worldview’s/dimension’s institutionalisation, but warrants a secondnaturing process of elicited and secondnatured positive-opportunism⁷⁵ as of ontological-primemovers-totalitative-framework⁷² articulation of meaningfulness-and-teleology⁹⁹⁵⁵ by skewing for universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) 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-threshold¹⁰²; wherein respectively there is positive-opportunism⁷⁵ for prior institutionalisation and no positive-opportunism⁷⁵ for prospective institutionalisation, explaining the developing reality of the various successive human registry-worldview’s/dimension’s institutionalisations, as of retrospective and prospective implications. This fundamentally points to a ‘human psychology of positive-opportunism⁷⁵ as of prior-institutionalisation-reification⁸⁶ and uninstitutionalised-threshold¹⁰²-dereification’, that points out that hitherto the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ has not been about ‘dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~–de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation temporal individuations dispositions’ transformation into
‘dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to
ontological-good-faith/authenticity⁶⁸ over ontological-bad-faith/inauthenticity⁶³
elucidatin/reification⁸⁶ of existential-contextualising-contiguity³⁸’, but rather a constraining
positive-opportunism⁷⁵ secondnaturing to emancipating reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵;
and so, despite the fact that ‘dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~—de-mmentativeness/epistemic-growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality reflected as to ontological-good-faith/authenticity⁶⁸ over ontological-bad-
faith/inauthenticity⁶³ elucidatin/reification⁸⁶ of existential-contextualising-contiguity³⁸’ is a
human individuation quality that avails potentially to all individuals as temporal-to-intemporal-
individuations-receptacles but as of existential-constraint of ontological-performance⁷¹-
<including-virtue-as-ontology> has not hitherto been de-
mentatively/structurally/paradigmatically defining of ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ even as it has rather been instigative as of a re-originary—as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-

notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism⁷⁵ as of prior-institutionalisation-reification⁸⁶ and uninstitutionalised-threshold¹⁰²-dereification’, is the fact that humankind is caught up in intemporal-reification⁸⁶ and temporal-dereification as of existential-constraint of ontological-performance⁷¹-<including-virtue-as-ontology> given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold¹⁰²’ as of ‘no positive-opportunism⁷⁵ for prospective institutionalisation’ is a threshold at which there is a de-mentative/structural/paradigmatic lack of constraining institutionalisation to preempt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of uninstitutionalised-threshold¹⁰² dereification threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. In other words, as of existential-constraint of ontological-performance⁷¹-<including-virtue-as-ontology> given human limited-mentation-capacity: —at recurrent-utter-uninstitutionalisation, there is ‘no constraining prospective reification⁸⁶ institutionalisation for rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’, thus allowing for ‘non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition,-that-is-not-rulemaking dereification behaviour’ at its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; —at base-institutionalisation-universalisation, there is ‘no constraining prospective reification⁸⁶ institutionalisation for universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism’, thus allowing for rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-that-is-not-universalisation-directed

dereification behaviour' at its prospective ununiversalisation uninstitutionalisation; –at universalisation–non-positivism/medievalism, there is 'no constraining prospective reification'⁸⁶ institutionalisation for positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism', thus allowing for universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-empiricism-based dereification behaviour' at its prospective non-positivism/medievalism uninstitutionalisation; at our positivism–procrpticism⁸⁰, there is 'no constraining prospective reification'⁸⁶ institutionalisation for preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<~~amplituding~~/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-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-reference-of-thought⁸³,-as-to-‘<~~amplituding~~/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism dereification behaviour' at its prospective procrpticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalised-threshold¹⁰². In this regard as a further elucidation, a de-mentative/structural/paradigmatic temporal dereification threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition as of ontologically-

flawed relation with prospective institutionalisation existential-contextualising-contiguity³⁸
 knowledge-reification⁸⁶ <amplituding/formative–epistemicity>causality~as-to-projective-
 totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷). Insightfully, the possibility for deprocrypticism¹⁷/preemption-of-disjointeness-
 as-of-reference-of-thought⁸³ registry-worldview/dimension is necessarily one that supersedes
 mere reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵:
 as of the elicitation/cultivation of human dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation ‘ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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 singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism construed as of ‘ontologically-uncompromised—referentialism
 notional~deprocrypticism¹⁷ emancipated
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
 consciousness’. This is validated by the fact that as of its instigation of prospective relative-
 ontological-completeness⁸⁷-as-of-reference-of-thought⁸³ behind the successive institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the

ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, the ‘dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity⁶⁸ over ontological-bad-faith/inauthenticity⁶³ elucidatin/reification⁸⁶ of prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶’ had-and-has ‘no reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵’ to go by, but for its underlying ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ thereof validated by prospective ontological-primemovers-totalitative-framework⁷² as of prospective institutionalisation existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ ~~<amplifying/formative—epistemicity>~~causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴; such that in lieu of positive-opportunism⁷⁵ of secondnaturing reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, notional~deprocrypticism¹⁷ in its preempting—disjointedness-as-of-reference-of-thought⁸³ rather all about arriving-short with no positive-opportunism⁷⁵ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ by ‘failing to elicit any associated positive-opportunism⁷⁵ to deprocrypticism¹⁷’ as well as ‘eliciting ironic nihilism to deprocrypticism¹⁷’, in order not to cultivate a mechanical-knowledge appreciation of meaningfulness-and-teleology⁹⁹⁵⁵, and rather elicit a sense of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning’ ‘as cultivating an organic-knowledge appreciation of meaningfulness-and-
 teleology⁹⁹⁵⁵ as dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-
 sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness
~~<amplituding/>~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)); and so
 implied for living-development-as-to-personality-development, institutional-development-as-
 to-social-function-development and Being-development/ontological-framework-expansion-as-
 to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵,
 as the very fact of ‘reproducibility—mathesis/motif/thrownness-disposition,—as-
 reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-
 qualifying-or-tendentious-or-impulsive’ reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵
 underlies relative-ontological-incompleteness⁸⁸ as of human living underdevelopment,
 institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that meaningfulness-

and-teleology⁹⁹⁵⁵ is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. The full implications here is that a notional~deprocrpticism¹⁷ ontologically-uncompromised—referentialism singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism construal of meaningfulness-and-teleology⁹⁹⁵⁵ 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)~~¹⁴ 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-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 successive registry-worldviews/dimensions, but that what is particular with notional~deprocrpticism¹⁷ summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-

existential-reality as a ‘seeding promise of human-subpotency ontological-performance⁷¹-
 <including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-
 existence’s~sublimating~nascence-as-of-its-coherence/contiguity’; and so, as of ‘human
 ontological-normalcy/postconvergence referentialism ‘ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-
 reasoning’’ that supplants the notion of reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵. It
 is untenable to construe of the ultimate potential of human emancipation without the eliciting of
 this more fundamentally authentic basis of human emancipation as of the overcoming of human
 limited-mentation-capacity temporal dynamics beyond just ‘the elicitation of positive-
 opportunism⁷⁵ to existential constraining’; as implied by ontologically-uncompromised—
 referentialism singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism
 mirroring ontological-completeness-of-reference-of-thought⁸³ of inherent existence as ‘ecstatic
 singularity’, very much unlike reproducibility—mathesis/motif/thrownness-disposition,—as—
 reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-
 qualifying-or-tendentious-or-impulsive implied dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism as of their given prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ that fail to mirror inherent existence as ‘ecstatic
 singularity’. Such implied transcendental ontological-construal is rather originarily/as-of-event
 as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ reasoning-
 through/messianic-reasoning beyond prior reasoning-from-results/afterthought
 endemising/enculturating <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. We can appreciate that as of the

ordinariness <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) of say a
 non-positivistic registry-worldview/dimension, whether animistic or medieval, notions-and-
 accusations-of-sorcery as of the uninstitutionalised-threshold¹⁰² dereification of
 meaningfulness-and-teleology⁹⁹⁵⁵ will rather as of ‘no positivism/rational-empiricism
 constraining prospective reification⁸⁶ institutionalisation’ rather elicit spurious palliative
 adaptive dereification dispositions as of human limited-mentation-capacity, however, when
 positivism/rational-empiricism originally/as-of-event reification⁸⁶ avails as of the potential for
 prospective human limited-mentation-capacity-deepening⁵² then it is more about the
 metaphoricity⁵⁶ that portends to prospective relative-ontological-completeness⁸⁷-of-reference-
 of-thought⁸³. Such originally/as-of-event reification⁸⁶ construed futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 deprocrypticism¹⁷/preemption-of-procrypticism-as-of-reference-of-thought⁸³ equally do apply
 with regards to our positivism–procrypticism⁸⁰ dereification beyond our positivism–
 procrypticism⁸⁰ ordinariness <amplifying/formative>wooden-language-(imbued—averaging-
 of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-
 as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

spurious palliative adaptive dereification disjointedness-of-reference-of-thought⁸³ mental-
 dispositions as of human limited-mentation-capacity, so-implied as of prospective human
 ontological-performance⁷¹-<including-virtue-as-ontology> potentiative-aspiration for
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism thus enabling the
 aetiologisation/ontological-escalation behind the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ and specifically for futural Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷. Further besides this
 elucidated contrast articulated as of prospective relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³ reification⁸⁶ and prior relative-ontological-incompleteness⁸⁸-of-
 reference-of-thought⁸³ dereification; the concepts of reification⁸⁶ and dereification equally
 extend within a given registry-worldview/dimension reference-of-thought⁸³ as framework of the
 reference-of-thought⁸³-devolving⁸⁴ temporal-to-intemporal-dispositions ontological-
 performance⁷¹-<including-virtue-as-ontology> (especially as so-associated with postlogism⁷⁷-
 slantedness and the dynamic conjugated-postlogism⁷⁷ temporal denaturing¹⁵ of meaningfulness-
 and-teleology⁹⁹⁵⁵ implications) critically construing ‘uninstitutionalised-threshold¹⁰²
 dereification’ as the uninstitutionalised-threshold¹⁰² temporal-and-flawed ontological-
 performance⁷¹-<including-virtue-as-ontology> (as of <amplituding/formative>wooden-
 language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸>)) undermining the registry-
 worldview’s/dimension’s prospective ontological-performance⁷¹-<including-virtue-as-
 ontology>. This conception of reification⁸⁶ as of institutionalisation in prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³ reflects ontologically-veridical
 meaningfulness-and-teleology⁹⁹⁵⁵ as of ontological-normalcy/postconvergence
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism in relative apriorising-
 teleological-elevation-in-ontological-contiguity⁶⁶ as of deeper limited-mentation-capacity de-
 mentative/structural/paradigmatic <amplituding/formative—epistemicity>causality~as-to-
 projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, while the
 conception of dereification as of uninstitutionalised-threshold¹⁰² in prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ reflects ontologically-flawed meaningfulness-and-

teleology⁹⁹⁵⁵ dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification⁸⁶-by-dereification knowledge-notionalisation, singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism contemplated as of ‘existentially-potentiative absolute reification⁸⁶’ so-implied as of theoretical existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity will reflect the attainment of notional~deprocrypticism¹⁷ without passing through the prior institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’, while dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism existentially-implied as of notional~reification⁸⁶/dereification as to human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² effectively reflects the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of prior successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> towards the attainment of deprocrypticism¹⁷. Thus reification⁸⁶ aetiologisation/ontological-escalation is implied as of human ontological-performance⁷¹-<including-virtue-as-ontology> potentiative-aspiration for

singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. Ultimately, it is the reification⁸⁶ of meaningfulness-and-teleology⁹⁹⁵⁵ as of the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ that reflects intemporal value reference, and not the ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> which is rather in ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. reification⁸⁶ as such points out intellectual-and-moral inequivalence thus dismissing as ontologically-flawed a cross-examining/mutual-contending of the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ and the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³; as the latter is in ‘notional-discontiguity/epistemic-discontiguity⁶²-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶’ and so, successively as of falling-short-as-needing-rules with recurrent-utter-uninstitutionalisation to then contend with base-institutionalisation, falling-short-as-needing-universalising¹⁰³-rules with base-institutionalisation–ununiversalisation to then contend with universalisation, and falling-short-as-needing-positivistic-universal-rules with universalisation–non-positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—disjointedness-as-of-reference-of-thought⁸³ with our positivism–procrypticism⁸⁰ to then contend with futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷. Consider in this regard, the peregrinations of say a Descartes or Rousseau wherein in many

ways they will fail to fulfil the mundane medieval world conception of ‘the supposedly good life’ as of its ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as they reify meaningfulness-and-teleology⁹⁹⁵⁵ by their peregrinations to construe of the de-mentative/structural/paradigmatic underdevelopment/unenlightenment of their society as in need of prospective positivistic reflection of the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of non-positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism reified insight. The insight here about reification⁸⁶ is that all their intemporal value references are rather as subsumed in their ‘positivistic reification⁸⁶ of meaningfulness-and-teleology⁹⁹⁵⁵’ as of their prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ with the corresponding implications of human ‘prospective positivistic transcendence-and-sublimity/sublimation/~~supererogatory–de-mentativity~~ ontological-performance⁷¹-<including-virtue-as-ontology>’ as aetiologisation/ontological-escalation, and so over non-positivism/medievalism vices-and-impediments¹⁰⁵. By that token they are effectively of the most intellectually-and-morally inclined persons of their society. Contrastively, the temporal value reference as of non-positivism/medievalism ~~<amplituding/formative>~~wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions of persons like ‘honourable aristocrats’ simply reified to the universalisation–non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ vices-and-impediments¹⁰⁵, while favourably looked upon as of non-

positivism/medievalism society <amplituding/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ from a prospective
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism insight points to such a
 prior registry-worldview/dimension denaturing¹⁵ meaningfulness-and-teleology⁹⁹⁵⁵, and
 implying effectively that they are of lesser intellectual-and-moral dialogical-equivalence. 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-
 teleology⁹⁹⁵⁵ that there is and can exist is ontological as of prospective relative-ontological-
 completeness⁸⁷, such that any such implied meaning is only ontologically intelligible with its
 reification⁸⁶ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, as
 so implied from singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as the
 reflection of ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵. This points out that as of
 its very own <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, a registry-worldview/dimension
 reference-of-thought⁸³ is not the ontologically-veridical point of conceptualisation of
 intemporal value reference, which is rather as of prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³ reification⁸⁶ of meaningfulness-and-teleology⁹⁹⁵⁵, as
 we can appreciate with regards to all prior institutionalisations but will certainly be
 complexified/inhibited to construe the same as of our positivism–procrpticism⁸⁰ as from
 futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 deprocrpticism–or–preempting–disjointedness-as-of-reference-of-thought⁸³¹⁷ prospective
 relative-ontological-completeness⁸⁷ perspective. The fact is no registry-worldview/dimension as
 of its temporal/shortness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
instigated prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity,
is construed as ‘putting-into-question its existentially invested conception of meaningfulness-
and-teleology⁹⁹⁵⁵’, which is rather a contradiction of sorts given human-subpotency-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism-form-factor. Rather besides cultural-
diffusion pressures, all human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
mentativity as of internal processes are rather as of re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal/longness-of-register-of-
meaningfulness-and-teleology⁹⁹⁵⁵ individuations dynamic metaphoricity⁵⁶ instigation in
prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ reifying gestures as
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, which by this token
is rather concerned with the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
extrication-as-of-existential-unthought>⁶ denaturing¹⁵ of the prior institutionalisation reference-
of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ at its uninstitutionalised-
threshold¹⁰² in ‘notional-discontiguity/epistemic-discontiguity⁶²-with/falling-short-of
prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶’.
However, this ‘ontologically-veridical reification⁸⁶ of value reference as of prospective relative-
ontological-completeness⁸⁷’ and the ‘ontologically-flawed dereification of value reference as of
prior relative-ontological-incompleteness⁸⁸’ is associated with a fundamental paradox/confusion
with regards to sound human intellection at destructuring-threshold-(uninstitutionalised-

threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> . As this reification⁸⁶/dereification of meaningfulness-and-teleology paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>. With such charlatanism certainly knowing better but opting for denaturing¹⁵ conceptions of value reference as of <amplitudinal/formative>wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>> advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity⁶³ raised herein by this author is a reflection of the reality that knowledge as organic-knowledge is existentially all-committal by the mere fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, with the possibility of denaturing¹⁵ as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to ontological-primemovers-totalitative-framework⁷² reflection of existential-contextualising-contiguity³⁸. 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-sublimating²⁴—<amplitudinal/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹²/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-incompleteness⁸⁸-of-reference-of-thought⁸³ specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme⁵ conception of knowledge’ that superseded and didn’t recognise-and-submit to scholastic pedantry 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-completeness⁸⁷-of-reference-of-thought⁸³; and in due course, by its ontological-primemovers-totalitative-framework⁷² constraining it crossgenerationally overrode scholastic pedantry. 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-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of ‘understanding’ of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ with the latter’s <amplifying/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁶ implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity⁵⁶ constraint as of ontological-primemovers-totalitative-framework⁷² for the possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ naïve non-transcendental <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, it may be thought/reasoned that a transcendentially projecting intemporal mental-disposition is rather uncanny about the ‘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-teleology⁹⁹⁵⁵’. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiologisation/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold¹⁰² 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 denaturing¹⁵ mortals that we are for our prospective emancipation. Without an insight about reification⁸⁶ and dereification, the notion of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of-reference-of-thought⁸³ for ontologically-veridical meaningfulness-

and-teleology⁹⁹⁵⁵ is easily misconstrued since denaturing¹⁵ of meaning in dereification will be teleologically-elevated and meaning produced as of reification⁸⁶ will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism⁷⁷-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-performance⁷¹-<including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵ reflecting dereified and reified construals of existential-contextualising-contiguity³⁸ is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then speaks of a dialogical-equivalence of both temporal mental-dispositions and the intemporal mental-disposition with no dereification and reification⁸⁶ contrast. However, compounding this situation making relevant the need to contrast reification⁸⁶ 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-performance⁷¹-<including-virtue-as-ontology> manifestation of psychopathy and social psychopathy which is 'de-mentatively/structurally/paradigmatically associated with the denaturing¹⁵ 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-drag³³ backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵; with the fundamental implication that there are thus divergent

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of
 psychopathic induced postlogism⁷⁷-slantedness, and its social cognisance and integration as
 conjugated-postlogism⁷⁷ so-conjugating as of
 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ as of social
 psychopathy. In this latter case of contrasted reification⁸⁶ and dereification and implying moral-
 and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-
 as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-
 disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-
 discontiguity⁶²—contrastive-reification⁸⁶-dissemination²⁷-and-dereification-dissemination²⁷-
 implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology⁹⁹⁵⁵’ as-
 of-prospective-relative-ontological-completeness⁸⁷-postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism and as-of-prior-relative-ontological-incompleteness⁸⁸-preconverging-
 or-dementing¹⁹—apriorising-psychologism respectively; it is only ontologically-veridical
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ from the projected ‘notional—singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism’ of the intemporal mental-disposition as-of-
 prospective-relative-ontological-completeness⁸⁷-postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism recognising this ‘preconverging-or-dementing¹⁹—apriorising-
 psychologism and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 variance/discrepancy of meaningfulness-and-teleology⁹⁹⁵⁵’ that induces an ontologically-
 veridical disambiguation of dereified and reified construals of existential-contextualising-
 contiguity³⁸ as implied by the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying
 intemporal/valid/postconverging-or-dialectical-thinking²⁰

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷ apriorising-teleological-elevation-in-ontological-
 contiguity⁶⁶ and as of dereifying temporal-as-psychopathic-and-social-
 psychopathic/invalid/preconverging-or-dementing¹⁹—apriorising-psychologism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-
 ontological-incompleteness⁸⁸-apriorising-teleological-degradation-in-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> (psychopathic and social
 psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring
 meaningfulness-and-teleology⁹⁹⁵⁵ can even be then articulated as ontologically-veridical
 exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking²⁰
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or
 attitude/mental-disposition/care—and—episteme⁵. Such a difference-conflatedness¹²-as-of-
 ‘epistemic-totality³⁶’ is equally what reflects in the bigger scheme of things, at the reference-of-
 thought⁸³-level, the reality of humankind as of the successive registry-worldviews/dimensions
 humans psychological dispositions as per their corresponding
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments. In this regard,
 the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can be construed as
 human limited-mentation-capacity
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reification⁸⁶ as
 ‘apriorising-teleological resetting of <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵ as of
 futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 deprocrypticism¹⁷-as-ontological-completeness-of-reference-of-thought⁸³’, construed as of

difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-
 the-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism'; with the various prior
 registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> rather successively as
 lesser and lesser dereification-levels towards the notional~deprocrypticism¹⁷ reification⁸⁶.
 Consider in that with regards to 'the very same physics <amplifying/formative-
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality', its reification⁸⁶ as 'apriorising-teleological
 resetting of <amplifying/formative-epistemicity>totalising/circumscribing/delineating
 meaningfulness-and-teleology⁹⁹⁵⁵ to the prospective relative-ontological-completeness⁸⁷-of-
 physics-axiomatic-construct' implies that de-mentatively/structurally/paradigmatically
 'traditional classical mechanics axiomatic-construct' is dereified as of its prior relative-
 ontological-incompleteness⁸⁸ to theory-of-relativity-together-with-quantum-mechanics—
 axiomatic-constructs which is rather reified as of its prospective relative-ontological-
 completeness⁸⁷; such that interestingly to construe, as of ontological-veridicality, the reality of
 'traditional classical mechanics axiomatic-construct' requires rather assuming/departing-from
 an understanding of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as implied
 by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in
 articulating ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ from this projected 'notional—
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism' as of theory-of-
 relativity-together-with-quantum-mechanics—axiomatic-constructs perspective or
 attitude/mental-disposition/care-and-episteme⁵ over 'traditional classical mechanics axiomatic-

construct', and so-implied as of 'disseminative-notional-discontiguity/epistemic-discontiguity⁶²—contrastive-reification⁸⁶-dissemination²⁷-and-dereification-dissemination²⁷-implications' construed as the 'variance/discrepancy of meaningfulness-and-teleology⁹⁹⁵⁵' as of prospective relative-ontological-completeness⁸⁷ and as of prior relative-ontological-incompleteness⁸⁸. Note that on the imaginary supposition that no such prospectively projected 'notional—singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism' existed as 'providing the ontological-veridicality insight-of-completeness for reifying meaningfulness-and-teleology⁹⁹⁵⁵', mental-dispositions in prior relative-ontological-incompleteness⁸⁸ will falsely go on reasoning with 'traditional classical mechanics axiomatic-construct' by identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as providing ontological-veridicality as of this now dereifying construal of existential-contextualising-contiguity³⁸ 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-completeness⁸⁷ will point out that such 'traditional classical mechanics axiomatic-construct' identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ is in reality preconverging-or-dementing¹⁹—apriorising-psychologism as of its relative-ontological-incompleteness⁸⁸. This insight equally applies at the reference-of-thought⁸³-level, for instance, with regards to the fact that our positivism—procrypticism⁸⁰ registry-worldview/dimension doesn't recognise-nor-register any such notion as procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ that speaks of our prospective preconverging-or-dementing¹⁹—apriorising-psychologism at our prospective positivism—procrypticism⁸⁰ uninstitutionalised-threshold¹⁰², and so as reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ registry-worldview/dimension prospective relative-ontological-completeness⁸⁷. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘de-mentatively/structurally/paradigmatically associated with the denaturing¹⁵ of the <amplituding/formative-epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of our positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalised-threshold¹⁰² (just as notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism social-setup is ‘de-mentatively/structurally/paradigmatically associated with the denaturing¹⁵ of the <amplituding/formative-epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of their universalisation–non-positivism/medievalism uninstitutionalised-threshold¹⁰²), ontological-veridicality is rather assumed/departs from an understanding of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as implied with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ registry-worldview/dimension and not our positivism–procrypticism⁸⁰, in articulating ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ from this projected ‘notional—singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ perspective or attitude/mental-disposition/care–and–episteme⁵ over our positivism–procrypticism⁸⁰, so-implied as of their disseminative-notional-discontiguity/epistemic-

discontiguity⁶²—contrastive-reification⁸⁶-dissemination²⁷-and-dereification-dissemination²⁷-implications. But then just as the reflex mental state and attitude/mental-disposition/care—and-episteme⁵ in a universalisation–non-positivism/medievalism social-setup will be resistant to an elucidation of notions-and-accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care—and-episteme⁵ of the reifying prospective positivism to arrive at ontological-veridicality, likewise more fundamental in undermining the elucidation of the manifestation of psychopathy and social psychopathy is the fact of an ordinariness <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) reflex mental state and attitude/mental-disposition/care—and-episteme⁵ in our positivism–procrpticism⁸⁰ that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care—and-episteme⁵ of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrpticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ to arrive at ontological-veridicality that rather implies the dialectical~de-mentation of our positivism–procrpticism⁸⁰ at its uninstitutionalised-threshold¹⁰²; and as we falsely go on to construe existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification by adopting the positivism–procrpticism⁸⁰ dereifying perspective or attitude/mental-disposition/care—and-episteme⁵ in its prior relative-ontological-incompleteness⁸⁸ in an exercise of ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸.

Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism⁷⁷-slantedness is universally transparent there is no occurrence of interlocutors cognisant-and-integrative

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸—in-reification⁸⁶/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 existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification arise as of their temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<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 postlogism⁷⁷-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism⁷⁷-slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ reference-of-thought⁸³ with regards to human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ underdevelopment issues. This underlying
 relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ reference-of-
 thought⁸³ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of analysis, as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism', highlights that human
 mental-disposition as of human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor operates in its <amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ on the 'ontologically-flawed
 basis of a rather <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ absolutised/unchanging/given reference-
 of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵;
 thus underlying a 'human psychology of passivity to the underlying metaphoricity⁵⁶ of human
 limited-mentation-capacity as of human-subpotency-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor'. The question can then be asked with regards to the capacity of such
 a positivism-procrypticism⁸⁰ self-consciousness psychology to attend to living-development—
 as-to-personality-development, institutional-development-as-to-social-function-development,
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ underdevelopment
 issues/problems directly related to the lack of 'futural Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ self-
 consciousness psychology that recognises-and-registers the prospective metaphoricity⁵⁶ need as
 of human limited-mentation-capacity due to human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor’. This insight is in effect the
 futural rejoinder to the Foucauldian hermeneutics of the subject with respect to human
 prospective reference-of-thought⁸³ transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity capacity; in the sense that ‘intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, has always called upon a certain
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument development of
 the human subject itself as enabling-and-making-available the capacity for that human subject
 to tackle the prospective issues of its world. In this regard, the question could be asked: what is
 the capacity of the universalisation-non-positivism/medievalism mindset to tackle prospective
 issues warranting a positivism self-consciousness psychology, and by extension what is the
 capacity of our positivism/rational-empiricism manifestation of procrypticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ mindset to tackle prospective issues warranting a
 deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ self-
 consciousness psychology? The ‘postmodern deprocrypticism—or-preempting—disjointedness-
 as-of-reference-of-thought⁸³¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵ involves prospective reference-of-thought⁸³ dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-
 collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) as
 spurring Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ metaphoricity⁵⁶ as of
 protensive-consciousness that is prospectively-grounded-or-psychoanalytically-unshackling,
 and implying prospective existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹² relative-ontological-completeness⁸⁷ of
 apriorising/axiomatising/referencing which is here construed as of deprocrypticism—or-
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as implied by postmodern human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation⁹²⁴⁷. Overall ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ is
 ontologically validated as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶ Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-

teleology⁹⁹⁵⁵ metaphoricity⁵⁶ behind the successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of registry-worldviews/dimensions in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ so-associated with human limited-mentation-capacity-deepening⁵². Hence the ‘postmodern exteriorisation attitude/mental-disposition/care-and-episteme⁵’ superseding of the ‘modern take interiorisation attitude/mental-disposition/care-and-episteme⁵’ is what renders possible postmodern transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of its very own ‘postmodern deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ spur of prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ metaphoricity⁵⁶. Overall, ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ speaks of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’, while ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ speaks of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’. Thus the former is a reflection as of its postconverging-or-dialectical-thinking²⁰—apriorising-psychologism of the Being underdevelopment of the latter as of the latter’s preconverging-or-dementing¹⁹—apriorising-psychologism. Ultimately, human limited-mentation-capacity-deepening⁵² speaks to the ontological-veridicality that human meaningfulness-and-teleology⁹⁹⁵⁵ ‘is ever always about successive reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁵ or
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
 reconceptualisation-about existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> for prospective relative-ontological-
 completeness⁸⁷ inducing existential-instantiations devolved meaningfulness’, so-construed as
 human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
 interpretation/axiomatisation-of-existence⁹⁵ différance/internal-dialectics/difference-deferral as
 of <amplifying/formative-epistemicity>totalising/circumscribing/delineating reference-of-
 thought⁸³-devolving⁸⁴; with such
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
 reconceptualisation reflected in successive ‘exteriorisation attitude/mental-disposition/care-
 and-episteme⁵’ for prospective institutionalisation superseding/overriding successive
 ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ at uninstitutionalised-
 threshold¹⁰² as successive Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁵
 metaphoricity⁵⁶ impetus in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-
 by-reification⁸⁶/contemplative-distension²⁶ as to existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹², with base-institutionalisation from recurrent-utter-
 uninstitutionalisation, universalisation from base-institutionalisation–ununiversalisation,
 positivism from universalisation–non-positivism/medievalism and prospectively
 notional~deprocrypticism¹⁷ from positivism–procrypticism⁸⁰ as reflecting the overall

notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ protensive-consciousness as the ‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation attitude/mental-disposition/care-and-episteme⁵’. Insightfully, this author further addresses the common criticism of postmodern-thought with regards to virtue, as of postmodern implied human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷. De-mentatively/structurally/paradigmatically a registry-worldview’s/dimension’s reference-of-thought⁸³ points fundamentally to its ‘underlying reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵, with regards to the latter’s ‘temporality⁹⁸-as-shortness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵ to intemporality⁵¹-as-longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>’ as of notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>. Such that it is fundamentally the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ that becomes the ‘lack-of-virtue or vice issue’, beyond just any associated incidental existential problems, as requiring aetiologisation/ontological-escalation as of the need for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ to address the myriad <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ existential possibilities of the registry-worldview’s/dimension’s vices-and-impediments¹⁰⁵ as fundamentally bound to its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ ‘underlying reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵’; and so beyond just <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and ad-hoc palliative

resolutions. Consider in this regard the temporal ontological-performance⁷¹-<including-virtue-
 as-ontology> as of say a postlogism⁷⁷-slantedness or any other temporal or derived-temporal
 mental-disposition associated with vicious accusations-of-sorcery for instance in a non-
 positivistic as animistic or medieval social-setup. The fact that even an intemporally-inclined
 mental-disposition in that social-setup has an
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
 existential-contextualising-contiguity³⁸-in-reification⁸⁶/dereification that is ‘mutually
 cognisant-and-integrative beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶’ with notions-and-accusations-of-witchcraft itself as
 of their ‘underlying reference-of-thought⁸³-categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-
 and-teleology⁹⁹⁵⁵’ presents an <amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ issue that endemises notions-
 and-accusations-of-witchcraft in the vices-and-impediments¹⁰⁵ of that given social-setup. It is
 the prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of prospective
 positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
 setting up the positivism ‘underlying reference-of-thought⁸³-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵’,
 that fundamentally undermines such endemisation; and hence it is not by accident that our
 present positivism registry-worldview/dimension is devoid of such issues since it de-
 mentatively/structurally/paradigmatically undermines temporal-to-intemporal cognisance and
 integrativeness of notions-and-accusations-of-sorcery as of the positivism ‘underlying
 reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵, construed as ‘transcendental human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ that reflects ‘modern suprastructuralism’; just as a ‘postmodern suprastructuralism’ reflects notional~deprocrypticism¹⁷ as of its preempting—disjointedness-as-of-reference-of-thought⁸³ over our positivism–procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³. This insight about the need for prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as of human limited-mentation-capacity-deepening⁵² as of the need for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ and so over our positivism–procrypticism⁸⁰ temporal-to-intemporal mental-dispositions ‘mutual cognisance and integrativeness of procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’, that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments¹⁰⁵ of our ‘so-prospectively deprocrypticism¹⁷-construed’ procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ as of its underlying <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of ‘the other’ this translates into aetiologisation/ontological-escalation as of ‘universal projection implications attitude/mental-disposition/care–and–episteme⁵ event-or-operant implications to all and sundry’ as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven,

non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of ‘the other’ that pervades human

<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-dispositions as of ‘mutual temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ eliciting’ construed as ‘intemporal temporality⁹⁸’. Such tendencies are hardly of aetiologisation/ontological-escalation as their emphasis lies in existential-extrication-as-of-existential-unthought, rather than nonextricatory-existential-preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of ‘universal projection implications attitude/mental-disposition/care-and-episteme⁵ event-or-operant implications to all and sundry’; such that fundamentally, such

<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

tendencies do not address de-mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments¹⁰⁵ like the comprehensive implications of disjointedness-as-of-reference-of-thought⁸³/procrypticism⁸⁰ with regards to our positivism–procrypticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> thus effectively implies deneuterising¹⁶ ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ of meaningfulness-and-teleology⁹⁹⁵⁵-as-metaphoricity⁵⁶ superseding/overriding the prior reference-of-thought⁸³ temporally neuterising⁵⁷ ‘interiorisation

attitude/mental-disposition/care-and-episteme⁵ of meaningfulness-and-teleology⁹⁹⁵⁵. This fundamentally speaks of a de-mentative/structural/paradigmatic conception of virtue-as-ontology transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. This very much differs from ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ontological-contiguity⁶⁶ palliative virtue constructs as of variance of the very same reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵, and thus implies temporally neuterising⁵⁷ ‘interiorisation attitude/mental-disposition/care-and-episteme⁵ of meaningfulness-and-teleology⁹⁹⁵⁵. This wrongly implies the inherent exceptionalism of the conception of virtue for humans in any such registry-worldview/dimension outside/beyond the ontologically-veridical implications of virtue-as-ontology associated with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. Such an ontological-contiguity⁶⁶ ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology⁹⁹⁵⁵ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> frameworks and temporal mandarinism/pedantry frameworks as of the given reference-of-thought⁸³, with these elements in need for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ but

paradoxically now defining the conception of virtue. The fact is our pretences and arguments of practice, as not critically pinned down to their ontological-veracity as of prospective relative-ontological-completeness⁸⁷, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview's/dimension's reference-of-thought⁸³ practices, and thus conceptualising virtue by ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ while circumventing as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ the vices-and-impediments¹⁰⁵ of each registry-worldview/dimension in want of its 'pure-ontology' virtue resolution as of aetiologisation/ontological-escalation. In this regard such palliative virtue constructs overlooking fundamental underlying de-mentative/structural/paradigmatic ontological implications about our 'modern take attitude/mental-disposition/care-and-episteme'⁵ reflected by the 'postmodern deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought'⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme'⁵ with regards to social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology⁹⁹⁵⁵ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> frameworks and temporal mandarinism/pedantry frameworks, are no different to say 'non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme'⁵ overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology⁹⁹⁵⁵ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> frameworks and temporal mandarinism/pedantry frameworks as reflected from 'positivism/rational-empiricism attitude/mental-disposition/care-and-episteme'⁵. However,

approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-
 distension²⁶, the fact is these are not really the underlying drivers for virtue transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity and are peripheral to more ontologically
 profound theorised-or-untheorised emancipatory events driving virtue transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³, notwithstanding our state of beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶.
 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-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as of Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵, 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of its ontological
 reflection in Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ that virtue

transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity comes about, whether or not beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. In this regard, any registry-worldview/dimension reference-of-thought⁸³ is a <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of the <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, such that prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as required for virtue transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity necessarily implies disrupting and superseding any such <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) vices-and-impediments¹⁰⁵, as of the prospective/new superseding reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵. Inevitably any such virtue construct is transcendental as meaning ‘going beyond oneself’; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold¹⁰². 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-drag³³, as its implications as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ need to be drawn beyond a cloistered-consciousness as of retrospective and prospective transcendental illuminating implications. In

this regard, a postmodern/suprastructuralism philosophical stance with regards to virtue-as-ontology very much aware of the transcendental ontological sublimating-over-desublimating implications of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹²: 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-drag³³ and lack of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶-of-reference-of-thought⁸³-by-reification⁸⁶/contemplative-distension implications; ask whether by definition a registry-worldview/dimension reference-of-thought⁸³ is 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 reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ that endemise-and-enculturate its vices-and-impediments¹⁰⁵ by prospective reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ for prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-positivism/medievalism in need for prospective positivism transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology⁹⁹⁵⁵ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-

transposition⁴⁶> frameworks and temporal mandarinism/pedantry frameworks; and, hence the ontologically-veridical paradox of the very de-mentating/structuring/paradigming implications of human limited-mentation-capacity-deepening⁵² renders any registry-worldview/dimension reference-of-thought⁸³ ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁶ of meaningfulness-and-teleology⁹⁹⁵⁵. 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-incompleteness⁸⁸ perspective/framing/reference/horizon’ constitutedness¹³ construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness neutering⁵⁷, 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-teleology⁹⁹⁵⁵ that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is conflatedness¹² 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-deepening⁵² 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~conflatedness¹² of notional~deprocrypticism¹⁷. However, it is equally critical to grasp the double-gesture reification⁸⁶ implied in such a postmodern-as-suprastructural conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷. Such a postmodern/suprastructuralism double-gesture reification⁸⁶ holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care-and-episteme⁵ with respect to human social-stake-contention-or-confliction; with the adherence to the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ of such organic-knowledge construed in intemporality⁵¹ as supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism to such mere reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵.
The latter points to an inappropriate attitude/mental-disposition/care-and-episteme⁵ which is not beholden to the prospective institutionalisation but rather is of existential-extrication-as-of-existential-unthought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care-and-episteme⁵ and organic-knowledge attitude/mental-disposition/care-and-episteme⁵. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care-and-

episteme⁵ 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-teleology⁹⁹⁵⁵ in terms-as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care-and-episteme⁵ as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called for a double-gesture reification⁸⁶ in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-

gesturing of virtue doesn't function on the naïve basis of 'merely construing relative implied levels of virtue development and making relative conclusions' but rather orientate meaningfulness-and-teleology⁹⁹⁵⁵ to the more profound perspective of all of humanity's potential as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil its virtuous potential; and this is the optimum and emancipatory virtue disposition for all humankind and human societies. It adopts this orientation because it always put into question the idea of 'grounding meaningfulness-and-teleology⁹⁹⁵⁵ as of any specific human society relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as fundamentally denaturing¹⁵, and likely to induce transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷). Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-episteme⁵, 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-episteme⁵ 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 reification⁸⁶ 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-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷). Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ 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-episteme⁵. 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-threshold¹⁰² reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘universal projection implications attitude/mental-disposition/care-and-episteme⁵ event-or-operant to all and sundry’. Finally, the naivety when

facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human ~~amplifying~~/formative-epistemicity>totalising~thrownness-in-existence³⁴ (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity⁶⁸ and veracity is more fundamentally about the re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ 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-reification⁸⁶ 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, shows that there has always been beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness⁸⁷-of-axiomatic-constructs-and-reference-of-thought⁸³, 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/inauthenticity⁶³ undermining of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ due to ‘lack of social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>’. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness⁸⁸-of-reference-of-

thought⁸³ as underscoring medieval vices-and-impediments¹⁰⁵ 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-teleology⁹⁹⁵⁵; and this insight is valid across all registry-
 worldviews/dimensions as of the eliciting of temporal individuations self-referencing
 cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of-
 reference-of-thought⁸³. It is only an organic-knowledge sense of consummation-as-not-
 beholden to temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ stakes that
 human intemporal individuations as of a protracted-consciousness can contemplate of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of its crossgenerational transcendental
 implications and as reflected from the insight in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. 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-
 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 ontological-
 primemovers-totalitative-framework⁷², and so divulged by existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹²; as prior human presencing—absolutising-identitive-

constitutedness¹³⁷⁹ 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-constitutedness¹³⁷⁹ enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs constitutedness¹³, but rather it is by conflatedness¹² with regards to 'the very same physics <~~amplifying~~/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 nonpresencing⁶⁰-<~~perspective-ontological-normalcy/postconvergence~~>. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ individuation mental-disposition in 'a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework⁷² tendential validation as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹². 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 neuterising⁵⁷ 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-deepening⁵² analysis; and insightfully, as reflected in the underlying conflatedness¹² of accreting-substitutive-subsumption-as-futural-différance-freeplay², sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological neutering⁵⁷ with deneutering¹⁶—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of meaningfulness-and-teleology⁹⁹⁵⁵ as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional~notional~deprocrypticism¹⁷ perspective/framing/reference/horizon. 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-deepening⁵² process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différance as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freeplay différance, as a putting into question exercise, and subject to ontological-primemovers-totalitative-framework⁷² 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-deepening⁵² 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-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism deference to the prescience of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² over any human-as-mortal framing of meaningfulness-and-teleology⁹⁹⁵⁵ including oneself-as-human-as-mortal, as it is human mortality-as-temporality⁹⁸ that is rather what is in need for further Being and consciousness development. Thus the de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought⁸³, as reflected in the Derridean social ethics stance, is rather one for the 'subsumptive inventing' of the prospective ontological possibilities of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over human normativity/conventioning as of the latter's prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, and so by maximaliing-recomposuring <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of organic-knowledge.

A nonextricatory existential de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism⁸⁰, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality⁹⁸-as-of-neuterisation⁵⁸/relative-ontological-incompleteness⁸⁸/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-thought⁸³ in prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ can't sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought⁸³ in prior relative-ontological-incompleteness⁸⁸, 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'¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷)'. 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-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ as futural différence, accreting-substitutive-subsumption-as-futural-

différance-freeplay² comes into terms with both presencing—absolutising-identitive-constitutedness¹³⁷⁹ and nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness⁸⁷/ontological-contiguity⁶⁶ of the latter over the prior relative-ontological-incompleteness⁸⁸ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’. Thus what is being correctly implied is not ‘difference-in-kind/difference-in-aposteriorising-or-logicising²² but rather difference-in-nature/difference-in-apriorising-or-axiomatising²³ between presencing—absolutising-identitive-constitutedness¹³⁷⁹ and nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a ‘developed consciousness perspective/framing/reference/horizon as of prospective relative-ontological-completeness⁸⁷ notional-contiguity/epistemic-contiguity⁶¹’ construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology⁹⁹⁵⁵ grounded on such a developed consciousness perspective/framing/reference/horizon. This explains why it is impossible for a ‘recurrent-utter-uninstitutionalised mindset perspective/framing/reference/horizon as of trepidatious-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ to grasp base-institutionalisation meaningfulness-and-teleology⁹⁹⁵⁵ without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon as of warped-consciousness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'; for a 'base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon' to grasp universalisation meaningfulness-and-teleology⁹⁹⁵⁵ without first developing a 'universalisation mindset perspective/framing/reference/horizon as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'; for a 'universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon' to grasp positivistic meaningfulness-and-teleology⁹⁹⁵⁵ without first developing a 'positivistic mindset perspective/framing/reference/horizon as of occlusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'; and prospectively for a 'positivism–procrypticism⁸⁰ mindset perspective/framing/reference/horizon' to grasp notional~deprocrypticism¹⁷ meaningfulness-and-meaningfulness without first developing a 'notional~deprocrypticism¹⁷ mindset perspective/framing/reference/horizon 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-incompleteness⁸⁸-of-reference-of-thought⁸³ is enabling to surreptitious

Establishment charlatanism, however with increasing ‘social universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷)’ such charlatanism is exposed
 for what it really is, explaining the panickiness and falsehood associated with such charlatanism
 as with the reactionaries to the Encyclopédistes project, as if the articulation of knowledge by
 itself was a threat rather than subject to disputation! Underlying as the non-speculative, non-
 imaginary, theoretical and conceptual possibility for such futural différance consciousness
 development is the notion of de-mentation-~~(supererogatory-ontological-de-mentation-or-~~
 dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ which by pointing out an
 epistemic-break as of difference-in-nature/difference-in-apriorising-or-
 axiomatising²³/ontological-discontinuity, underscore at once ‘both as
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-~~as-to-postconverging-or-dialectical-thinking~~²⁰-apriorising-
 psychologism> of the consciousness in ontological-contiguity⁶⁶/relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³ and as unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-~~as-to-preconverging-or-dementing~~¹⁹-apriorising-psychologism> of the
 consciousness of notional-discontiguity/epistemic-discontiguity⁶²-~~shallow-supererogation~~⁹⁶-
 of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>/relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ as of maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation, and not incrementalism⁵⁰-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation, as of the-very-same-
 immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human~~amplifying~~/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-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-deepening⁵²; overriding the idea that the perspective/framing/reference/horizon of contemplation is absolutely given-and-determined as of the implication that all meaningfulness-and-teleology⁹⁹⁵⁵ should be as of 'difference-in-kind/difference-in-aposteriorising-or-logicising²², but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising²³ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ bringing about transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay² further divulges, unlike the 'Derridean quasi-transcendental-freeplay différance', the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimity 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-incompleteness⁸⁸ and prospective relative-ontological-completeness⁸⁷, 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 <~~amplifying~~/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-logicising²² but rather a difference-in-nature/difference-in-apriorising-or-axiomatising²³; 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-axiomatising²³ 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-logicising²² of the new physics as the new
presencing; brought about from the transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity of nonpresencing⁶⁰-<perspective-
ontological-normalcy/postconvergence>. In other words, human consciousness tends to be
constraint to its <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³, and thus assumes a ‘difference-in-
kind/difference-in-aposteriorising-or-logicising²² mental-disposition as of presencing—
absolutising-identitive-constitutedness¹³⁷⁹. But existence/ontology’s-directedness-as-Being as of
nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence> is beyond and not
constraint by human consciousness as of its <~~amplituding~~/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
reality possibilities of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
as of ontological-primemovers-totalitative-framework⁷² 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 of any given <~~amplituding~~/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
from a ‘difference-in-kind/difference-in-aposteriorising-or-logicising²² posture; such that
humankind then overlooks presencing—absolutising-identitive-constitutedness¹³⁷⁹ and re-
projects/re-anticipates nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>

enabling human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity.
 Therefore, metaphoricity⁵⁶ as highlighted herein is actually construed as of 'its natural ontology
 implications', and this natural ontological notion of metaphoricity⁵⁶ is construed herein as
 superseding-and-englobing all other differentiated adjunctive significations including
 conventional figures-of-speech. metaphoricity⁵⁶ as such simply refers to signification
 adjunctiveness to 'underlying ~~<amplifying/>~~formative-
 epistemicity>totalising/circumscribing/delineating signifying-construct of language' as of both
 the meaningfulness-and-teleology⁹⁹⁵⁵ implications to the so-renewed 'underlying
~~<amplifying/>~~formative-epistemicity>totalising/circumscribing/delineating signifying-
 construct of language' and the specific adjunctive-metaphoricity⁵⁶-signification within such
 renewed 'underlying ~~<amplifying/>~~formative-
 epistemicity>totalising/circumscribing/delineating signifying-construct of language'.
 metaphoricity⁵⁶ is very much a mirroring of existential 'syncretising-effecting' going by the
 latter's existential implications on 'human underlying self-referencing meaningfulness-and-
 teleology⁹⁹⁵⁵ as an epistemic-totalising³²/circular construal'. This 'epistemic-
 totalisation/circularity epistemic-breaking' of self-referencing associated existentially with
 syncretising-effecting as mirrored in metaphoricity⁵⁶ 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 nonpresencing⁶⁰-<perspective-
 ontological-normalcy/postconvergence> by human re-projection/re-anticipation ultimately
 validated by existence/ontology's-directedness-as-Being ontological-primemovers-totalitative-
 framework⁷². Further, metaphoricity⁵⁶ as such speaks of the evasiveness of all human
 meaningfulness-and-teleology⁹⁹⁵⁵ at uninstitutionalised-threshold¹⁰² as recurrently pointed out
 herein as of token threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism possibilities relation

to reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity⁵⁶ explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension reference-of-thought⁸³; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by presencing—absolutising-identitive-constitutedness¹³⁷⁹ and nonpresencing⁶⁰—<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-teleology⁹⁹⁵⁵ as presencing—absolutising-identitive-constitutedness¹³⁷⁹. Consider in this regard Galileo’s implying positivistic episteme metaphoricity⁵⁶ over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the ‘drawback implications’ of our positivism—procrypticism⁸⁰ episteme as of its constitutedness¹³ with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay² with respect to our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalisation and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation implications representation, and so

beyond just our natural inclination for ~~<amplifying/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. Galileo could well have possibly recasted his implied positivism meaningfulness-and-teleology⁹⁹⁵⁵ 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 nonpresencing⁶⁰–or–withdrawal–or–metaphysics-of-absence–or–transcendental-reasoning-of-event-as-prospective-ontology-origination perspective/framing/reference/horizon of positivism meaningfulness-and-teleology⁹⁹⁵⁵ we entertain today. Likewise, as of such metaphoricity⁵⁶ episteme, the meaningfulness-and-teleology⁹⁹⁵⁵ herein implied as of its essence cannot do without this hermeneutic/reprojective circle phenomenological ontology elucidation as of its psychoanalytic-unshackling conflatedness¹²; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay². This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification⁸⁶ that consists of perspective/framing/reference/horizon and then contention/argumentation within such articulated perspective/framing/reference/horizon, 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 reification⁸⁶ reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/throwness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon for direct instigation of

contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification⁸⁶ 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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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 they 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/authenticity⁶⁸. 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-apriorising/axiomatising/referencing¹⁰¹ cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to open up new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity⁶³ 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 reification⁸⁶ 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 before contention/argumentation as of any given perspective/framing/reference/horizon, 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 un insightful literal and shallowminded/banal/flimsy reading; and with the ultimate outcome that all such naïve un insightful literal and shallowminded/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 are necessarily construed as of a double-gesture reification⁸⁶ that supersedes the ordinariness/banality of day to day social existence analysis as of ~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-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/inauthenticity⁶³ 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/inauthenticity⁶³ critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-preconverging-or-dementing¹⁹—apriorising-psychologism. Such that there is no dialogical-equivalence that then arises by the fact that the former is a nonextricatory/intemporal/ontological relationship with meaningfulness-and-

teleology⁹⁹⁵⁵ while the latter is an existential-extrication/temporal/non-ontological relationship with meaningfulness-and-teleology⁹⁹⁵⁵, 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-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ retrospectively and prospectively while the latter as of its false ‘untransvaluated-temporal-intemporality⁵¹’ is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. As ultimately, it is the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ pursued by the former that supersedes and dissolves human vices-and-impediments¹⁰⁵ as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity reference-of-thought⁸³. The overall insight here of such ontological-bad-faith/inauthenticity⁶³ 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 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-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)’ 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/inauthenticity⁶³ critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification⁸⁶ of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-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/inauthenticity⁶³ critics is much more than an issue about postmodern-thought but about all intellectualism generally as such malpractices tend to mark the beginning of intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of²⁵—<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is much more completely and potently notional~knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity⁶³ shouldn't take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity⁶³ 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, and intellectuals' choice of ontological-bad-faith/inauthenticity⁶³ is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. This author as of metaphysics-of-absence will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought⁸³ as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ over a

~~<amplifying/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as prior reference-of-thought⁸³, and that
 necessarily it speaks by its double-gesture reification⁸⁶ of quasi-psychoanalytic-unshackling
 thus requiring a psychoanalytic-reorientation to such an implied prospective reference-of-
 thought⁸³ ‘as of the prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-
 reference-of-thought⁸³ of a better knowledge perspective/reference-of-thought⁸³ 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-incompleteness⁸⁸ with regards
 to reference-of-thought⁸³ and its derived meaningfulness-and-teleology⁹⁹⁵⁵, with the implication
 that we need to a prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ to
 be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance
 of meaningfulness-and-teleology⁹⁹⁵⁵. In other words, all concepts, notions as of ontologically-
 veridical meaningfulness-and-teleology⁹⁹⁵⁵, are made to have their internal-dialectics/différance
 as of nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence> for their
 sublimation and transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity into
 more profound and more complete meaningfulness-and-teleology⁹⁹⁵⁵. 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-completeness⁸⁷; wherein the ‘modern take’ might naively consider medicine as
 simply providing medications and remedies, the ‘postmodern take’ by an internal-
 dialectics/différance of the notion of medical science will factor in socioeconomic, education,
 information, environmental, gender and power relations issues underlying healthcare and

medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ comes down to the capacity of arriving at the very essence of meaningfulness-and-teleology⁹⁹⁵⁵ 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 existential-contextualising-contiguity³⁸; is the enabling approach for human ontological-reconstituting-as-to-conflatedness¹² as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation of our ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³) to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ in relative-ontological-completeness⁸⁷. 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 de-mentating/structuring/paradigming with Heidegger's criticism of Hegelian dialectics, with the latter construed by this author as 'not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-primemovers-totalitative-framework⁷²', but rather dialectical discretion, imagination and speculation 'as to lack of a congruent,-cogent-and-

operant entailing framework of ontological-contiguity⁶⁶ as herein implied by this author with
 ‘the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ congruent,-cogent-
 and-operant entailing framework of ontological-contiguity⁶⁶’. Anecdotaly, the
 shallowmindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture
 reification⁸⁶ 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 reification⁸⁶ 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-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ 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-thought⁸³ specific neuterising⁵⁷ as well as
 the ultimate deneuterising¹⁶—referentialism of deprocrypticism¹⁷. But then ontological-bad-
 faith/inauthenticity⁶³ is equally elicited by ‘lack of social universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷>’ as of a cynicism of
 institutional-being-and-craft. The transcendental implications of a registry-
 worldview/dimension reference-of-thought⁸³ ‘reference-of-thought⁸³—devolving-teleological-
 de-mentating/structuring/paradigming—of-meaningfulness’ arises for instance in the sense that
 however ‘wishful’ the ontological-primemovers-totalitative-framework⁷² 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-thought⁸³—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-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ (and were thus more fundamentally projective dimensionality-of-sublimating²⁴—~~amplifying/formative~~>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness=equalisation). Such conflatedness¹² imbued in postmodern-thought address more than just constitutedness¹³ implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests

itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance, with a resultant sense of socioeconomic and socio-political impotence as such a blurriness⁷ is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and de-mentating/structuring/paradigming of academic institutional setups are not dissociated from the effective possibility for transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism—procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³, as the more fundamental transcendental issue for prospective ontological-primemovers-totalitative-framework⁷² transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold¹⁰² of knowledge-construct possibilities and vices-and-impediments¹⁰⁵ imbued in our positivism—procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³ ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’. Such a paradox of human ontological-performance⁷¹-<including-virtue-as-ontology> is effectively construed as arising out of human

~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore
existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my
human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-
<including-virtue-as-ontology>) implying a premeaningfulness/preframing-<metaphoricity⁵⁶-
disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy that
underlies presence institutionalisation reference-of-thought⁸³ consciousness as it develops
presence meaningfulness-and-teleology⁹⁹⁵⁵-as-of-prospective-thought-and-reflexivity
idiosyncrasy. Thus human meaningfulness-and-teleology⁹⁹⁵⁵ is always at the crossroads of its
prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ and its ontologically
undermining metaphysics-of-presence construal as of prior relative-ontological-
incompleteness⁸⁸-of-reference-of-thought⁸³ and in conjugation with perversion-and-derived-
perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> implications as of
postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
performance⁷¹-<including-virtue-as-ontology> and both as of beyond-the-consciousness-
awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶; ensuing out of
human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist
therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to
my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-
<including-virtue-as-ontology>) limited-mentation-capacity implications of
premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-
psychologism-of-existential-stake> idiosyncrasy. Human premeaningfulness/preframing-
<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>

idiosyncrasy as of the cumulation of all prior registry-worldviews/dimensions reference-of-thought⁸³ historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the notional~conflatedness¹² of notional~notional~deprocrysticism¹⁷ is marked by a mental-disposition of temporal-concatenation-to-intemporality⁵¹ or intemporal-projection/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ to temporal-projection/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ with respect to human ontological-performance⁷¹-<including-virtue-as-ontology>-as-of-its-broadest-implications, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc.; with ontological-performance⁷¹-<including-virtue-as-ontology> rather a unified construct but superficially differing with respect to social ontological-performance⁷¹-<including-virtue-as-ontology> high emotional-involvement and non-social ontological-performance⁷¹-<including-virtue-as-ontology> low emotional-involvement. Underlying human <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>) as of metaphysics-of-presence is the idea that the underlying idiosyncratic, intricate, compounded and pervasive ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ reflecting human shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, as such, is concomitant with a ‘dynamic cumulative remnant-and-co-opting premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-complexification as an

uninstitutionalised-threshold¹⁰² corollary to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, likely to induce the ‘denaturing¹⁵ of any given presence institutionalisation consciousness reference-of-thought⁸³ conflatedness¹² of meaningfulness-and-teleology⁹⁹⁵⁵ at its uninstitutionalised-threshold¹⁰², as of the dynamic elicitation of constitutedness¹³ as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism⁷⁷s and conjugated-postlogism⁷⁷s associated with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing¹⁵ of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as
~~<amplifying~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a dynamic cumulative remnant-and-co-opting premeaningfulness/preframing-<metaphoricity⁵⁶-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-uninstitutionalised-threshold-denaturing¹⁵-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness reference-of-thought⁸³ at its uninstitutionalised-threshold¹⁰². That is, as of ⟨impulsive—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-uninstitutionalised-threshold-denaturing¹⁵-as-of-circular-complexification of base-institutionalisation warped-consciousness reference-of-thought⁸³ at its uninstitutionalised-threshold¹⁰²; or ⟨impulsive/tendentious—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-

uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-complexification of universalisation
 preclusive-consciousness reference-of-thought⁸³ at its uninstitutionalised-threshold¹⁰²; or
 ⟨impulsive/tendentious/qualifying—ontologically-compromised-mediating⟩-covert-shallow-
 limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-
 complexification of positivism/rational-empiricism occlusive-consciousness reference-of-
 thought⁸³ at its uninstitutionalised-threshold¹⁰²; or prospectively,
 ⟨impulsive/tendentious/qualifying/categorising—ontologically-compromised-mediating⟩-
 covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-
 circular-complexification of notional~deprocrypticism¹⁷ protensive-consciousness reference-of-
 thought⁸³ at its uninstitutionalised-threshold¹⁰². This covert-shallow-limited-mentation-capacity-
 as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-complexification of presence
 institutionalisation <amplifying/formative—epistemicity>totalising/circumscribing/delineating
 reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-
 teleology⁹⁹⁵⁵ arises because the ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ is inherently a secondnatured construct that is crossgenerationally constrained by
 percolation-channelling as of ontological-primemovers-totalitative-framework⁷² on the social-
 construct and internalised as of its overall middle to long term social positive-opportunism⁷⁵
 arising from social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) but doesn't necessarily speak of human absolute dimensionality-of-
 sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation adherence as of full reference-of-thought⁸³—prelogism⁷⁸-as-of-
 conviction,-as-to-profound-supererogation⁹⁶ when it comes to social-stake-contention-or-
 confliction where there is lack of social universal-transparency¹⁰⁴-(transparency-of-totalising-

entailing, -as-to-entailing-~~<amplituding/>~~formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷), giving room for human shallow-limited-mentation-capacity as of
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ at uninstitutionalised-threshold¹⁰²; such that at the uninstitutionalised-threshold¹⁰²
 in given presencing—absolutising-identitive-constitutedness¹³⁷⁹, the disposition to threshold-
 of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism is elicited as of covert-shallow-limited-
 mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-complexification
 undermining ontological-performance⁷¹-<including-virtue-as-ontology>. In other words, the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity is achieved by undermining-and-
 overcoming the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 disposition) for covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-
 denaturing¹⁵-as-of-circular-complexification’ of the prior registry-worldview’s/dimension’s
 <amplituding/>formative-epistemicity>totalising/circumscribing/delineating reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ at its
 uninstitutionalised-threshold¹⁰² as of crossgenerational psychoanalytic-unshackling for the
 prospective registry-worldview’s/dimension’s <amplituding/>formative-
 epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴.
 However, ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in covert-shallow-
 limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-
 complexification’ is bound to arise anew at the prospective institutionalisation reference-of-

thought⁸³ uninstitutionalised-threshold¹⁰² as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, thus requiring again prospective institutionalisation as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation conflatedness¹² inducing social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ as of a new prospective institutionalisation reference-of-thought⁸³ to further undermine-and-overcome the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism for covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-complexification’ with respect to social-stake-contention-or-confliction. The reason why social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ is empowering for prospective institutionalisation in superseding uninstitutionalised-threshold¹⁰² lies in the fact that the ‘succession of premeaningfulness/preframing-⟨metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake⟩’ idiosyncrasy as of human thrownness in existence that allowed for prior institutionalisations are inherently predicated on their successive social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ such that even at presence uninstitutionalised-threshold¹⁰², involving denaturing¹⁵ of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as ⟨amplituding/formative⟩wooden-language-⟨imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸⟩ thus failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of beyond-the-consciousness-awareness-teleology⁹⁹-⟨in-existential-extrication-as-of-existential-

unthought>⁶, the supposedly implied assumption though false is one of social universal-transparency¹⁰⁴-(<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> as all uninstitutionalised-threshold¹⁰²-or-uninstitutionalised-threshold¹⁰²-are-overtly-unassuming-and-rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social universal-transparency¹⁰⁴-(<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold¹⁰² in its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ collapses it. Thus the 'notion of limited-mentation-capacity' is basically the 'underlying veridical human meaningfulness-and-teleology⁹⁹⁵⁵ notion' for which 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³ consciousnesses flawed conceptualisation perspectives' construed as ontologically-flawed constructs in terms-as-of-axiomatic-construct of 'neuterising⁵⁷ as of <amplifying/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴, whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, and so elucidated from the ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ perspective of notional~deprocrypticism¹⁷ 'referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² protensive-consciousness sound conceptualisation perspective'. In so doing, the latter reflects the limited-mentation-capacity dynamism of meaningfulness-and-teleology⁹⁹⁵⁵ as of notional~notional~deprocrypticism¹⁷ as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising¹⁶—referentialism, in lieu of neuterising⁵⁷. Thus this notion of human limited-mentation-capacity as the basis of différence/internal-dialectics/difference-deferral divulges 'ontologically-compromised-mediating,-as-of-their-

specific-constitutedness¹³ consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of neutering⁵⁷, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of conflatedness¹² or destructuring respectively. Basically, the construal/conceptualisation of human ~~<amplifying/formative-epistemicity>~~totalising~thrownness-in-existence³⁴ (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹—<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-teleology⁹⁹⁵⁵ construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ perspective, the overall social Being and meaningfulness-and-teleology⁹⁹⁵⁵ transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 denaturing¹⁵ implications as well as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of temporal projections as of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of conflatedness¹² and distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹. This overall disparateness-of-ontologically-construed-social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³ consciousnesses flawed conceptualisation perspectives’ as of their neuterising⁵⁷: wherein recurrent-utter-uninstitutionalisation has the deepest reference-of-thought⁸³/de-mentative/structural/paradigmatic as ‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness¹³ consciousness flawed conceptualisation perspective’ neuterising⁵⁷ by its trepidatious-consciousness, while on the other extreme in contrast notional~deprocrypticism¹⁷ rather has a reference-of-thought⁸³/de-mentative/structural/paradigmatic notional~deprocrypticism¹⁷ ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness¹² protensive-consciousness sound conceptualisation perspective’ that by its ‘reference-of-thought⁸³-devolving⁸⁴—différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of <amplifying/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴, and so without being subject to any neuterising⁵⁷, as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness¹³ consciousnesses flawed conceptualisation

perspectives'. Thus by its deneuterising¹⁶—referentialism construed as of
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, notional~deprocrypticism¹⁷
 enables a fundamental ontology-driven 'postconverging-or-dialectical-thinking²⁰—psychology
 or psychology-of-mentation-dynamics or natural~psychological-dynamics', and so superseding
 a naïve metaphysics-of-presence 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 neuterising⁵⁷ is equinominal/equivalent with a
 given presencing—absolutising-identitive-constitutedness¹³⁷⁹, and as this speaks of human
 limited-mentation-capacity prospectively-construed ontologically-flawed implications as of
 ontological-normalcy/postconvergence. It is over this neuterising⁵⁷ that human transcendence-
 and-sublimity/sublimation/~~supererogatory~~—de-mentativity is achieved from the prospective
 notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ and so by deneuterising¹⁶—
 referentialism, which is equinominal/equivalent to nonpresencing⁶⁰—<perspective—ontological-
 normalcy/postconvergence>. In other words the historial implications of human limited-
 mentation-capacity-deepening⁵² is that 'as of a less and less ontologically-flawed
 meaningfulness-and-teleology⁹⁹⁵⁵ towards ontological-normalcy/postconvergence, 'it
 projectively/anticipatorily brought about the successive registry-worldviews/dimensions
 <amplifying/formative—epistemicity>totalising/circumscribing/delineating reference-of-
 thought⁸³-devolving⁸⁴' as of their given neuterisation⁵⁸, construed as equinominal/equivalent
 with their successively given neuterising⁵⁷. From the above insight, transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity, is attainable as of deneuterising¹⁶,
 construed as equinominal/equivalent with deneuterising¹⁶—referentialism as the
 notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ that produces the
 ontologically-veridical historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵.

Ultimately, this sociohistorical disparateness-of-ontologically-construed-social-reality dynamism comes down to the limited/incomplete association of human ‘invention’ of organic-knowledge with the reflection of ‘this organic-knowledge underlying mental-disposition as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ rather defectively as of mechanical-knowledge construal in existential instantiations’, inducing prospective neuterising⁵⁷. This disparateness is increasingly closed-down all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ from recurrent-utter-uninstitutionalisation to positivism—procrypticism⁸⁰, with the underlying tenet for achieving futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ being a full and cogent reflection of ‘human construal of organic-knowledge’ with ‘the mental-disposition behind that construal of organic-knowledge for Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ in existential instantiations’ thus resolving the open-ended-incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional~conflatedness¹² reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology> ‘performance-construct of candidity/candour-capacity’ can be garnered as of metaphysics-of-absence wherein across the successive registry-worldviews/dimensions a notional~notional~deprocrypticism¹⁷ insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ that underlies reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>

as a wholly internal process of conflatedness¹², highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and the latter in relative shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵/distractiveness’ that occurs at the individuation-level and is reflected in the registry-worldview/dimension-level by the concatenation of institutionalisation inextricably with uninstitutionalised-threshold¹⁰² as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidty/candour-capacity associated with notional~deprocrypticism¹⁷ with regards to ‘de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ implications for reference-of-thought⁸³ 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-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’ 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-completeness⁸⁷-of-reference-of-thought⁸³ construing of past-as-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ in ad-hoc reassessing of meaningfulness-and-teleology⁹⁹⁵⁵ of presencing-as-prospective as from its very own reference-of-thought⁸³ in grasping alterations of meaningfulness-and-teleology⁹⁹⁵⁵ going back from the past but not to the point of putting into question the presencing-as-prospective overall reference-of-thought⁸³ in prospective transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~’; such that the transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ implications of ‘historial différance’ is rather obscure as beyond-the-consciousness-awareness-teleology⁹⁹-

<in-existential-extrication-as-of-existential-unthought>⁶ though ancillary as to the possibility of
 eventual cumulating of ‘historial différance’ realiterations of meaningfulness-and-teleology⁹⁹⁵⁵
 enabling the beyond-the-consciousness-awareness possibility of subsequent presencing-as-
 prospective reference-of-thought⁸³ transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity. Whereas such candidity/candour-
 capacity conceptualisation associated with notional~deprocrypticism¹⁷ future perspective
 ‘futural différance construed suprastructurally as being fully aware of reference-of-thought⁸³-
 of-meaningfulness-and-teleology⁹⁹⁵⁵ prospective transcendental implications as of the
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism> of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is
 articulated as from our prior/transcended/superseded relative-ontological-incompleteness⁸⁸-of-
 reference-of-thought⁸³ but now rather contemplating of its defined reference-of-thought⁸³ as
 construed from the future-as-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³ placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology⁹⁹ thus undermining prior/transcended/superseded defined reference-of-
 thought⁸³ at its uninstitutionalised-threshold¹⁰² and highlighting as of existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context that the
 ‘<amplifying/formative> wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 of prior/transcended/superseded registry-worldview/dimension’ imply it is not-
 upholding/failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
 (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-

unthought⁶), and hence is construed prospectively as of ‘reference-of-thought⁸³—degraded-
 devolving-as-of-uninstitutionalised-threshold¹⁰²’, as of the trace of ‘institutionalised-as-
 postconverging/dialectical-thinking²⁰—and—uninstitutionalised-as-preconverging-or-
 dementing¹⁹—apriorising-psychologism meaningfulness-and-teleology⁹⁹⁵⁵, of
 prior/transcended/superseded defined reference-of-thought⁸³; and so as the psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring backdrop for
 prior/transcended/superseded defined reference-of-thought⁸³ transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity into future-as-prospective defined
 reference-of-thought⁸³ as of de-mentation-(~~supererogatory~~—ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴. In other words, such a ‘futural
 différance’ is predicated on what is implied by conflatedness¹² as of
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming that de-mentatively/structurally/paradigmatically makes the
 future-as-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ the whole
 grounding for meaningfulness-and-teleology⁹⁹⁵⁵ as of intrinsic-reality/ontological-veridicality
 as it supersedes as an opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ the
 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) beyond-
 the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation dispositions of prior/transcended/superseded perversion-and-derived-
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. A

candidity/candour-capacity notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ as of ‘futural différance’ is one
 that de-mentatively/structurally/paradigmatically factors in the defining human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor with respect to meaningfulness-
 and-teleology⁹⁹⁵⁵, and thus grasp as of knowledge-notionalisation that any implied
 meaningfulness-and-teleology⁹⁹⁵⁵ should be construed by conflatedness¹²
~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative—implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ as of ‘the concatenation of intemporal-projection
 inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-intemporal-
 projection with the former in relative longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵
 and the latter in relative shortness-of-register-of-meaningfulness-and-
 teleology⁹⁹⁵⁵/distractiveness’ in order to better skew for intemporality⁵¹/longness as ontology.
 So a futural différance necessarily projects de-mentatively/structurally/paradigmatically
 conflatedness¹² ~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative—
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as of ‘the concatenation of intemporal-
 projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-
 intemporal-projection with the former in relative longness-of-register-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ and the latter in relative shortness-of-register-of-meaningfulness-and-
 teleology⁹⁹⁵⁵/distractiveness’ as to imply the ontologically-veridical construal of human
 relations meaningfulness-and-teleology⁹⁹⁵⁵ is as of prospective secondnatured
 institutionalisation ensuring relative longness; implied as of dimensionality-of-sublimating²⁴—
~~<amplituding/formative>~~supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation exercise, more like a genuine notion of faith lies fully and completely

within the individual without any pretence to external interpersonal appraisal, as such a latter manoeuvre simply opens up the avenue for human mortal-to-mortal impression-driven/good-naturedness/wishfulness <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in social-aggregation-enabling rather than transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity thus undermining the more decisive element of futural différance as based on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven organic-knowledge as setting up the successive registry-worldviews/dimensions institutionalisations reference-of-thought⁸³ in their respective all-pervasiveness of transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ axiomatic-construct of meaningfulness-and-teleology⁹⁹⁵⁵ ‘superseding successive defining human finitudes as destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as institutionalisations’. Such a construal of futural différance de-mentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed by this author of humankind thrown in the midst of the technical as utility while without ‘matching notional philosophically developed mindset/reference-of-thought⁸³ for a

coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling that technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first place and prospectively’. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic marked by incoherence of contemplative mindset/reference-of-thought⁸³ 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 conflatedness¹² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will de-mentatively/structurally/paradigmatically have degenerative effect on such an animistic social organisation wherein this isn’t enhancing of the society’s social organisation and relations and will be possibly disruptive. This example isn’t that farfetched as anthropological evidence of such cases abounds with many native societies so disrupted by culturally alienating positivistic material diffusion. Human material/technical development and corresponding mentality as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ are inextricable and critical in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ including our positivism–procrypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with ‘the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-reference-of-thought⁸³ with respect to our positivism–procrypticism⁸⁰ registry-worldview/dimension’ is by itself a de-mentative/structural/paradigmatic basis for human vices-and-impediments¹⁰⁵ whether at a micro-level interactional or macro-level social and political de-mentating/structuring/paradigming basis, notwithstanding our inclination for <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality; with mental-dispositions rather geared towards temporal extricatory de-mentating/structuring/paradigming as of constitutedness¹³, rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming as of conflatedness¹² as enabling and upholding the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. Without the development of Being à la Heideggerian imagination the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ itself comes to a halt as of failing of Being transcendentally-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-

reality as antinihilism^{>100} as implied by ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality driven organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires
the transcendentally-enabling-level-of-ontological-good-
faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>100} of
Being’ as of rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
to attain base-institutionalisation—ununiversalisation, which requires the same as of
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism to attain universalisation—non-positivism/medievalism, which requires the same
as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism to attain positivism—procrpticism⁸⁰,
and which prospectively requires the same as of preempting—disjointedness-as-of-reference-
of-thought⁸³,-as-to-‘<amplifying/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism to attain deprocrpticism! The notion of reference-of-thought⁸³/de-
mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>
as being a wholly internal process of conflatedness¹², highlighting ‘the concatenation of
intemporal-projection inextricably with derived-denaturing¹⁵-deprojections-in-distractiveness-
of-intemporal-projection, with the former in relative longness-of-register-of-meaningfulness-
and-teleology⁹⁹⁵⁵ and the latter in relative shortness-of-register-of-meaningfulness-and-
teleology⁹⁹⁵⁵/distractiveness’, implied with regards to Being underdevelopment across the

successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity behind the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can and is often usurped by erudite establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing¹⁵ construal in terms—as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. 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-teleology⁹⁹⁵⁵ to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their ‘circular-pervasiveness <~~amplifying~~/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-teleology⁹⁹⁵⁵; 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-teleology⁹⁹⁵⁵

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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming.] END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance⁷¹-<INCLUDING-VIRTUE-AS-ONTOLOGY>)

prelogism⁷⁸ at worst implies an ad-hoc problem of defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance, while postlogism⁷⁷ implies a fundamental defining being/existential/ontological/axiomatic-construct problem of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, that is inherently in circularity/recurrence/repetition/repeatability⁹ thus requires ontological-reconstituting—as-to-conflatedness¹². postlogism⁷⁷ is thus an expansive construct developing into conjugated-postlogism⁷⁷ associated with endemising/enculturationg social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as mental-dispositions finalities/determinations inducing disjointedness-as-of-reference-of-thought⁸³-as-

misappropriated-meaningfulness associated with procrypticism⁸⁰. prelogism⁷⁸ even when ontologically-flawed can be compared to the defect arising using a ‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ (appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹²) for aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements (to derive meaningfulness-and-teleology⁹⁹⁵⁵) but in doing so aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements wrongly (construed as using the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ wrongly) which specifically speaks of the possibility of reusing the ‘same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ as same appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² (notwithstanding the specifically flawed aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements) for producing veridical meaningfulness-and-teleology⁹⁹⁵⁵. While postlogism⁷⁷ is akin to the ‘defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself’ (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) besides the ‘specific act of aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements’ for producing veridical meaningfulness-and-teleology⁹⁹⁵⁵, and speaks to a fundamental flaw that is bound to circularly/repetitively/recurrently give erroneous aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements given the fundamentally incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-

measurements. postlogism⁷⁷ thus speaks of the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ in producing meaningfulness-and-teleology⁹⁹⁵⁵, thus divulging a 'reference-of-thought⁸³ existentialism construct defect' that is comprehensively devolving all across the given 'reference-of-thought⁸³ existentialism construct', i.e. construed variously as of the registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵ 'implied specific teleological differentiation/scission/variance/disambiguation' as to its institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² implied relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³), and so as of the contending-reference (meaningfulness 'implied teleological construct'), the ontological-reference (meaningfulness 'implied being/existential construct'), the meaningful-reference (meaningfulness 'implied contextualisation construct'), the anchoring-of-meaning (meaningfulness 'implied operant construal') and the apriorising-registry (meaningfulness 'implied basic defining construct' in terms-as-of-axiomatic-construct of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology⁹⁹). This elucidation of postlogism⁷⁷ in comparison with the implications of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements provides a comprehensive insight about the underlying perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> associated with postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ and its social derivation as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration as of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. That apparently minor twitch in the 'defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements' (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation^{96>}) is ‘a covert negative vista’ that wrongly undermines/dismantles ‘inherent/preceding intrinsic-reality/ontological-veridicality ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’), and so because the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation^{96>} is existentially being related to as if it is of appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² with all the derived corresponding implications with respect to perverted representation of meaningfulness as well as teleologically-degraded/preconverging-or-dementing¹⁹-reflexive/entailing-teleology⁹⁹al-differentiation implications, given that all the ‘apriorising–reference-of-thought⁸³-elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ falsely/deceptively induced by the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation^{96>} (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge⁴¹ as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{96>} (inappropriateness of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements and the derived uses) and which subsequent implications then go on to induce a second-order level wrongly implied deception of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of infinite deception possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³’ on the false basis of the perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{96>} (infinite possibilities of errors arising for aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements with a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements and the derived uses) for producing ‘meaningfulness-and-teleology⁹⁹⁵⁵’ (aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements) based on the perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{96>} (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself and its derived uses). Just as fundamentally not resolving the defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements induces systematically a circularity/recurrence/repetition/repeatability⁹ in the ‘incorrect aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements’ in the overall enterprise of the aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-

measurements (say architectural for instance) and so ‘reflected as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³’ in relation to ‘correct aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ reflected as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³, likewise perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> related to as being of appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² wrongly undermines/dismantles the ‘existential meaningfulness-and-teleology⁹⁹⁵⁵’ implied by ‘inherent/preceding intrinsic-reality/ontological-veridicality ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’), and such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is ‘reflected as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³’ in relation to veridical ‘existential meaningfulness-and-teleology⁹⁹⁵⁵’ reflected as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³. The critical importance of highlighting ‘inherent/preceding intrinsic-

reality/ontological-veridicality' here as 'imbricatedness/threadedness/recomposuring as of
 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-
 of-thought') has to do with the fact that the language (say technical terminology for
 architecture) for construing meaningfulness-and-teleology⁹⁹⁵⁵ (purposeful architectural
 aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
 measurements) is equally available to both the appropriateness-of-reference-of-thought⁸³-as-of-
 conflatedness¹² (correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements) and the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (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 perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> as well as derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> (derived relation to the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements as being 'correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-

measurements'). Thus technically speaking all elocution associated with the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>), as meaningfulness-and-teleology⁹⁹⁵⁵ is de-mentatively/structurally/paradigmatically constrained as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, as from candidity/candour-capacity perspective. The implication being that de-mentatively/structurally/paradigmatically reference-of-thought⁸³ (grandest-axiomatic-construct) in effect in its soundness or unsoundness induces devolving sound or unsound meaningfulness-and-teleology⁹⁹⁵⁵; with appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² de-mentatively/structurally/paradigmatically implying 'appropriate devolving meaningfulness-and-teleology⁹⁹⁵⁵ of reference', perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> de-mentatively/structurally/paradigmatically implying 'perverted devolving meaningfulness-and-teleology⁹⁹⁵⁵ of reference' and derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> de-mentatively/structurally/paradigmatically implying 'derived-perverted devolving meaningfulness-and-teleology⁹⁹⁵⁵ of reference'. (Hence the circular-pervasiveness reflex by which a registry-worldview always resets its meaningfulness-and-teleology⁹⁹⁵⁵ as neuter/conviction-as-to-profound-supererogation⁹⁶-or-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and so even at the point of its underlying demonstrated incompleteness-of-reference-of-thought⁸³ behind its perversion-and-derived-perversion⁷⁴-of-

reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is nothing but ‘a flawed <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ exercise’, and revealed so by the prospective/transcending/superseding registry-worldview.) This technically highlights two issues, the inherent perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the registry-worldview/dimension relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, that induces a derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; in the sense that while a relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as the non-positivism/medievalism mindset/reference-of-thought⁸³ will certainly be enabling for a non-positivism/medievalism type of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like notions-and-accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability⁹ (as-of-‘perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’) in a non-positivism/medievalism social-setup, a positivistic mindset/reference-of-thought⁸³ prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ makes it impossible by its ‘rational-empiricism/positivising <amplifying/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-teleology⁹⁹⁵⁵) reference-of-thought⁸³, likewise a
mindset/reference-of-thought⁸³ of procrypticism-or-disjointedness-as-of-reference-of-
thought⁸³⁸⁰ is all too ready to endemise/enculturate the possibility of psychopathy and social
psychopathy arising in circularity/recurrence/repetition/repeatability⁹ (as-of-‘perversion-and-
derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-
uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—
apriorising/axiomatising/referencing’) given its relative-ontological-incompleteness⁸⁸-induced,-
‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹-apriorising-psychologism’ such that it is a mindset/reference-of-
thought⁸³ of deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷,-
as-to-‘<amplitudinal/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as conflation¹² of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (also referred to
as deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷), preempting
procrypticism⁸⁰, so construed by ‘notional~deprocrypticism¹⁷ ontologically-perspectival-
elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-
supratransversality—apriorising/axiomatising/referencing’, by its <amplitudinal/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-teleology⁹⁹⁵⁵)

of reference-of-thought⁸³, that is effectively the de-mentative/structural/paradigmatic ontological resolution given its ontological-completeness-of-reference-of-thought⁸³. This notion of human growing/developing prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as of diminishing-human-epistemic-abnormalcy/diminishing-preconvergence from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷, as successive <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of the construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by human limited-mentation-capacity-deepening⁵², can effectively be construed as a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ‘successive shifting in the curve-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of human meaningfulness-and-teleology⁹⁹⁵⁵’ (rather than a naïve construal based on incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as successive additions which will wrongly imply an improvement along the same ‘curve-of-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ of human meaningfulness-and-teleology⁹⁹⁵⁵’) wherein going by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reference-of-thought⁸³ comparison, the implication is one of successive ‘transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (successive transformative references-of-thought) undertaking respectively the aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements (as logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³) of the same inherent existential-reality but with ‘respective dramatic changes in the aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements’ (as dramatic changes in meaningfulness-and-teleology⁹⁹⁵⁵

from the successive registry-worldviews/dimensions references-of-thought), together with an underlying recurrent postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ issue with the successive registry-worldviews/dimensions references-of-thought as of their prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ (due to ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’); highlighting the notion of defectiveness in successive transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as corresponding to perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness⁸⁷-reference-of-thought⁸³), the historical transformation of meaningfulness-and-teleology⁹⁹⁵⁵ associated with the development of human astronomical instruments, as from objects for religious calculations such as astrolabes to the development of telescopes today rather for advanced astronomical science mirroring a corresponding human <amplifying/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-teleology⁹⁹⁵⁵) as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing¹⁹-apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ we’ll construe for instance of a non-positivism/medievalism mindset/reference-of-thought⁸³ that doesn’t register positivistic meaningfulness reference-of-thought⁸³ and likewise

prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of priorly unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/preconverging-or-dementing¹⁹—apriorising-psychologism by its positivism—procrypticism⁸⁰ reference-of-thought⁸³. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening⁵² construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening⁵² virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation.

Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-reference-of-thought⁸³ with respect to a non-positivism/medievalism worldview, we can garner an insight of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ 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-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (given that sorcery doesn’t exist, going by the insight of positivistic prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ whereas the non-positivism/medievalism registry-worldview/dimension is ridden with a whole complexity of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism construct of notions-and-accusations-of-sorcery meaningfulness-and-teleology⁹⁹⁵⁵ as its de-

mentating/structuring/paradigming of circularity/recurrence/repetition/repeatability⁹ (perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism—procrypticism⁸⁰ registry-worldview/dimension faced with its postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with regards to the limits of a registry-worldview's/dimension's institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-threshold¹⁰² of ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰) across all the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ wherein the prior/transcended/superseded registry-worldview's/dimension's reference-of-thought⁸³ in its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (as metaphysics-of-presence: illusion-of-the-present/present-consciousness/mirage) is representing itself as 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and dialectically/contendingly in-phase' whereas from the prospective institutionalisation registry-worldview's/dimension's reference-of-thought⁸³, as of the ontological-normalcy/postconvergence epistemic/notional~projective-perspective, it is 'preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically/contendingly out-of-phase'. The reason for the ontologically defective <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is that all registry-worldviews/dimensions reference-of-thought⁸³ '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-thought⁸³. 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-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-deepening⁵² expansion of ontological-depth as increasing ontological-completeness-of-reference-of-thought⁸³ (or reducing relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵. 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-drag³³ (its metaphysics-of-presence) and goes on articulating meaningfulness-and-teleology⁹⁹⁵⁵ 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, the notion of generating meaningfulness-and-teleology⁹⁹⁵⁵ from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. While excluding any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ since the latter is only appropriate in the instance of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ puts into question the very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-teleology⁹⁹⁵⁵ (‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-deepening⁵² in the apriorising/axiomatising/referencing of meaningfulness-and-teleology⁹⁹⁵⁵ construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵. 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-dementing¹⁹—apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism—procrypticism⁸⁰ relationship to its postlogism⁷⁷ 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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing¹⁹—apriorising-psychologism as well. However, to the extent that it is ‘not such <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold¹⁰² from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to universalisation—non-positivism/medievalism to positivism—procrypticism⁸⁰ (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) 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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ confliction’ resolved intemporally by

prospective ontological-primemovers-totalitative-framework⁷² and secondnaturing. This actually explains the inevitable contrariety involved in the making of transcendental human progress involving a prior/transcended/superseded reference-of-thought⁸³ and a prospective/transcending/superseding reference-of-thought⁸³; given the blunt fact that ‘there is no untransvaluated-temporal-intemporality⁵¹’ and pretences of inevitability of human progress without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ projections.). Critically, the notion of transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ and transcendental-enabling/sublimating/~~supererogatory-de-mentativity~~ associated with intemporality⁵¹/longness and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-primemovers-totalitative-framework⁷² 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 ontological-primemovers-totalitative-framework⁷² is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied) but is a central heuristic drive in defining and de-mentating/structuring/paradigming meaningfulness-and-teleology⁹⁹⁵⁵ in all prior registry-worldviews as well however relatively inefficient; given that with corresponding shallow to limited-mentation-capacity-deepening⁵², as institutionalising ontological-primemovers-totalitative-framework⁷² successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-

~~<amplifying/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹². (Consider the case with ancient
 Egyptians and even ancient Greeks where their relations with their deities were closely related
 to the fortune they expected on an empirical basis whether with respect to such occurrences like
 droughts, warfare, etc. which technically speaking is a rational allocation as ontological-
 primemovers-totalitative-framework⁷² of meaningfulness-and-teleology⁹⁹⁵⁵ going by their
 limited-mentation-capacity-deepening⁵²). 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-deepening⁵²’ implies more and more profound
 reconstruals/reconceptualisations (~~<amplifying/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought) inducing transformative implications with respect to
 meaningfulness-and-teleology⁹⁹⁵⁵ as transcendence; in contrast to the mere aestheticisation of
 abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-
 inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
 interpretation/axiomatisation-of-existence⁹⁵. 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 ‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, 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-echoiness as inclusive of the human condition, i.e. human existential sovereign choices of meaningfulness-and-teleology⁹⁹⁵⁵ as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the meaningfulness-and-teleology⁹⁹⁵⁵ itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans values independent of their inherent intrinsic-reality/ontological-veridicality as ontologically construing the reality of human condition’, and so with respect to historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, 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/superseding-oneness-of-ontology as of human subpotent knowledge. Sovereign constructs can as such be construed beyond-the-consciousness-awareness-teleology⁹⁹-<in-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 to elicit the necessary positive-opportunism⁷⁵ for prospective institutionalisation as skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) towards the intemporal/longness-of-register-of-meaningfulness. The fact is as construed by the Galileos, Corpernicus, Diderots and others of the world, transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) necessarily carries a ‘cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment’ to deal with the reality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (and so as of ‘circular-complexification’/perpetual-reinstitutionalisation as a result of the same human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions across all the successive ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ registry-worldviews/dimensions). In the bigger scheme of things, as of the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ deneuterising¹⁶—referentialism’ reflected by metaphysics-of-absence in the conception of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, we can appreciate that the successive registry-worldviews/dimensions conventioning are increasingly ontologically-driven in their value construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ in the first place; with the notional~deprocrypticism¹⁷ institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ its conventioning limits as absolutely ontological, Socrates is paradoxically construed as ontologically-impertinent and thus accused of heresy. Such an argument can also be extended to say a Copernicus or a Galileo whose relative pure-ontology drive advocating a heliocentric universe in medieval society comes against medieval society scholastics dogmatism conventioning limits but then with the latter perceiving in <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ its conventioning limits as being the absolute ontological determinant of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>, and that meaningfulness-and-teleology⁹⁹⁵⁵ 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ with regards to our positivism—procrypticism⁸⁰, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence for the conception of meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> is necessarily 'suspicious' of our presence society 'conventioning-limits' in its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ naively construed <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology⁹⁹⁵⁵

ontological-performance⁷¹-<including-virtue-as-ontology>, with regards to its capacity of appreciating prospective relatively profound pure-ontology as herein implied that de-mentatively/structurally/paradigmatically supposedly supersedes our positivism–procrypticism⁸⁰ registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³. This explains why fundamentally most human transcendental ideas of progress have been re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶)’ weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate ontological-primemovers-totalitative-framework⁷² 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-temporal-to-intemporal-dispositions–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-teleology⁹⁹⁵⁵, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional~deprocrypticism¹⁷ 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. Thus human knowledge is a dynamic secondnature construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶.

[The notion of ‘beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ speaks of the mental state as of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism by its relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (also referred to as ‘uninstitutionalised-threshold¹⁰²’) where the mental-disposition/mindset/reference-of-thought⁸³ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ implies ‘conscious’ and/or ‘unconscious’ as of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at the uninstitutionalised-threshold¹⁰² 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-thought⁸³ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. 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-completeness⁸⁷-of-reference-of-thought⁸³ that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as when eliciting ignorance (as of 'lack of constraining social universal-transparency'¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of the psychopath's mental-disposition of postlogism⁷⁷-<perverted-outcome-sought-precedes-existentially-veridical-logical-dueness>)), and while construed as beyond-the-consciousness-awareness-teleology⁹⁹-<in-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-incompleteness⁸⁸-of-reference-of-thought⁸³, as it leads to ‘lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷), associated with the successive uninstitutionalised-threshold¹⁰² states, the notion of ‘human beyond-the-consciousness-awareness-teleology⁹⁹-(in-existential-extrication-as-of-existential-unthought>⁶’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments¹⁰⁵ as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵’ inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰. Whereas the notion of human conscious vices-and-impediments¹⁰⁵ as of defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵’ as beyond-the-consciousness-awareness-teleology⁹⁹-(in-existential-extrication-as-of-existential-unthought>⁶ of the registry-worldview/dimension uninstitutionalised-threshold¹⁰²; as social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) is a strong inherent deterrent of human temporality⁹⁸/shortness and enabler of human intemporality⁵¹/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold¹⁰² of such knowledge-as-virtue arises the temporal-dispositions denaturing¹⁵ its reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation.

This nature of 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵, as induced beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as of registry-worldview/dimension uninstitutionalised-threshold¹⁰² explains why fundamentally issues of reference-of-thought⁸³ defect or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> point more decisively/fundamentally as to their resolution as aetiologisation/ontological-escalation towards the need for ontological-completeness-of-reference-of-thought⁸³ as to the successive registry-worldviews/dimensions institutionalisations-in-superseding-their-corresponding-uninstitutionalisation with regards to base-institutionalisation-superseding-recurrent-utter-uninstitutionalisation, universalisation-superseding-universalisation, positivism-superseding-non-positivism/medievalism and prospectively deprocrpticism¹⁷-superseding-procrpticism⁸⁰. Thus de-mentatively/structurally/paradigmatically, this is the supratransversality—apriorising/axiomatising/referencing associated with intemporality⁵¹/longness and construed as 'intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸' since it is 'not equable' with the relative shallowness as temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ in intradimensional construal of meaningfulness-and-teleology⁹⁹⁵⁵ but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/de-mentatively/structurally/paradigmatically as of aetiologisation/ontological-escalation a question of their relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as it endemises/enculturates such notions as its vices-and-impediments¹⁰⁵ and the same approach applies to our state of positivism–procrpticism⁸⁰ involving procrpticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰-as-misappropriated–meaningfulness-and-teleology⁹⁹⁵⁵ as it

endemises/enculturates perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness as vices-and-impediments¹⁰⁵ requiring its preemption by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ 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-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ transcendental notions of intemporality⁵¹/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttingly demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’, the mechanism of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is not a simplistic transference from a more ontologically-completeness-of-reference-of-thought⁸³ registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ towards the path of its transcendence; as notions and ideas of the prospective reference-of-thought⁸³ gradually creep

over those of the prior reference-of-thought⁸³. (This should be distinguish from the case of the transference of ideas where there is a common reference-of-thought⁸³, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common reference-of-thought⁸³ of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common reference-of-thought⁸³ in terms-as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of thought; as explanations for the cure will still be advanced in terms-as-of-axiomatic-construct of the old reference-of-thought⁸³ (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-thought⁸³. <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought⁸³, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, which may wrongly imply being out of the scope of human-subpotency-

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mechanism by which re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ transcendental ideas (transcendental in terms—as-of-axiomatic-construct of putting in question the prior <amplituding/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴, beyond just novel ideas within the same reference-of-thought⁸³), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, is coming from a point of habitation with prior traditional ideas (consider the case of Newton with alchemic notions), wherein acceptance of the new ideas they are purporting only comes after an unconscious process of suspicion and denial of such nagging new ideas until they arrive at a firm point of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ which makes it unsurprising that even socially <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is a necessary process for the ultimate acceptance of prospective ontological-primemovers-totalitative-framework⁷² as this subsumes-as-supplant-(as-of-the-more-profound-construal-of-existential-contextualising-contiguity³⁸’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context) the prior ontological-primemovers-
 totalitative-framework⁷². It is hardly the case of just a direct intemporal sense of
 meaningfulness-and-teleology⁹⁹⁵⁵ transference of transcendental notions. The bigger point being
 that the construal/conceptualisation of transcendental ideas is not necessarily validated by their
 immediate recognition, a notion the would-be intellectuals/emancipators should be of a
 ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ consummated/forfeiting posture’, but
 rather as providing fodder in the competitive ideas assuring human progress with emphasis
 rather with respect to crossgenerational import (prospective-institutionalisation
 <amplifying/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-teleology⁹⁹⁵⁵) as enabled by psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or
 Diderot and others of their inclination were naïve to think that their initiatives will immediately
 lead to a positivistic transformation of society but they certainly had a cynical sense of
 crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology⁹⁹-
 <in-existential-extrication-as-of-existential-unthought>⁶). This equally explains why in all
 epochs, however different the nature, there is an inherent temporal mental-disposition
 abhorrence of transcendental ideas as putting into question the present and present interests (for
 instance, even the industrial revolution when considered as actually generating material wealth
 was poorly perceived by many trade guilds). It is only the
 ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-
thought’) that allows for ‘a relative teleological-
differentiation/scission/variance/disambiguation of references-of-thought’ as to what the
appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² (correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) truly are, and the implications thereof with regards to meaningfulness-and-
teleology⁹⁹⁵⁵ (purposeful architectural
aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
measurements). Without the notion of ‘imbricatedness/threadedness/recomposuring as of
existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-
of-thought’, so-undertaken as of maximalising-recomposuring⁵⁴-for-relative-ontological-
completeness⁸⁷—unenframed-conceptualisation), the new logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as
‘prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-

thinking²⁰—apriorising-psychologism re-engaging reflex’ (as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) will simply skip the notion of any perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ re-engaging reflex’ (undertaken as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸) inducing a ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism reference-of-thought⁸³’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’), thus de-mentatively/structurally/paradigmatically upholding the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> associated with postlogism⁷⁷ and its derived implications as conjugated-postlogism⁷⁷ whether as ignorance (unconsciously), affordability (expediently) or opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (consciously); and with the corresponding existential circularity/recurrence/repetition/repeatability⁹ of the postlogism⁷⁷ and conjugated mental-projections implied, involving temporality⁹⁸/shortness in denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶

towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’, and so to the point that it is upholding postlogism⁷⁷ and conjugated-postlogism⁷⁷ as socially-functional-and-accordant⁹³. On the other hand, intemporality⁵¹-as-longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ aetiologisation/ontological-escalation, can supersede the above perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena as of its derived vices-and-impediments¹⁰⁵ implications, as veridically validated by intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity so-divulged by the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the prospective ‘postconverging-or-dialectical-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’) enabling social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>-or-understanding-of-ontological-primemovers-totalitative-framework⁷²-of-underlying-phenomena superseding grasp of social vices-and-impediments¹⁰⁵ as of the given transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic, by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social pivoting/decentering to reconstrue/reconceptualise meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective relative-

ontological-completeness⁸⁷. The difference between postlogism⁷⁷ (postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶-⟨perverted-outcome-sought-precedes-existentially-veridical-logical-dueness⟩) and prelogism⁷⁸ (prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-⟨existentially-veridical-logical-dueness-precedes-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-teleology⁹⁹⁵⁵) 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (meaningfulness-and-teleology⁹⁹⁵⁵), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹²) 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ 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 genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing¹⁵ an infinite number of additional calculations (to the extent where it is ‘socially-functional-and-accordant⁹³’ 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-thought⁸³ is not perverted, such that A’s defect is a defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-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-accordant⁹³ while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not universally transparent as a ‘negative covert vista’). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B’s Being/ontological/existential—defect, there is a possibility of re-engaging with C but only where B’s condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It should be noted that C (where B’s condition is not exposed to it), D, E and F technically speaking have a ‘derived-Being/ontological/existential—defect’ as well, and so to the point that they consciously perceive

it can be socially-functional-and-accordant⁹³ to them wherein lack of ‘social universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism⁷⁷, i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed to it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability⁹ the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing) elicited by B in terms—as-of-axiomatic-construct of B’s postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ and C, D, E and F relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ that is ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ defective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ to enable their conjugated-postlogism⁷⁷, where it is socially-functional-and-accordant⁹³ to do so. It should be qualified that postlogism⁷⁷ (psychopathy) and conjugated-postlogism⁷⁷ (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant⁹³

without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality⁹⁸/shortness over the intemporality⁵¹/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵). Further more than postlogism⁷⁷ and conjugated-postlogism⁷⁷ being just passively socially-functional-and-accordant⁹³, a more active socially-functional-and-accordant⁹³ framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism⁷⁷) wherein achieving the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance threshold enabling postlogism⁷⁷/psychopathy and/or conjugated-postlogism⁷⁷/social-psychopathy involves an insight about how ‘lack of constraining social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> determines how prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ minds will act as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ and its protraction into conjugated-postlogism⁷⁷/social-psychopathy, postlogism⁷⁷ and conjugated-

postlogism⁷⁷ is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷/social-psychopathy), and as the mere recurrence of such social conflictions associated with the postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷/social-psychopathy characters might ultimately jeopardise the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance (even when other prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ minds do lack a social universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the veridical postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷/social-psychopathy underlying phenomena of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). In this regard, prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ minds generally adopt a generalising approach for determining 'the overall registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance experiences and recounts with any specific individual' including psychopathic or conjugated-postlogism⁷⁷, and in so doing construe dichotomously the said individual's as adhering or not-adhering to the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on

its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism⁷⁷ behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of 'such preposterous acts-and/or-narratives of vicious postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶' at childhood, the childhood psychopathy comes to grasp that 'acts-and/or-narratives of vicious postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶' as of 'compensating directed pseudo-virtue acts-and/or-narratives' will lead to relative social overlooking of the 'postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ vicious acts-and/or-narratives'; and so cultivating its deterministic ontological-primemovers-totalitative-framework⁷² 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-thought⁸³-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-thought⁸³-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-

epistemicity>totalising~in-relative-ontological-completeness⁸⁷} as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context of its underlying postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ often gets lost enabling its faulty-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism⁷⁷/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-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the psychopathic/postlogism⁷⁷ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus its own derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; wherein even in the case of occasional elucidation of specific postlogism⁷⁷-set-of-narratives-and-acts of the psychopath as being rather of compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ and preconverging-or-dementing¹⁹–apriorising-psychologism, this does not necessarily transform the mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism⁷⁷ as conjugated-postlogism⁷⁷ since the induced-deception is fundamentally of reference-of-thought⁸³-elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), with the conjugated-postlogism⁷⁷ interlocutor as of 'reference-of-thought⁸³—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²', even when they recognised the specific postlogism⁷⁷-set-of-

narratives-and-acts and are rather inclined to contend on the basis of the same flawed and deceptively-induced reference-of-thought⁸³-elements/registry-elements (whether unconsciously as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as conjugated-ignorance or by expediency as conjugated-affordability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation, given the ‘lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)) without reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ to the ontological implications of the appropriate existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context reference-of-thought⁸³-elements/registry-elements and thus explaining derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> arises, in addition to the more fundamental issue of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of prospective procrypticism⁸⁰ uninstitutionalisation. In other words, ‘psychopathic/postlogism⁷⁷ and social-psychopathic/conjugated-postlogism⁷⁷ vicious acts-and/or-narratives’ as of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> take the form of mental ‘misconception of meaningfulness-and-virtue’ that such ‘postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ vicious acts-and/or-narratives’ based on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-narratives’ directed to

relevant significant others will enable the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance, by such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus supposed to override the 'postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ vicious acts-and/or-narratives' as of an association between the 'postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ vicious acts-and/or-narratives', and 'compensating directed pseudo-virtue acts-and/or-narratives' towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves 'high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives' relative to 'specific or given postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ vicious acts-and/or-narratives' in order to enable the postlogism⁷⁷/psychopathic manifestation achieve the registry-worldview's/dimension's-reference-of-thought⁸³-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 'postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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-thought⁸³-for-social-functioning-and-accordance (but rather requires a more profound association of the 'postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, 'than just merely or confused with innocent virtue acts-and/or-narratives'; and as 'interlocutors in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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 'postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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-thought⁸³-elements/apriorising-registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ (which are actually outside existential-contextualising-contiguity³⁸'s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context) as first-level deception, and thus enabling the
 infinite possibilities of second-level deception from their logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³. This
 underlying postlogism⁷⁷/psychopathic faulty-mentation-procedure-deception mental-disposition
 and its protraction in conjugated-postlogism⁷⁷/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
 ‘postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-
 shallow-supererogation¹⁰⁹⁶ 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 <amplifying/formative>wooden-language-
 <imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) (failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation as of ontological-normalcy/postconvergence). Further, at the
 confluence of postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷/social-psychopathy with
 respect to ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ arises disjointedness-as-of-
 reference-of-thought⁸³; inherent in temporality⁹⁸/shortness and as of postlogism⁷⁷ and
 conjugated-postlogism⁷⁷ mental-dispositions (shallowness-of-thought construed as of temporal-
 extricatory reasoning as well as incoherent and awkwardly implied universal projections, but

which actually speaks of <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ explaining why its ‘universal projection
 lip-servicing nature or inductive limitation fails the test of a true principle’, basically
 highlighting a dynamic reference-of-thought⁸³ relationship with meaningfulness-and-
 teleology⁹⁹⁵⁵ as of poor performance of supposed intemporal-projection but actually in effect
 pseudointemporal⁵¹-as-temporality⁹⁸ and speaks, more specifically with regards to
 psychopathic/postlogic meaningfulness-and-teleology⁹⁹⁵⁵, rather as of relatively ‘mere-rhyming
 mental-disposition’ emphasising <amplituding/formative>wooden-language-(imbued—
 temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) in ‘toning-triggering/snappings-of-
 impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism⁷⁷
 at an intuitive-level)’-falsely-projecting-profoundness-of-thought more like vague-rhyming-or-
 copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
 vocalisation-or-subknowledging⁹⁴ with respect to ontologically-veridical meaningfulness-and-
 teleology⁹⁹⁵⁵ given psychopathic slantedness ‘deception-of-successively-shifting-or-non-
 cohering-narratives-and-acts/deception-by-concurrently-false-presupposing/false-
 presuming/false-premising-of-narratives/deception-by-concurrently-false-assumptive-
 preconverging-or-dementing¹⁹—apriorising-psychologism’), over an intemporal/ontological
 profoundness-of-thought (as of the ‘intemporal synopsis-ing-depth-of-meaningfulness-and-
 teleology⁹⁹⁵⁵/supratransversality—apriorising/axiomatising/referencing as-to-
 <amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness¹²’ of
 aetiologisation/ontological-escalation driven by ‘intemporal-prioritisation-of-reference-of-
 thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting emphasising reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-teleology⁹⁹⁵⁵) should be central to an elucidative storied-construct/ontologically-valid-narration of temporal-to-intemporal-dispositions disambiguation. The very 'intemporal synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵' required for 'intemporal mental-projections' or 'ontological construals' outside institutionalisation framework as enabled by deferential-formalisation-transference render them highly susceptible to denaturing¹⁵ in uninstitutionalised-threshold¹⁰² framework as with regards to the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) where these face in the same space of temporal-to-intemporal the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance thresholds 'temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵'-as-shalowness-of-thought/subtransversality—apriorising/axiomatising/referencing and with the 'lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context meaning that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic, temporal-dispositions in conjugated-postlogism⁷⁷ as well as the intemporal-disposition in supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism. The relative transparency of childhood psychopathy perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as highlighted with the case of John in a 'dereifying act' spilling

water on a chair in conjunction with its psychopathic perverted compensation mental-disposition as a basis for concurrently instigating postlogism⁷⁷-as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ so long as it can be socially-functional-and-accordant⁹³ in satisfying its faulty-mentation-procedure-deception-or-urge⁴¹ by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴) is highly revealing of the perverted nature of ‘temporal psychopathic/postlogic synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵’, and as it develops into adult psychopathy where social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying>~~/formative-epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷) as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context gets lost and its perversion⁷⁴-of-reference-of-thought⁸³-⟨as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶⟩ is related to as appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² in ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ rather than as postlogism⁷⁷-as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶’ 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-postlogism⁷⁷/social-psychopathy of derived-perversion⁷⁴-of-reference-of-thought⁸³-⟨as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶⟩ ‘temporal-synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵’-as-shalowness-of-thought in derived-vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ (beyond-the-consciousness-awareness-

teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶). This at the institutional-level, a framework as the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) without social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as so reflected by its relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ (disjointedness-as-of-reference-of-thought⁸³) is bound to induce defective/perverted 'temporal-distractively-aligned synopsis-ing-depth of meaningfulness-and-teleology⁹⁹⁵⁵' relative to intemporal/ontological and virtue constructs.

[Consider the instance of an archetype illustration with respect to say a Socrates or Rousseau individuation 'intemporal synopsis-ing-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵/supratransversality—apriorising/axiomatising/referencing as-to-<amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness¹²', 'temporal-distractively-aligned synopsis-ing-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵'-as-shallowiness-of-thought/subtransversality—apriorising/axiomatising/referencing in pseudointemporality⁵¹ lip-servicing will within the relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ of their respective epochs poorly grasp their respective 'intemporal synopsis-ing-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵/supratransversality—apriorising/axiomatising/referencing as-to-<amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness¹²', and 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 nonextricatory-existential-preempting-of-existential-unthought in his

asceticism⁴ the prospective intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ over the temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ status quo, and likewise with a Rousseau who isn't advancing a temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism; such that the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void'⁵⁹-with-regards-to-prospective-apriorising-implications>) in such setups will certainly be rife with distraction of such 'temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵'-as-shalowness-of-thought/subtransversality—apriorising/axiomatising/referencing; wherein a Socrates or Rousseau individuation 'intemporal synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵' as articulated above will face in the same space of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance thresholds with respect to meaningfulness-and-teleology⁹⁹⁵⁵ such 'temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵'-as-shalowness-of-thought/subtransversality—apriorising/axiomatising/referencing as stated above, as the 'lack of constraining social universal-transparency'¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context implies that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated/undelineated, and available to temporal postlogic/psychopathic synopsising-

depth-of-meaningfulness-and-teleology⁹⁹⁵⁵, temporal-dispositions in conjugated-postlogism⁷⁷ synopsis-ing-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵ as well as intemporal synopsis-ing-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵. Likewise, for instance, it won't be surprising that the 'intemporal synopsis-ing-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵/supratransversality—apriorising/axiomatising/referencing as-to-<amplituding/formative—epistemicity>totalising~social-context-construed-conflatedness¹²' of aetiologisation/ontological-escalation as implied in this write-up, in principle, is rather alien as of its purposefulness/ontological-aspiration (notwithstanding the debatableness of veracity/ontological-pertinence as all knowledge constructs must necessarily be opened to) to many 'temporal-distractively-aligned synopsis-ing-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵'-as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing. This fundamentally arises due to the fact that prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity arises as 'an exercise of outward-facing prospective institutionalisation metaphysics-of-absence value-referencing' relative to a '<amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inward facing uninstitutionalised-threshold¹⁰² value-referencing'.]

Ultimately, loss of social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ such that mental states with respect to postlogism⁷⁷s and conjugated-postlogism⁷⁷s as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, and more specifically relevant to the

phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-reference-of-thought⁸³ associated with procrypticism⁸⁰ relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> doesn't truly qualify for such a notion of overlooking and resetting since it is of registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ and not defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview's/dimension's-reference-of-thought⁸³-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-thought⁸³, 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-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism' as displayed by the individuations (speaking not of a defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance) above is of 'existential perpetuation in circularity/recurrence/repetition/repeatability'⁹ (as-of-'perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—

apriorising/axiomatising/referencing’); and so as socially-functional-and-accordant⁹³, (wherein with respect to ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’, social meaningfulness-and-teleology⁹⁹⁵⁵ is downgraded into ‘temporal <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections disposition’ with corresponding degrading of the profoundness/sophistication of reference-of-thought⁸³ of a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation disposition such that for veracity/ontological-pertinence there is need for teleological-differentiation/scission/variance/disambiguation in construing a ‘supratransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵’ as ontological and ‘subtransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵’, while with respect to ‘maximal-operating-modality-of-reference-of-thought⁸³-as-of-formalisation’ social meaningfulness-and-teleology⁹⁹⁵⁵ is deferred to the profoundness/sophistication of reference-of-thought⁸³ of a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation disposition by its ontological-primemovers-totalitative-framework⁷² induced prospective institutionalisation formalisations, percolation-channelling and secondnaturating). Thus in summary ‘existential perpetuation in circularity/recurrence/repetition/repeatability⁹’ (of ‘maximal-as-intemporal-operating-modality-with-respect-to-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-of-reference-of-thought⁸³-as-of-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-inducing-the-prospective-institutionalisation’-and-‘least-and-derived-temporal-operating-

modalities-with-respect-to-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-of-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-in-inducing-the-uninstitutionalised-threshold¹⁰²’) defines how and why any ‘institutionalisation-by-uninstitutionalised-threshold¹⁰² limits’ come to be attained and sustained (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism⁸⁰, and prospectively deprocrypticism¹⁷) as it is construed as arising due to the definite/unchangeable reality of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor intertwined with a given institutionalisation relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism’ (with the latter not-definite/changeable by ‘transcendental institutionalisation/intemporalisation’ by a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation exercise). This is so reflected as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. This explains why the ‘recurrent-utter-uninstitutionalisation’ mindset/reference-of-thought⁸³ is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ circularity/recurrence/repetition/repeatability⁹ in as-inherently-implied-by-the-uninstitutionalised-threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism-of-recurrent-utter-uninstitutionalisation), the ‘base-institutionalisation–ununiversalisation’ mindset/reference-of-thought⁸³ is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of universalisation-directed-rulemaking-over-non-

rules—apriorising/axiomatising/referencing—psychologism’
 circularity/recurrence/repetition/repeatability⁹ in as-inherently-implied-by-the-
 uninstitutionalised-threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism-of-
 ununiversalisation), the ‘universalisation–non-positivism/medieval’ mindset/reference-of-
 thought⁸³ is existentially perpetuating ‘failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ in circularity/recurrence/repetition/repeatability⁹ as-inherently-implied-by-the-
 uninstitutionalised-threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism-of-non-
 positivism/medievalism), the ‘positivism–procrpticism⁸⁰’ mindset/reference-of-thought⁸³ is
 existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 in preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative-
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism’ in
 circularity/recurrence/repetition/repeatability⁹ as-inherently-implied-by-the-uninstitutionalised-
 threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism-of-procrpticism⁸⁰),
 and the ‘deprocrpticism¹⁷’ mindset/reference-of-thought⁸³ will be existentially perpetuating
 ‘preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative-
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-

mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism’ in
 circularity/recurrence/repetition/repeatability⁹ as-inherently-implied-by-its-preempting-of-any-
 uninstitutionalised-threshold¹⁰². It should further be noted that the notion of in
 circularity/recurrence/repetition/repeatability⁹ is not about conceptualising in the simplistic
 sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability⁹-as-
 of-conflated-construal but rather about a defining defectiveness of registry-worldview
 reference-of-thought⁸³-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-
 reference-of-thought⁸³-and-not-logically-contending⟩ construed as
 ‘circularity/recurrence/repetition/repeatability⁹-as-of-conflated-construal of perversion-and-
 derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ inherently-implied
 (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism-of-the-uninstitutionalised-threshold¹⁰²
 whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism or procrypticism⁸⁰) given the registry-worldview/dimension-level of
 relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’. So basically,
 circularity/recurrence/repetition/repeatability⁹-as-of-conflated-construal is about the ‘circularity
 of recurrent-utter-uninstitutionalisation-⟨reflected-as-unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-reference-of-thought⁸³-and-not-logically-contending⟩ in need for base-
 institutionalisation-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-
 reference-of-thought⁸³-and-logically-contending⟩’, the ‘circularity of ununiversalisation-
 ⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³-

and-not-logically-contending) in need for universalisation-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³-and-logically-contending)', the 'circularity of non-positivism/medievalism-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³-and-not-logically-contending) in need for positivism-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³-and-logically-contending)' and prospectively the 'circularity of procrypticism-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³-and-not-logically-contending) in need for deprocrypticism¹⁷-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³-and-logically-contending)', successively as of their prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³.

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism⁷⁷ issue of say notions-and-accusations-of-sorcery does not mean that characters in such a non-positivism/medievalism setup are no longer susceptible to the same mental-dispositions 'as of non-positivism/medievalism reference-of-thought⁸³' on different or subsequent occasions/instances where the medieval postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ issue of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant⁹³ to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity'. The reason being that the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaks to a fundamental relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’ as a non-positivism/medievalism mindset/reference-of-thought⁸³ as susceptible to further instances (in circularity/recurrence/repetition/repeatability⁹-as-of-conflated-construal) of endemising/enculturating notions-and-accusations-of-sorcery and hence this issue can only be de-mentatively/structurally/paradigmatically resolved by a relative prospective ontological-completeness-of-reference-of-thought⁸³ ushered in by ‘a positivistic mindset/reference-of-thought⁸³ and social-setting construct prospective/transcending/superseding <amplifying/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-teleology⁹⁹⁵⁵)’ involving psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of a crossgenerational import. That is equally the fundamental and de-mentative/structural/paradigmatic problem associated with psychopathy and social psychopathy given the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ of our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ for a notional~deprocrypticism¹⁷ reference-of-thought⁸³. Such naïve construal of resetting relations anew and overlooking with regards to perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (utterly different from defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance resetting anew and overlooking) 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (where postlogism⁷⁷ and conjugated-postlogism⁷⁷ can be passively socially-functional-and-accordant⁹³ or actively socially-functional-and-accordant⁹³ by eliciting social-aggregation-enablers, and so over inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity'). Rather than the idea of resetting relations anew and overlooking, a true intellectual-and-moral elevation is instead achieved by a prospective institutionalisation secondnaturing process construing the inherent reality and derived-implications of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for its superseding, which effectiveness skews ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) to the veritable intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ in deferential-formalisation-transference as of aetiologisation/ontological-escalation, as the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought⁸³, ununiversalisation manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by universalisation reference-of-thought⁸³, non-positivism/medievalism manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by positivism reference-of-thought⁸³, and prospectively procrypticism⁸⁰ manifestation of postlogism⁷⁷ can only be de-

mentatively/structurally/paradigmatically resolved by notional~deprocrypticism¹⁷ reference-of-thought⁸³. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality⁵¹/longness from temporality⁹⁸/shortness is rather naïve and actually as of ontologically-flawed ~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. ~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism at worst as a nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of ~~<amplituding/~~formative–epistemicity>totalising~conflated–meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, and so rather than as truly ‘decandored/oblongated and preconverging-or-dementing¹⁹–apriorising-psychologism and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, to avoid its ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology⁹⁹al-differentiation-as-of-subtransversality—threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism’ with respect to prospective notional~notional~deprocrypticism¹⁷ ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’; though paradoxically it will effectively recognise such a

representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we'll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism⁷⁷ for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms-as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' of the type 'A's action was what brought about the accusation of witchcraft, and A should stop the practice', from our positivistic transcendently ~~<amplituding/~~formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and would rather imply 'the decandored/oblongated and preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically/contendingly-out-of-phase nature' of such non-positivism/medievalism reference-of-thought⁸³ priorly without its contending status even arising in the very first place; but then with respect to our own postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' as procrypticism⁸⁰, we will tend to advance a 'nondescript/ignorable-void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) as a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of ~~<amplituding/~~formative—epistemicity>totalising~conflated—meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of our own ontological-misconstruing-of-meaningfulness or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism, as we strive circularly-as-of-shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (in the case of procrypticism⁸⁰, which is rather of ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology⁹⁹al-differentiation-as-of-subtransversality—threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’), ignoring the notion of prospective transcending with respect to perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> going by ontological-normalcy/postconvergence <amplifying/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-teleology⁹⁹⁵⁵) as of notional~notional~deprocrypticism¹⁷ (which is rather of ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’) in longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset/reference-of-thought⁸³ trying to process logic on the basis of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as notions-and-accusations-of-sorcery.

This reason underlies the notion of prospective institutionalisation which arises not as of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ issue but ‘more fundamentally an appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹²-or-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> issue as of a de-mentative/structural/paradigmatic and ontological meaningfulness-and-teleology⁹⁹⁵⁵ implication with respect to eliciting the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of the prospective/transcending/superseding registry-worldview/dimension, without <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation ‘is not about ontological-primemovers-totalitative-framework⁷² 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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ and inequivalence with the former. For instance the factual ontological-primemovers-totalitative-framework⁷²/effectiveness validations of say a chemistry mindset/reference-of-thought⁸³ (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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ validation as of alchemic mindset/reference-of-thought⁸³’ but rather ‘a chemistry scientific mindset/reference-

of-thought⁸³ validation’, critically because the issue is fundamentally not about the specific validations of chemistry principles but rather about the non-positivism/medievalism alchemy and essences-driven explanations defective mindset/reference-of-thought⁸³ 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 of that may arise from such non-positivism/medievalism mindset/reference-of-thought⁸³ based on alchemy and essences-driven explanations given its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. Thus wrongly implying that a contending engagement between the two is of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³, ‘wrongly elevates and validates the non-positivism/medievalism mindset/reference-of-thought⁸³’ as the mindset/reference-of-thought⁸³ of contention, as such a possibility of contending engagement from the chemistry mindset/reference-of-thought⁸³ is about harkening rather to a de-mentative/structural/paradigmatic and conflatedness¹² (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the alchemy and essences-driven explanations mindset/reference-of-thought⁸³ reflex for the ascendancy of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as it addresses the former defect of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/metaphysics-of-presence 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-thought⁸³ based on alchemy and essences-driven explanations given its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’. This insight equally comes to the mind as we can equally imagine that a mere demonstration or demonstrations of positivistic meaningfulness effectiveness/ontological-primemovers-totalitative-framework⁷² 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-thought⁸³ and to be engaged with as of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³, as any such positivistic demonstration pertinence is not about its factual effectiveness approbation in the base-institutionalisation/animistic social-setup per se but rather as of its de-mentative/structural/paradigmatic and conflatedness¹² (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of—

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’ which is rather of crossgenerational import (prospective-institutionalisation <amplifying/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-teleology⁹⁹⁵⁵) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring).

Such an insight can be extended prospectively on the same measure with respect to our procrypticism⁸⁰ prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’ and futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ ontological-completeness-of-reference-of-thought⁸³; though as
 previously indicated we will wrongly tend to (just as any <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/metaphysics-of-presence registry-
 worldview/dimension) to represent by reflex our own procrypticism⁸⁰ threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism at worst as a nondescript/ignorable-
 void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-
 narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³-as-an-ontologically-flawed-neuterisation⁵⁸-or-
 bracketing-or-epoché of <amplituding/formative-epistemicity>totalising~conflated-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ in our placeholder-
 setup/mentation/mental-devising-representation/consciousness-awareness-teleology⁹⁹ rather
 than the true reality from an ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective as 'decandored/oblongated and preconverging-or-
 dementing¹⁹—apriorising-psychologism and dialectically/contendingly-out-of-phase', and doing
 so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ to avoid its 'ontologically-perspectival-degraded-as-
 decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology⁹⁹al-differentiation-as-
 of-subtransversality—threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' with respect to
 futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ 'ontologically-perspectival-elevated/pedestaling-as-postconverging-

or-dialectical-thinking²⁰-differentiation-as-of-supratransversality—
 apriorising/axiomatising/referencing’. This reflex is what establishes the defining
 circularity/recurrence/repetition/repeatability⁹ of procrypticism⁸⁰ as of its relative-ontological-
 incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ in
 endemising/enculturating psychopathy and social psychopathy. The bigger picture here is that
 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁶⁷ and the institutional-cumulation/institutional-
 recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, and
 as reflected insightfully from cultural diffusion induced institutionalisations, ‘the
 prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought⁸³ in its
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ need to be recognised,
 referenced/registered/decisioned and represented from the
 prospective/transcending/superseding registry-worldview reference-of-thought⁸³ for what it is,
 rather than a ‘nondescript/ignorable-void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-
 preconverging-or-dementing¹⁹-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-
 of-its-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-as-an-
 ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative-
 epistemicity>totalising~conflated~meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵ to then allowed for the necessary crossgenerational psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring of the prospective

institutionalisation by its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³.]

It should be noted as well that the idea of ‘<~~amplifying~~/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-teleology⁹⁹⁵⁵)’ enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is the deterministic phenomenon behind ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ and the specific institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism⁸⁰, and deprocrypticism¹⁷. It captures the true notion of transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity as a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation involving utterly putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ in the very first instance, and on a second-level then imply eliciting the corresponding meaningfulness-and-teleology⁹⁹⁵⁵ for such renewed psyche as reference-of-thought⁸³. Such ‘<~~amplifying~~/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-teleology⁹⁹⁵⁵)’ involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied

registry-worldview/dimension in their respective institutionalisation state (as candored/straight
 and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/dialectically-or-
 contendingly in-phase) and their uninstitutionalised-threshold¹⁰² state (in threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as decandored/oblongated and
 preconverging-or-dementing¹⁹—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-teleology⁹⁹⁵⁵)’ 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-thought⁸³ 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-thinking²⁰—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-teleology⁹⁹⁵⁵)’

(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-teleology⁹⁹). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness~~/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation 'extended rationalism' thinking proposition and scepticism exercise, and Kantian meaningfulness-and-teleology⁹⁹⁵⁵ is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of meaningfulness-and-teleology⁹⁹⁵⁵ issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism reference-of-thought⁸³ 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-teleology⁹⁹⁵⁵)' as implied by a 'postconverging-or-dialectical-thinking²⁰—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—procrypticism⁸⁰, and prospectively to deprocrypticism¹⁷; as successively non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition-(as 'base-constitutedness¹³ of reference-of-thought⁸³' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) gives way to

rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, 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-constitutedness¹³⁷⁹ of reference-of-thought⁸³,

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-constitutedness¹³⁷⁹ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and prospectively bringing about preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘conflatedness¹² of reference-of-thought⁸³,

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and wherein the successive mindsets/references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of its limited-mentation-capacity-deepening⁵². 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-deepening⁵². (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as the absolute apriorising.) It is this author's contention that the Kantian conceptualisation exercise while interesting is in many ways rather a heuristic construct given its grounding on a categorisation reflex that poorly syncs with and is in constant need for heuristic re-adaptation to match 'an existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it', and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview's/dimension's reference-of-thought⁸³ 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/alchemic/essences/medieval registry-worldview/dimension certainly does has a name (transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity). But then it is more the case that from an ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ posture holding only one registry-worldview/dimension reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as absolute, then prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rather a beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ notion. Besides, Kant's notion of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as 'phenomenal-abstractiveness of presence' (and more precisely phenomenal-abstractiveness of presence as of 'the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights' transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implied by Descartes) rather than a construal of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as implied herein as of limited-mentation-capacity-deepening⁵² with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human~~<amplifying/formative-epistemicity>~~totalising~purview-of-construal' as superseding-oneness-of-ontology as an all-encompassing ~~<amplifying/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought of human psychical and institutionalisation disposition for meaningfulness-and-teleology⁹⁹⁵⁵, even though fundamentally enabled by developing human phenomenal-abstractiveness of presence as of ~~<amplifying/formative-~~

epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation,
<~~amplituding~~/formative–epistemicity>totalising~nominal-as-tendentious-phenomenal-
abstractiveness-of-presencing-in-‘warped-consciousness’ with base-institutionalisation–
ununiversalisation, <~~amplituding~~/formative–epistemicity>totalising~ordinal-as-qualifying-
phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with universalisation–
non-positivism/medieval, <~~amplituding~~/formative–epistemicity>totalising~intervalist-as-
categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’ with
positivism–procrypticism⁸⁰, and <~~amplituding~~/formative–epistemicity>totalising~ratio-
contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’ with deprocrypticism¹⁷. Basically, Kant lacked a notion of
metaphysics-of-absence (to overcome <~~amplituding~~/formative–epistemicity>totalising~self-
referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) with respect to
the positivism/rational-empiricism registry-worldview/dimension. In other words, Kant is
involved in an epistemological conceptualisation at a given point in time (erroneously
construed as the absolute point of human thought apriorising, without a decentering sense of
projection with respect to the prior and prospective). But existential-reality as of its human
mental apriorising/axiomatising/referencing (heuristically at least) started well before that point
and carries on well after that point, and such an exercise is more profound when it construes
human mental apriorising/axiomatising/referencing along the full existence-
potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality of existence as it redefines meaningfulness-and-
teleology⁹⁹⁵⁵ on the basis of human limited-mentation-capacity-deepening⁵² 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-recomposuring⁵⁴-for-
 relative-ontological-completeness⁸⁷—unenframed-conceptualisation over conceptualisations of
 human mental apriorising/axiomatising/referencing process on a simple categorisation reflex
 basis as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside-existential-contextualising-contiguity³⁸ 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-
 completeness⁸⁷-of-reference-of-thought⁸³. 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 contextualising-contiguity of existence as of human
 shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵²
 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-accident-or-random-
 mental-disposition to successively profound
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated
 with human limited-mentation-capacity-deepening⁵², as further elaborated in this paper. 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-thinking²⁰–psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ psyche as
 ‘<amplifying/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-teleology⁹⁹⁵⁵)’ of positivistic physics right back then in their
 epoch such that the overall underlying principle of ontological-primemovers-totalitative-
 framework⁷² as transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity back then
 is still what prevails today. It is that physics psyche established back then which enabled
 seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics
 within a decade or so of their articulations as of more profound elaboration of transcendental-
 enabling/sublimating/~~supererogatory~~–de-mentativity ontological-primemovers-totalitative-
 framework⁷² to establish themselves as the central physics theories with little or no quarrel. It is
 interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in
 what may be construed today as a relatively benign conceptualisation of a heliocentric model of
 the world, with the revolt of Galileo and others ultimately establishing that physics and science
 psyche over a non-positivism/medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relationship to
 ontological-primemovers-totalitative-framework⁷² that is not ontological-veridicality/intrinsic-

reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as of its non-scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity construction having to do with an <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of meaningfulness-and-teleology⁹⁹⁵⁵ is often wrongly construed as ontological as of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵. 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 constitutedness¹³ 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 conflatedness¹² as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger 'transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity positivism psyche-and-thereof-philosophy' (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity contiguously as from the deeper apriorising/axiomatising/referencing enabling/sublimating/~~supererogatory~~-de-mentativity of positivism 'transcendental-psyche-and-thereof-philosophy' and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity conceptualised/construed relations), and so as of its reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵.

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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ than truly ontological when examined closely such that the test of transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism¹⁰⁰
 when the implications of such notions are examined as of metaphysics-of-absence not only in
 terms of one registry-worldview's/dimension's meaningfulness-and-teleology⁹⁹⁵⁵ but two or
 more, say our present positivism reference-of-thought⁸³ and retrospective non-positivism
 reference-of-thought⁸³, their 'supposed ontological status' turn out to be ridiculous
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, 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
 transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism¹⁰⁰,
 be given the label ontology, or rather is ontology exactly not about effective transcendently-
 enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as antinihilism¹⁰⁰? And what is fundamentally involved in developing that
 transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism¹⁰⁰ for
 ontological-veridicality/intrinsic-reality transcendental-
 enabling/sublimating/supererogatory~de-mentativity is the increasing psychical-

transformation/psychical-detachment with corresponding institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as from non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as base-institutionalisation—ununiversalisation, universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as universalisation—non-positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as positivism—procrypticism⁸⁰, and prospectively preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative-epistemicity>growth-or-

notional~deprocrypticism¹⁷ psyche-and-thereof-philosophy’ as herein implied by this
 hermeneutic/reprojective psychology suprastructuralism insight construed as of metaphysics-of-
 absence as ‘postconverging-or-dialectical-thinking²⁰–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 that can hardly be qualified as
 ontological. The underlying contention of both such a present ‘transcendental-
 enabling/sublimating/~~supererogatory~~–de-mentativity positivism psyche-and-thereof-
 philosophy’ and prospective ‘transcendental-enabling/sublimating/~~supererogatory~~–de-
 mentativity notional~deprocrypticism¹⁷ psyche-and-thereof-philosophy’ as of their respective
 relative ontologically-veridical psychical background referencing as of conflatedness¹² for
 knowledge/meaningfulness-and-teleology⁹⁹⁵⁵ has to do with the bigger ontological-
 normalcy/postconvergence reality (of ontologically valid knowledge/meaningfulness-and-
 teleology⁹⁹⁵⁵) as of its notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as the de-
 mentative/structural/paradigmatic basis by which ‘ontological-deficiency (conceptually
 represented as subsuming of virtue-defect or vices-and-impediments¹⁰⁵ ‘with virtue not truly
 differentiated from ontology’ but rather such a conceptual-differentiation being represented as
 of our notional <~~amplifying~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ animate-existential-
 referencing/subjectification emotional-involvement implications)’ is construed fundamentally
 going by a registry-worldview’s/dimension’s reference-of-thought⁸³ relative deficiency as prior
 relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ (as its uninstitutionalised-
 threshold¹⁰²) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective
 registry-worldview’s/dimension’s reference-of-thought⁸³ prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³; thus validating with regards to both reference-of-

thought⁸³ respectively as the ‘transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity notional~deprocrypticism¹⁷ psyche-and-
 thereof-philosophy’ their relative ontologically-veridical background referencing as of
 conflatedness¹² as of ontological-normalcy/postconvergence. Since we can perfectly
 conceptualise with both reference-of-thought⁸³ the articulation of coherent meaningfulness-and-
 teleology⁹⁹⁵⁵ respectively in non-positivism terms—as-of-axiomatic-constructs and non-
 deprocrypticism¹⁷/procrypticism⁸⁰ terms—as-of-axiomatic-constructs, or rather in terms—as-of-
 axiomatic-construct that do not grasp de-mentatively/structurally/paradigmatically the
 respective reference-of-thought⁸³ organic grounding as of underlying ontological-
 normalcy/postconvergence implications, and so beyond just a question of vague ad-hoc
 mechanical patchwork of non-transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity conceptualised/construed relations. This elucidation points out that transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity ‘must truly’ involve an de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics)¹⁴ with the utter decentering of understanding itself by the
 prospective/transcending/superseding reference-of-thought⁸³ over the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of the prior/transcended/superseded at its
 uninstitutionalised-threshold¹⁰² as an epistemic-totalising³²~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-teleology⁹⁹⁵⁵) eliciting a new
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
 prospective/transcending/superseding reference-of-thought⁸³ as candored/straight,

postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and
 dialectically/contendingly-in-phase over the prior/transcended/superseded reference-of-
 thought⁸³ as decandored/oblongated, preconverging-or-dementing¹⁹—apriorising-psychologism
 and dialectically/contendingly out-of-phase. Basically, de-mentation-
 (~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-
 attributive-dialectics)¹⁴ speaks of the contingent supersedingness of prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³ of prospective/transcending/superseding
 reference-of-thought⁸³ over prior relative-ontological-incompleteness⁸⁸-of-reference-of-
 thought⁸³ of prior/transcended/superseded reference-of-thought⁸³, and so ‘with respect to the
 relative veracity/ontological-pertinence of their projected logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of
 meaningfulness-and-teleology⁹⁹⁵⁵ as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context’, wherein the prior/transcended/superseded
 reference-of-thought⁸³ is construed as preconverging-or-dementing¹⁹—apriorising-psychologism
 and decentered/out-of-phase thus subsumed-as-supplanted while the
 prospective/transcending/superseding reference-of-thought⁸³ is construed as postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism and centered/in-phase thus subsuming-as-
 supplanting (by supratransversality—apriorising/axiomatising/referencing as of
 ‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, rather as of intellectual-and-moral-
 inequivalence/non-correspondence). Thus contingently and ontologically, recurrent-utter-
 uninstitutionalisation is preconverging-or-dementing¹⁹—apriorising-psychologism and
 decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> of rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism) relative to base-institutionalisation—

ununiversalisation as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered, with the latter preconverging-or-dementing¹⁹—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) relative to universalisation—non-positivism/medievalism as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered, with the latter preconverging-or-dementing¹⁹—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) relative to our positivism—procrypticism⁸⁰ as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered, with the latter preconverging-or-dementing¹⁹—apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of-reference-of-thought⁸³, -as-to-‘<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism) relative to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered; and so successively, ‘with respect to relative ontological veridicality of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ projected meaningfulness-and-teleology⁹⁹⁵⁵ as of

existential-contextualising-contiguity³⁸ s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context'.
 De-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics)¹⁴ as of transcendental/interdimensional/transdimensional
 registry-worldview/dimension-level conceptualisation/construal as enabling prospective
 suprastructuration (suprastructural psychical-and-institutionalisation orientation of
 meaningfulness-and-teleology⁹⁹⁵⁵ synopsis-ing-depth as of the overall registry-
 worldview's/dimension's reconstrual of superseding-oneness-of-ontology), is technically
 apprehended rather as of the 'reference-of-thought⁸³—degraded-devolving-as-of-
 uninstitutionalised-threshold¹⁰²' of meaningfulness-and-teleology⁹⁹⁵⁵ of the
 prior/transcended/superseded registry-worldview reference-of-thought⁸³ implied as of
 distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ in
 reflecting the prospective/transcending/superseding registry-worldview reference-of-thought⁸³
 suprastructuration as the 'new ontologically-veridical becoming-or-present-of-reference-of-
 thought⁸³' since there 'cannot be two different becoming-or-present-of-reference-of-thought⁸³'
 but rather that the prospective/transcending/superseding suprastructuration is by its prospective
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ the becoming-or-present-of-
 reference-of-thought⁸³. However, in all the de-mentation-(~~supererogatory~~-ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ implied
 successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵>, such a 'confusion of relative ontologically-
 veridical becoming-or-present-of-reference-of-thought⁸³' induces an underlying 'paradox of
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity' involved in all such
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity wherein mental-
 dispositions as of reference-of-thought⁸³ are caught between the

prospective/transcending/superseding registry-worldview prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, with respect to meaningfulness-and-teleology⁹⁹⁵⁵ referencing. Consider in this case the human condition of transience of reference-of-thought⁸³ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ will not necessarily construe transitorily at its uninstitutionalised-threshold¹⁰² that 'base-institutionalisation—ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ is the relative ontologically-veridical reference-of-thought⁸³ (as explained further below with respect to 'symmetrisation-of-reference-of-thought⁸³ but which is in effect an ontologically-non-veridical-or-flawed <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction' associated with distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹, and 'intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸/ontological-asymmetrisation as of deconstruction/ontological-reconstituting-as-to-conflatedness¹² in aetiologisation/ontological-escalation); such that on a logical-basis the <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) in recurrent-utter-uninstitutionalisation will be more inclined to turn towards the 'prior

conventional non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition’ as reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, and so over the ‘prospective relative pure-ontology conflatedness¹² implying rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’. This is because a registry-worldview/dimension is a ‘circular-pervasiveness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing¹⁵ <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively, will tend to ‘take precedence as of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ induced distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ (as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as heuristic but non-constraining compensation for human limited-mentation-capacity where constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) doesn’t yet avail) even though, it is such relative pure-ontology conflatedness¹² that is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-

reality enabling (by ultimately making available such prospective constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)) the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>. 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-drag³³ that enables prospective registry-worldview/dimension suprastructuration/transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. This insight extends to all the successive registry-worldviews including ours as positivism-procrypticism⁸⁰ as the relative pure-ontology conflatedness¹² as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality implying such a construct as the notional~deprocrypticism¹⁷ institutionalisation suprastructuration (preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<~~amplituding~~/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as conflation¹² of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) 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-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as
 absolute by reflex beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-
 as-of-existential-unthought>⁶ 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 denaturing¹⁵
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) so-
 construed prospectively, will tend to ‘take precedence as of relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ induced distractive-alignment-to-reference-of-
 thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative
 pure-ontology conflatedness¹² notion as of prospective relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³ and implying rather a prospective transcendental depth-of-
 thought/reference-of-thought⁸³. This equally explains why the implied supratransversality—
 apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a
 ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ consummated/forfeiting posture’ of
 intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸/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-teleology⁹⁹⁵⁵ beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶’; such that, de-
 mentatively/structurally/paradigmatically/necessarily, that which gets to

‘conceptualise/construe beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s reference-of-thought⁸³ like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold¹⁰², the notion of intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸/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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ inclined beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ to uphold meaningfulness-and-teleology⁹⁹⁵⁵ as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ will certainly grasp the pertinence of intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸/ontological-asymmetrisation as of deconstruction/ontological-reconstituting—as-to-conflatedness¹² aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ brings about deepening sense as to apriorising/axiomatising/referencing—psychologism of transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ meaningfulness-and-teleology⁹⁹⁵⁵ 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 denaturing¹⁵ 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-incompleteness⁸⁸-of-reference-of-thought⁸³ as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ they may operate on a logic that once such a situation as A induced additionality defect deception develops as of 'lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷), 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 '(<amplifying/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of prior/transcended/superseded registry-worldview/dimension' notwithstanding its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; highlighting how across the successive registry-worldviews threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism arise, however, different the perception from 'very-crude' (with recurrent-utter-uninstitutionalisation) to 'seemingly polished' (with our positivism—procrysticism⁸⁰) depending on prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. This is to point out that at uninstitutionalised-threshold¹⁰² temporal-dispositions as of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ do not necessarily acquiesce to intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸ or asymmetrisation (as Z's ... looking down on A, B, C, D, E and F mental-dispositions

perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as allowing for the endemisation/enculturation of the denaturing¹⁵ of additionality and the implications thereof of subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹ that ensue where socially-functional-and-accordant⁹³ due to lack of constraining social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. Does the 'intellectual romanticism' of a Rousseau articulation of universal human rights necessarily register fully in the mindset/reference-of-thought⁸³ of the <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) of his epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ notion until the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring generations latter that brings this beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ notion to the fore of the <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>), and this interrogation could be extended to say superstitious notions and their implications in a non-positivistic social-setup as the drive of say a rational-empiricism/positivistic emancipating agent in many ways will be a beyond-the-consciousness-

awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ notion for the
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in such a
 social setting, and equally similar issues faced today in many a traditional society like female
 genital mutilation is more than just an issue of stopping the practitioners of genital mutilation
 but has to do with <amplituding/formative>wooden-language-(imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 meaningfulness-and-teleology⁹⁹⁵⁵ in such social-setup that is a question of a beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 notion with respect to recasting of gender rights in a prospective meaningfulness-and-
 teleology⁹⁹⁵⁵. Likewise, it could be asked whether such an aetiologisation/ontological-escalation
 notion as notional~deprocrypticism¹⁷ institutionalisation implied suprastructuration over our
 positivism–procrypticism⁸⁰ is rather not a beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶ notion as of the present
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-
 disposition and mental-projection. The fact is that registry-worldviews/dimensions operate
 meaningfulness-and-teleology⁹⁹⁵⁵ as of their ontological representation of reality within the
 limits of their reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸
 which provide them with their
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ (so derived

from prior ontological-faith-notion-or-ontological-fideism induced projective-
 insights/postdication/deconstruction), but then the further possibility of expanding the
 axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as
 prospective registry-worldview/dimension suprastructuration requires new projective-
 insights/postdication/deconstruction to establish more profound reference-of-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as new/prospective
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’; but then, such
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ of each
 registry-worldview/dimension suprastructuration comes with a fundamental mentation-reflex
 flaw that their given
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ is absolute and
 non-transcendable’ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶, failing to grasp that projective-
 insights/postdication/deconstruction (factoring in human limited-mentation-capacity-
 deepening⁵²) about prospectively more profound reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ will certainly imply an altogether new/prospective
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ and
 notwithstanding the fact that that present registry-worldview/dimension is the result of prior
 projective-insights/postdication/deconstruction induced transcendence-and-
 sublimity/sublimation/supererogatory-de-mentativity. Such that it is a crossgenerational
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-

consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 notion that enables the fulfilment of the promise of projective-
 insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality effectively with deconstruction/engaged-destruktion/ontological-
 reconstituting—as-to-conflatedness¹²; and so, with respect to transcending from recurrent-utter-
 uninstitutionalisation right up to our positivism–procrypticism⁸⁰ institutionalisation
 suprastructuration, and prospectively the same human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions–existentialism-form-factor issues arise with respect to the
 possibility of our prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity to depcrypticism¹⁷, as we perceive our
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ as absolute
 failing to construe the all-encompassing redefining implications of projective-
 insights/postdication/deconstruction with respect to the possibility of an altogether
 new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 specific referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ (as
 preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<~~amplifying~~/formative–
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as conflation¹² of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)). So the
 challenge as of this aetiologisation/ontological-escalation as implying futural Being-

development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷, is one
of making conscious beyond the nombrilism/closed-structuring-of-meaningfulness-and-
teleology⁹⁹⁵⁵ within all registry-worldviews/dimensions just as ours inducing transversality-of-
affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, that
doesn't tend to consciously recognise that prospective ontological-completeness-of-reference-
of-thought⁸³ imply in reflecting holographically-<conjugatively-and-transfusively> the
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ that new projective-
insights/postdication/deconstruction necessarily induce new
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ defining
new/prospective registry-worldview/dimension. Particularly so, as
<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-
dispositions most profound relationship to meaningfulness-and-teleology⁹⁹⁵⁵ tends to be geared
rather towards the given
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ as-an-only-one
as this enables human finite aspirations whether socially, professionally, family-wise, hedonic,
etc. as of the registry-worldview's/dimension's denaturing¹⁵ <~~amplituding~~/formative>wooden-
language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
prospective-apriorising-implications>) so-construed prospectively, as within ONLY recurrent-
utter-uninstitutionalisation (by its non-rules—apriorising/axiomatising/referencing—

psychologism,-as-impulsive-or-accidented-or-random-mental-disposition reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸), ONLY base-
 institutionalisation—ununiversalisation (by its rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸), ONLY universalisation—non-positivism/medievalism
 (by its universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸), or ONLY positivism—procrysticism⁸⁰ (by its
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸), and so ‘construed-as-of-contingent-circular-
 pervasiveness <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-
 to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as-
 instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ induced distractive-alignment-to-reference-of-
 thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative
 pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³ conflatedness¹²), whilst the projective-
 insights/postdication/deconstruction discernment as of ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality (since the purpose of reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ is about intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation, and not the mimicking of their
 <amplitudinal/formative>wooden-language-(imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸), whether beyond-the-consciousness-awareness-teleology⁹⁹—<in-existential-
 extrication-as-of-existential-unthought>⁶), about how and why the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ as of such successive
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ is driven from
 recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to
 universalisation—non-positivism/medievalism to positivism—procrypticism⁸⁰ by projective-
 insights/postdication/deconstruction in establishing them in the first place as of prospective
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and thus the utility of projective-
 insights/postdication/deconstruction in enabling futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ (preempting—
 disjointedness-as-of-reference-of-thought⁸³,—as-to-‘<amplifying/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) by construing its grander ‘re-motif—and-
 re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting specific reference-of-thought⁸³/axiomatic-
 construct/referencing/intelligibilitysetup/measuringinstrument for existential-instantiations
 predicative-insights’ as of full ontological-completeness-of-reference-of-thought⁸³, tends to be
 lost to temporal/shortness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵ mental-dispositions;

speaking more of a mental-orientation not geared to grasp the ‘existential tale’ of its species as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven human eternalising and emancipating aspiration behind projective-insights/postdication/deconstruction for creating successive ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments specific referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. But rather an ad-hoc mental-orientation ‘construed-as-of-contingent-circular-pervasiveness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as-instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ induced distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ conflatedness¹²) not geared to uphold eternalising and emancipating possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact that its ‘construed-as-of-contingent-circular-pervasiveness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-incompleteness⁸⁸-of-reference-of-thought⁸³ and override any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-

completeness⁸⁷-of-reference-of-thought⁸³) arose by projective-
insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-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-impediments¹⁰⁵ as arising mainly
as of their conscious choices, de-mentatively/structurally/paradigmatically a registry-
worldview/dimension prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as a
beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
unthought>⁶ notion is the more decisive/salient notion as to human ‘objectively
construed/analysed virtuous-dispositions or vices-and-impediments¹⁰⁵’ even though individual
‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-
dispositions or vices-and-impediments¹⁰⁵ arising’; such that a registry-worldview/dimension
incompleteness-of-reference-of-thought⁸³ is de-mentatively/structurally/paradigmatically
susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-
reference-of-thought⁸³ defective reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸ for the vices-and-impediments¹⁰⁵ so implied to arise-
and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology⁹⁹-<in-
existential-extrication-as-of-existential-unthought>⁶. This explains why the ontological-
contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is basically about shifting
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the
state of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
existential-unthought>⁶ as of human limited-mentation-capacity-deepening⁵² in handling the
more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-
of-thought⁸³/axiomatic-construct that avails as of ontological-normalcy/postconvergence or
increasing ontological-completeness-of-reference-of-thought⁸³; (such that such meaningfulness

as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/reference-of-thought⁸³/axiomatic-construct for predicative-insights’ to take hold. It equally explicates why threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (as ‘vague staging and performing’ and not truly postconverging-or-dialectical-thinking²⁰—apriorising-psychologism meaningfulness-and-teleology⁹⁹⁵⁵) tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold¹⁰². This has to do fundamentally with the antipodality of the mental-dispositions of postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ as of effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵ and prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as of effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology⁹⁹⁵⁵ in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context dynamic’ of the nature of ‘postlogism⁷⁷-as-of-

compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ dynamism’ as knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation is a critical element for a postlogism⁷⁷/psychopathy storied-construct/ontologically-valid-narration development as of aetiologisation/ontological-escalation insight, at the individuation-level of analysis, involving ‘themes-driven underlying-agency-or-sous-agencement dynamics for narration-construed-as-instantiative-moulting’ as of ontological-normalcy/postconvergence undermining by ‘distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ with distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ and corresponding ontological-normalcy/postconvergence upholding with conflatedness¹². (Thus disambiguating mental-dispositions as of reference-of-thought⁸³–prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, ‘postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or psychopathic compulsive threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism individuation’, and consequently induced conjugated-postlogism⁷⁷s/social-psychopathy as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism individuations’; and as this overall ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-normalcy/postconvergence’ reflects constitutedness¹³ as of base-constitutedness¹³, first-level-presencing—absolutising-identitive-constitutedness¹³⁷⁹, second-level-presencing—absolutising-identitive-constitutedness¹³⁷⁹, third-level-presencing—absolutising-identitive-constitutedness¹³⁷⁹ and notional~conflatedness¹² (altogether construed as of

notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹²) reflecting both the
 uninstitutionalised-threshold¹⁰²'s as to conventioning/closed-structure/non-
 transcendability/distractive-alignment-to-reference-of-thought⁸³-<of-
 apriorising/axiomatising/referencing>²⁹/effecting-parsimony as to 'reference-of-thought⁸³—
 degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²' meaningfulness and the
 corresponding prospective institutionalisation's ontology/opened-
 structure/transcendability/conflatedness¹² teleological-elevated-as-reference-of-thought⁸³—
 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ of meaningfulness, and so as of
 conflatedness¹² 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-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—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-teleology⁹⁹⁵⁵, that speaks of 'ad-hoc social-
 commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality'
 and assuming denaturing¹⁵ as of 'lack of constraining social universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) at the uninstitutionalised-
 threshold¹⁰²'. It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-
 derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> associated with uninstitutionalised-threshold¹⁰².) This thus conveys the individuation-level of analysis ontological-primemovers-totalitative-framework⁷² as well as differentiated intemporal-conflatedness¹²-as-effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology⁹⁹⁵⁵-or-temporal-constitutedness¹³-as-effecting-parsimony-of-meaningfulness-and-teleology⁹⁹⁵⁵ (so implied by metaphysics-of-absence as of our procrypticism⁸⁰ uninstitutionalised-threshold¹⁰² as disjointedness-as-of-reference-of-thought⁸³). By mental-reflex a postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ stand is a ‘mental-shortcut’ that is fundamentally perverted as it perceives meaning as ‘deterministic of others behaviours by its empty-form’ while a prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> at the uninstitutionalised-threshold¹⁰² due to relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ implied meaningfulness-and-teleology⁹⁹⁵⁵ will tend to be incidentally conjugated with prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹. This is the case beyond just any such specific instances and such specific postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-

shallow-supererogation¹⁰⁹⁶ character(s) and specific conjugated-postlogism⁷⁷ character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ at its ‘uninstitutionalised-threshold¹⁰² the threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as a preconverging-or-dementing¹⁹—apriorising-psychologism enculturation’. This is characteristic of the successive uninstitutionalised-threshold¹⁰² 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 procrypticism⁸⁰ (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-incompleteness⁸⁸-of-reference-of-thought⁸³ as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-and-impediments¹⁰⁵’ as of its uninstitutionalised-threshold¹⁰². This consequently implies at the uninstitutionalised-threshold¹⁰² a ‘symmetrisation-of-reference-of-thought⁸³ but which is in effect an ontologically-non-veridical-or-flawed <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ is socially induced in

temporality⁹⁸/shortness requiring deconstruction/ontological-reconstituting-as-to-
 conflatedness¹² as intemporal-asymmetric-subsumption-of-temporality⁹⁸/ontological-
 asymmetrisation as of prospective relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³, which in the bigger picture speaks of ‘differentiated construal of existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context’ wherein the
 temporal is ‘preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s-
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸ and the intemporal-as-ontological
 postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s-
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸, and further explains the ‘paradox of
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ (confusion of relative
 ontologically-veridical becoming-or-present-of-reference-of-thought⁸³’) wherein the temporal is
 hung (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶) to the <amplituding/formative>wooden-language-(imbued—temporal—
 mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 thus ‘construed-as-of-contingent-circular-pervasiveness <amplituding/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) as-instant-and-absolute-basis-for-being/existence’
 (despite the relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ induced distractive-
 alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ and override
 any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³ conflatedness¹²) whereas the intemporal-as-
 ontological construes reference-of-thought⁸³—categorical-imperatives/axioms/registry-

teleology⁹⁹⁸ as meant for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and up for remaking once perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> undermines their intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on the basis of the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ with regards to human limited-mentation-capacity and as of ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting. This conceptualisation as a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ is empirically more true of human development which by a flawed metaphysics-of-presence overly construes in <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ the positivistic psyche almost as if it is the sole and genuine one without factoring in the notion of a continuous ‘<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology⁹⁹⁵⁵)’, in successions of human psyches arising with human limited-mentation-capacity-deepening⁵², with the further implication of a prospective ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as a notional~deprocrypticism¹⁷ psyche and its corresponding memetism or suprastructural meaningfulness-and-teleology⁹⁹⁵⁵. Now supposed Z was another character inclined for maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as preserving the inherent intemporality⁵¹/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-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> to renew the construal/conceptualisation of what is considered as a relatively ontological-completeness-of-reference-of-thought⁸³ for a prospective reference-of-thought⁸³ that preserves intemporality⁵¹, by factoring in the fact of this contextual relative-ontological-incompleteness⁸⁸-induced, -‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as it enculturates/endemises the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus will be predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and superseding this specific-type (as exposed by B’s postlogism⁷⁷ and C, D, E, F conjugated-postlogism⁷⁷) of ‘imbricatedness/threadedness/recomposuring as existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’, and will look down on B, C, D, E and F mental-dispositions perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as allowing for the endemisation/enculturation of the denaturing¹⁵ of

additionality and the implications thereof of subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹ that ensue where socially-functional-and-accordant⁹³ (lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) 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 perversion⁷⁴-of-reference-of-thought⁸³ -<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaking fundamentally of the given prior relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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-threshold¹⁰²'). Though metaphorically in the mortal's temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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 temporality⁹⁸/extrication as the 'fullness of meaningfulness-and-teleology⁹⁹⁵⁵, over the appreciation of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically 'high-life' of temporality⁹⁸/extrication cannot count on an overall principle of temporality⁹⁸/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-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming enabling the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; 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 denaturing¹⁵ 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 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’) exposes contextually the relative temporality⁹⁸-to-intemporality⁵¹ (shortness-to-longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) of human mental-dispositions implying an intellectual-and-moral-inequivalence/non-correspondence between of temporal-dispositions perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{96>}
 involved in postlogism⁷⁷ and conjugated-postlogism⁷⁷ as it discloses the temporal-dispositions
 individuations mental-dispositions displayed by B, C, D, E and F (as ‘wrongly-projected
 decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-
 ontologically-flawed-construal (which is rather ‘a prior threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism reference-of-thought⁸³’ in shallowness-
 of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-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-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁸) in contrast to the intemporal-disposition individuation
 mental-disposition displayed by Z (as ‘imbricatedness/threadedness/recomposuring as of
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-
 of-thought’) in its relationship with additionality (as elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸) by way of Z’s ‘maximalising-recomposuring⁵⁴-for-relative-

ontological-completeness⁸⁷—unenframed-conceptualisation-(unwinding-as-unfolding/dépliage-
 as-détendre of elucidation-of B, C, D, E and F ‘wrongly-projected decontextualising-
 unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
 construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism reference-of-
 thought⁸³’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 B, C, D, E and F). In order words, this
 situation highlights the universal issue across all registry-worldviews/dimensions underlying
 the notion of temporality⁹⁸/shortness and intemporality⁵¹. Wherein reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation for the intemporal mental-disposition individuation are
 meant to uphold intemporality⁵¹/longness incontrovertibly and where such is blurred or
 undermined given relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ going by human limited-mentation-
 capacity-deepening⁵² requiring a further accruing as deeper human limited-mentation-capacity-
 deepening⁵² as ‘an existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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’ that ‘retraces’ the

existential-reality for intemporal-preservation-entropy-or-contiguity-or-ontological-
 preservation by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation of reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -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-incompleteness⁸⁸-induced, -‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ arises
 (as uninstitutionalised-threshold¹⁰²); i.e. from recurrent-utter-uninstitutionalisation to base-
 institutionalisation—ununiversalisation to universalisation—non-positivism/medievalism to
 positivism—procrypticism⁸⁰ and prospectively to deprocrypticism¹⁷. While for the temporal
 mental-disposition individuations the form-and-perception or derived-form-and-perception of
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation whether upholding
 ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expediently or
 consciously) is a sufficient basis so long as it is socially-functional-and-accordant⁹³ 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-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism reference-of-thought⁸³’ in shallowness-
 of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-

reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ is just as valid, hence a failure to abstractly recognise intemporality⁵¹/longness as of-existential-reality with the implication thereof as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to the registry-worldview’s/dimension’s vices-and-impediments¹⁰⁵ implied by its implied relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. Hence the reason why the vices-and-impediments¹⁰⁵ inherent of a given registry-worldview/dimension cannot be de-mentatively/structurally/paradigmatically/ontologically resolved within it as there is need for prospective ontological-completeness-of-reference-of-thought⁸³ structured to inherently supersede such vices-and-impediments¹⁰⁵, 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-thought⁸³⁸⁰. 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 de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory de-mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵, that can accrue atleast incidentally/on-occasion in

all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect intradimensional and transcendental/transdimensional/interdimension/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation analysis as metaphysics-of-absence/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ since mere additionality is bound to wrongly represent the additions of B, C, D, E and F as correct (as it is a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present-present-consciousness/mirage as metaphysics-of-presence) thus overlooking their ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism reference-of-thought⁸³’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping

existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as
 to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality'. Such 'a relative teleological-
 differentiation/scission/variance/disambiguation of references-of-thought' of Z's intemporal-
 disposition reference-of-thought⁸³ as supratransversality—apriorising/axiomatising/referencing
 over B, C, D, E and F temporal-dispositions references-of-thought as subtransversality—
 apriorising/axiomatising/referencing, can be demonstrated in the archetype characters of say a
 Socrates or Rousseau (even though no human individual as receptacle of individuations can be
 qualified as purely of intemporal-disposition or purely of temporal-dispositions). Wherein
 within their respective registry-worldviews/dimensions setups, their maximalising-as-
 transcendental recomposuring mental-dispositions in projection for prospective
 institutionalised-being-and-craft, i.e. ontologising of future conventioning, as
 supratransversality—apriorising/axiomatising/referencing (as the grander intellectual-and-moral
 effort that can be made within their registry-worldviews/dimensions) is rather poorly construed
 to the ordinariness/averageness of thought within their respective registry-
 worldviews/dimensions setups (which mental-dispositions and conventioning –as 'wrongly-
 projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-
 or-ontologically-flawed-construal (which is rather 'a prior threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism reference-of-thought⁸³' in shallowness-
 of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-
 contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-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 nonextricatory-
 existential-preempting-of-existential-unthought in his asceticism⁴ 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-thought⁸³’ –as-conflatedness¹²-or-ontological-reprojecting that
 then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective
 institutionalised-being-and-craft as there isn’t any inherent intemporality⁵¹/longness needed for
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation out of the ordinariness/averageness of any institutionalised-being-and-craft
 setup. Hence such intemporality⁵¹/longness as maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation need its <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought as of given that the-
 succession-of-registry-worldviews-or-dimensions-institutionalisations/the-ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is ‘not a human dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation transformation exercise as of temporal-dispositions/shortness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵ but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold¹⁰² divulged by relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’’. The implication is that acting as-of-a-secondnatured 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not intemporal as of-universal-and-abstractive nature but is in ‘<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence. Thus a registry-worldview’s/dimension’s institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ marking its uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with universalisation and procrypticism⁸⁰ with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷. This equally explain why the notion of human transcendental progress is relatively ‘re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⟩⁹⁰ driven’ as it requires an intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality of thought more than just institutionalised secondnaturing such that it has often been the
 erudition periphery of institutional-cumulation/institutional-recomposure-<as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> that had tended to
 fundamentally put into question their present with new de-mentating/structuring/paradigmig
 shifts. It is ontologically-speaking impossible to comprehensively undermine a
 dimension's/registry worldview's postlogism⁷⁷ without undermining the registry-
 worldview's/dimension's reference-of-thought⁸³ itself as implied by its state of relative-
 ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', for
 instance psychopathy in positivism—procrypticism⁸⁰ or notions of sorcery in universalisation—
 non-positivism/medievalism (wherein from the prospective point-of-reference respectively as
 notional~deprocrypticism¹⁷ or positivism, it is in de-mentation-(~~supererogatory~~—ontological-
 de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ as of the
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹), given that this fundamental relative-ontological-incompleteness⁸⁸-induced,-
 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism' of the given registry-
 worldview/dimension as reflected from ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective, by its 'contextualising-contiguity of existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality' means it is de-mentatively/structurally/paradigmatically
 bound to enculturate/endemise its given postlogism⁷⁷. Obviously we can appreciate that without
 a positivistic outlook/reference-of-thought⁸³ 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in non-positivism/medievalism where the mindset/reference-of-thought⁸³ is not rationally-empirical/positivising. Likewise the procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ wherein the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> from a psychopathic character is contextually likely to be engaged with (as ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive de-mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold¹⁰² as procrypticism⁸⁰ for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ which is effectively the de-mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined de-mentative/structural/paradigmatic phenomenon in terms-as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism⁷⁷ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) as instances of notions-and-accusations-of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively

~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) with
 their ‘intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis’ or
 ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-
 preservation’ determined by their sanctified-conventioning-social-aggregation-enablers, there is
 a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by
 prospective ‘intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity’ to allow for new defining transcendental
 meaningfulness and its corresponding grander teleological-differentiation/teleology⁹⁹ that can
 then perceive the prior registry-worldview/dimension as of its relative-ontological-
 incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ and
 accessorially its enculturating/endemising of its postlogism⁷⁷, and superseding both of these in
 the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity of a medicine based on natural causes and drugs as natural cures carried the
 effectiveness/ontological-primemovers-totalitative-framework⁷² that undermined non-
 positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with
 such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole
 teleologically-degraded dispositions based on such sanctified-conventioning-social-
 aggregation-enablers. Likewise only by articulating comprehensive and effective
 aetiologisation/ontological-escalation resolutions to the defect of procrypticism⁸⁰ and its
 postlogism⁷⁷ first with respect to formal constructions that the derived
 effectiveness/ontological-primemovers-totalitative-framework⁷² can feed back as percolation-

channelling to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ of our procrypticism⁸⁰ and accessorially its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) and as of the ontological-normalcy/postconvergence ontological-completeness-of-reference-of-thought⁸³ perspective, ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ implies a transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as ‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of prospective reference-of-thought⁸³ as supratransversality—apriorising/axiomatising/referencing (as of higher ontological-completeness-of-reference-of-thought⁸³ reflected in operant individuation terms as ‘coherence in depth of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ construal of reference-of-thought⁸³’) over the preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior reference-of-thought⁸³ as subtransversality—apriorising/axiomatising/referencing (as of lesser ontological-completeness-of-reference-of-thought⁸³ with respect to perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation^{96>} reflected in operant individuation terms as ‘disjointed-misappropriation/arrogation and derived-disjointed-misappropriation/arrogation of meaningfulness-and-teleological-differentiation in shallowness as incremental/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ construal of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{96>}’; construed as of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements and derived-implications of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for the aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements (perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{96>} ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleological-differentiation in arrogation). This relative teleological-differentiation/scission/variance/disambiguation of references-of-thought in terms—as-of-axiomatic-construct of ‘the prospective supratransversality—apriorising/axiomatising/referencing reference-of-thought⁸³’ (as maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation by way of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as it supersedes the prior reference-of-thought⁸³ ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ determined by its sanctified-conventioning-social-aggregation-enablers) and ‘the prior subtransversality—apriorising/axiomatising/referencing reference-of-thought⁸³’ (as

denaturing¹⁵ postlogic-backtracking threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism towards the reference-of-thought⁸³ sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity); is comprehensively rearticulated all across the ‘reference-of-thought⁸³ existentialism construct’, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the reference-of-thought⁸³ (operant construal of meaning), and right down to the apriorising–registry (basic defining construct of meaning, in terms–as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/teleology⁹⁹). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of-reference-of-thought⁸³ point-of-departure-of-construal underlines ontologically that, notional~deprocrypticism¹⁷ (by its ‘preempting—disjointedness-as-of-reference-of-thought⁸³, reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, i.e. deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷) is utter-ontologising-recomposuring by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context) Positivism–procrypticism⁸⁰ which (by its ‘positivising/rational-empiricism’ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, i.e. positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)
 Universalisation–non-positivism/medievalism which (by its ‘universalising¹⁰³’ reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, i.e. universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-
 level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)
 Base-institutionalisation–ununiversalisation which (by its ‘rule-making’ reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, i.e. rulemaking-over-non-
 rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)) is
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)
 Recurrent-utter-uninstitutionalisation (by its specific non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-

mental-disposition reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,
 i.e. non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-
 accidented-or-random-mental-disposition-(as ‘base constitutedness¹³ of reference-of-thought⁸³’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)). This implies a
 human limited-mentation-capacity-deepening⁵² undergoing a maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation from shallowest
 limited-mentation-capacity-deepening⁵² (as recurrent-utter-uninstitutionalisation) to deepest
 limited-mentation-capacity-deepening⁵² (as deprocrypticism¹⁷) towards a superseding—oneness-
 of-ontology. Such that the respective reference-of-thought⁸³ registry-worldviews/dimensions in
 successive shallow-to-deepening—limited-mentation-capacity,~as-limited-mentation-capacity-
 deepening⁵² as recurrent-utter-uninstitutionalisation, base-institutionalisation—
 ununiversalisation, universalisation—non-positivism/medievalism, positivism—procrypticism⁸⁰
 and notional~deprocrypticism¹⁷ successively recomposure more and more profound
 existentialism a priori contextualising-contiguity of existence-potency~sublimating—nascence,-
 disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality-of-rules successively as from non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-(as ‘base constitutedness¹³ of reference-of-thought⁸³’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-
 rules—apriorising/axiomatising/referencing—psychologism,-(as rulemaking-‘first-level
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as
 ‘second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,-(as ‘third-level presencing—absolutising-
identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and
deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ with such
notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of
human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
teleology⁹⁹ in its construing/conceptualising of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁸ as defining the given registry-worldview/dimension-level specific
‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’, as well as developing institutionalisation capacity as
meaningfulness-and-teleology⁹⁹⁵⁵ differentiations; and so as human <amplifying/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-teleology⁹⁹⁵⁵)
by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained,
the reason for the successive institutional-cumulation/institutional-recomposure-<as-to-
historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> underlying the
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ has to do with human
limited-mentation-capacity-deepening⁵² inducing successive recomposuring from shallow-
limited-mentation-capacity to deeper-limited-mentation-capacity construed as diminishing-
human-epistemic-abnormalcy/diminishing–preconvergence towards ontological-
normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or–ontological-

preservation. Hence notionally speaking if humans had completed-mentation-capacity there will only be notional~deprocrypticism¹⁷ institutionalisation and not the subsuming-succession of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism⁸⁰, with all mutually implied as subsumed-as-supplanted in notional~deprocrypticism¹⁷ as of achieved ontological-completeness-of-reference-of-thought⁸³; subsumed-as-supplanted successively as of non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accident-or-random-mental-disposition-(as ‘base constitutedness¹³ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as rulemaking-‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’-(as ‘third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and ultimately with deprocrypticism¹⁷, ‘deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought⁸³¹⁷-(as ‘conflatedness¹² of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). This existential-becoming-transitioning to notional~deprocrypticism¹⁷ 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-as-of-
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory-epistemic-conflatedness~~¹². That is existence is existence-as-of-its-
 mimetic-echoness/existence-in-reverberation/existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory-epistemic-conflatedness~~¹², such that it inherently implies the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ which can be construed as
 deprocrypticism¹⁷-as-of-its-mimetic-echoness/deprocrypticism¹⁷-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~deprocrypticism¹⁷
 conceptually implies that procrypticism⁸⁰ is the actually implied epistemic-
 abnormalcy/preconvergence³⁰ reflection ‘disjointedness-as-of-reference-of-thought⁸³’-as-
 misappropriated~meaningfulness-and-teleology⁹⁹⁵⁵-in-arrogation, along successive limited-
 mentation-capacity-deepening⁵² implied uninstitutionalised-threshold¹⁰²: as failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-
 rules—apriorising/axiomatising/referencing—psychologism,-(as ‘base-constitutedness¹³ of
 reference-of-thought⁸³’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative-epistemicity>growth-or-

conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and up to when uninstitutionalised-threshold¹⁰² is de-mentatively/structurally/paradigmatically superseded by ‘notional~deprocrypticism¹⁷’ construed as deprocrypticism¹⁷-as-of-its-mimetic-echohness/deprocrypticism¹⁷-as-of-its-reverberation as ‘notional~deprocrypticism¹⁷’ accounts for both notional~deprocrypticism¹⁷ and procrypticism⁸⁰ since it is a potency-construal and not a given reference-of-thought⁸³ construal (contrasted with ‘conceptual deprocrypticism¹⁷’ as a given reference-of-thought⁸³ construal); just as ‘knowledge-notionalisation’ implies a potency-construal of both knowledge and the ignorances wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances as well, in contrast to human ‘knowledge conceptualisation’ as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional~deprocrypticism¹⁷ subsuming perspective (of institutionalisation-upholding) construed as notional~deprocrypticism¹⁷, on the basis of human limited-mentation-capacity-deepening⁵² maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation institutionalisation, will construe

the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as of ‘the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-meaningfulness-and-teleology⁹⁹⁵⁵ towards deprocrypticism¹⁷-as-the-real-notion as of ontological-normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’; likewise a procrypticism⁸⁰ subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold¹⁰²) construed as notional~procrypticism⁸⁰, will construe the successive uninstitutionalised-threshold¹⁰² as of ‘the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-meaningfulness-and-teleology⁹⁹⁵⁵ towards procrypticism-as-the-real-notion as of epistemic-abnormalcy/preconvergence³⁰-or-failing-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’. It is this underlying ontological-normalcy/postconvergence notion as from the (metaphysics-of-absence/postdication/projective-insights) perspective of a ‘notional human completed-mentation-capacity’ implications as notional~notional~deprocrypticism¹⁷ or <amplifying/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³ when construed rather in ‘successive increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-meaningfulness-and-teleology⁹⁹⁵⁵ construals with respect to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the institutional-

cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>' involving human increasingly limited-mentation-capacity-deepening⁵²: as from non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition (base-constitutedness¹³ of reference-of-thought⁸³), rulemaking-over-non-rule (first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ reference-of-thought⁸³), universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ reference-of-thought⁸³), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ reference-of-thought⁸³), and prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷; that underlies the construal/conceptualisation 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 its imbricatedness/threadedness/recomposuring divulged by the various rules inflections highlighted above starting with non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition-(as 'base-constitutedness¹³ of reference-of-thought⁸³' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and developing with limited-mentation-capacity-deepening⁵², construed as of 'increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-meaningfulness-and-teleology⁹⁹⁵⁵ with respect to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality). The above articulation points out

that our conceptions of rules as of their psychical and institutional implications is more of ‘our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-meaningfulness-and-teleology⁹⁹⁵⁵ devising’ (reflected in our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹) as of the given level of our limited-mentation-capacity-deepening⁵² with respect to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of the superseding-oneness-of-ontology. Thus for construing/conceptualising the relative epistemic-veracity of a supratransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ over a subtransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ with respect to the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ manifestation of postlogism⁷⁷ (wherein suprastructurally/beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ and from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, the same maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation rules that enable prospective/transcending/superseding institutionalisation but within the institutionalisation prospective limits turns out to be ‘the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ beyond these limits construed as uninstitutionalised-threshold¹⁰² in want for prospective institutionalisation): —the postlogism⁷⁷ associated with ‘recurrent-utter-uninstitutionalisation reference-of-thought⁸³ as subtransversality—apriorising/axiomatising/referencing’ warrants ‘prospective base-institutionalisation reference-of-thought⁸³ as supratransversality—

apriorising/axiomatising/referencing teleological-
differentiation/scission/variance/disambiguation’, and so by the ‘rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism of prospective base-institutionalisation’s—
existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as
to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality’ thus preempting ‘the non-rules—
apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition (as base-constitutedness¹³ reference-of-thought⁸³) of recurrent-utter-
uninstitutionalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-
instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism’ as-the-latter-
fails-to-reflect existence-potency~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
unconceal-the-very-ontologically-same-existential-reality at its corresponding
uninstitutionalised-threshold¹⁰² state of recurrent-utter-uninstitutionalisation’; –the postlogism⁷⁷
associated with ‘base-institutionalisation–ununiversalisation reference-of-thought⁸³ as
subtransversality—apriorising/axiomatising/referencing’ warrants ‘prospective universalisation
reference-of-thought⁸³ as supratransversality—apriorising/axiomatising/referencing
teleological-differentiation/scission/variance/disambiguation’, and so by the ‘universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of
prospective universalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-
of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-

instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting ‘the
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (as ‘first-level
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’) of base-
 institutionalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-
 instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-the-
 latter-fails-to-reflect existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-
 unconceal-the-very-ontologically-same-existential-reality at its corresponding
 uninstitutionalised-threshold¹⁰² state of ununiversalisation’; –the postlogism⁷⁷ (including
 notions-and-accusations-of-sorcery, alchemic-thinking, etc.) associated with ‘universalisation—
 non-positivism/medievalism reference-of-thought⁸³ as subtransversality—
 apriorising/axiomatising/referencing’ warrants ‘prospective positivism reference-of-thought⁸³
 as supratransversality—apriorising/axiomatising/referencing teleological-
 differentiation/scission/variance/disambiguation’, and so by the ‘positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism of prospective positivism’s—existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to
 existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—
 rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ thus preempting ‘the universalisation-directed-

rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (as ‘second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’) of universalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, as-the-latter-fails-to-reflect existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold¹⁰² state of non-positivism/medievalism’; –the postlogism⁷⁷ (including psychopathy and social psychopathy, etc.) associated with ‘positivism–procrypticism⁸⁰ reference-of-thought⁸³ as subtransversality—apriorising/axiomatising/referencing’ warrants ‘prospective notional~deprocrypticism¹⁷ reference-of-thought⁸³ as supratransversality—apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation’, and so by the ‘preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<~~amplituding~~/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective deprocrypticism¹⁷’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ thus preempting ‘the

positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism (as ‘third-level presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’) of positivism’s—existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context now of
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism , as-the-latter-fails-to-reflect existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality at its corresponding uninstitutionalised-threshold¹⁰² state
 of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰. The prior relative-
 ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ for
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ are explained by the fact that: -
 ‘recurrent-utter-uninstitutionalisation reference-of-thought⁸³’ (base-constitutedness¹³ of
 reference-of-thought⁸³), by its recurrent-utter-uninstitutionalisation’s—existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, is
 epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘the
 rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism of prospective
 base-institutionalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-
 instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality’, while upholding ‘its

now threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism recurrent-utter-uninstitutionalisation’s
 non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accident-or-
 random-mental-disposition circularly-inducing its uninstitutionalised-threshold¹⁰² state of
 recurrent-utter-uninstitutionalisation’, –‘base-institutionalisation–ununiversalisation reference-
 of-thought⁸³’ (first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-
 thought⁸³) is epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 ‘the universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism of prospective universalisation’s—
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as
 to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality’, while upholding ‘its now threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism base-institutionalisation’s rulemaking-
 over-non-rules—apriorising/axiomatising/referencing-psychologism inducing its
 uninstitutionalised-threshold¹⁰² state of ununiversalisation’, - ‘universalisation–non-
 positivism/medievalism reference-of-thought⁸³’ (second-level presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³) is epistemically failing/not-upholding-
 <as-of-apriorising/axiomatising/referencing> ‘the positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism of prospective positivism’s—existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating–

nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’, while upholding ‘its now threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism universalisation’s universalisation-
directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism
inducing its uninstitutionalised-threshold¹⁰² state of non-positivism/medievalism, and
prospectively —our ‘positivism—procrypticism⁸⁰ reference-of-thought⁸³’ (third-level
presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³) is failing/not-
upholding-<as-of-apriorising/axiomatising/referencing> ‘the preempting—disjointedness-as-of-
reference-of-thought⁸³,-as-to-‘<~~amplifying~~/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism of prospective deprocrypticism¹⁷’s—existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality’, while upholding ‘its now threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism positivism positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism inducing its corresponding
uninstitutionalised-threshold¹⁰² state of procrypticism⁸⁰’; and it is the latter prospective

institutionalisation (deprocrypticism¹⁷) that conceptually achieves ontological-completeness-of-reference-of-thought⁸³/ontological-normalcy/conflatedness¹² thus superseding the possibility of prospective postlogism⁷⁷, as it registers and implies by its reference-of-thought⁸³ a supratransversality—apriorising/axiomatising/referencing that fully reflects the ontological-veracity of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. postlogism⁷⁷ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) is ‘the abnormal application of logic for virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is very much different from ‘the normal application of logic for being-construal-or-intrinsic-reality-construal as-abstract-construal-as-of-veridical-existential-reference’ known as prelogism⁷⁸ (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) as supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism whether ‘good or poor/bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ which is at the least ‘of sound logical-dueness of reference-of-thought⁸³’, whereas postlogism⁷⁷ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being ‘as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ do not operate on the same logical-dueness of registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview mental-devising-representation basis of prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as ‘of sound reference-of-

thought⁸³, which is reflected as mental straightness and candored. Rather postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being about 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴', harkens back to a registry/mental-devising-representation that is reflected/perspectivated as preconverging-or-dementing¹⁹-apriorising-psychologism (oblongated/decandored-and-dialectically-or-contendingly-out-of-phase). Thus postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁷) (psychopathic-implies fundamentally non-veridical implied reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and thus the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are undue for logical contention but rather ontologically reflected/perspectivated in perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. In existential terms, postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁷) speaks of a disposition to engage in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶, involving absolving/fleeting/escaping-reflex-logic¹, counting on the fact that others will sooner or later be in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-thinking relation with the formulaic slanting compulsion-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ in preconverging-or-dementing¹⁹-apriorising-psychologism, hence wrongly elevating its perversion⁷⁴-of-reference-of-thought⁸³-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> into logical-contention rather than dealing with registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵. postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism⁷⁷) thus inherently implies and is about articulations of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect in the very first instance to the validity of implied reference-of-thought⁸³ rather than valid articulations of logical contention as the latter is with respect to ontological-veridicality of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ only after the former (reference-of-thought⁸³) has been established as veridical/true. postlogism⁷⁷/outcome-sought-precedes-logical-dueness is not about a defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance but rather speaks of false projection of 'apriorising-reference-of-thought⁸³-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ implying registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ as first-order faulty-mentation-procedure-deception-or-urge⁴¹ (inducing circularity/recurrence/repetition/repeatability⁹ 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-supererogation⁹⁶⁵³ of infinite deception possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³’ on the false basis of the perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>). Such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or prelogism⁷⁸ in that a child who has a ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or prelogism⁷⁸ 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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (‘poor or bad supplanting—conviction-as-to-profound-

supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’), whether by omitting or exaggerating in a circumspect and ad-hoc manner but relative to existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context. Lying as such is ‘an ad-hoc defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s—reference-of-thought⁸³-for-social-functioning-and-accordance that doesn’t speak of the true postlogism⁷⁷/psychopathic phenomenon which has to do with the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—and-not-of-logical-contention with regards to registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview as the psychopath perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaks of ‘a circularity/recurrence/repetition/repeatability⁹ 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 level of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogic mental-reflex engagement’ rather than being construed as a mental and teleological disposition defect at the level of the reference-of-thought⁸³ as of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> construed as mental-unsoundness). In fact, besides ‘lying’ such poor characterisation of the psychopath extends to other notions like ‘bullying’, ‘manipulating’, ‘fooling’, etc. which are all in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-thinking notions though

‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism’s’ (‘poor or bad supplanting–
 conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism’-or-prelogism⁷⁸ construed as wrong logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ or wrong operation of
 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ but nonetheless prelogism⁷⁸-as-
 of-conviction,-as-to-profound-supererogation⁹⁶). Fundamentally, psychopathic slanting is
 particular in that it departs from a relation to the ‘empty-form-of-meaning-as-inherently-
 deterministic outside the framework of a veridical existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context’ contrasted with ‘poor or bad supplanting–
 conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework
 of a veridical existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-
 context’. But while poor-or-bad prelogism⁷⁸ may be what is perceived from a ‘normal’ social
 and supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism point of view, particularly with adult psychopathy; these
 are all wrong and actually will make an analysis of the psychopath and psychopathy
 ontologically-flawed. The psychopath is in a state of compulsing–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or
 ‘compulsive-dementing’ (not recognising/giving-up-on the sound operation/processing of logic
 as the basis for deriving essence of meaning but rather perceiving meaning as just a hollow
 mimicking form that determines how others will act, more like a projection of form, i.e.
 compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-

supererogation¹⁰⁹⁶ being a state of ‘conscious, unprincipled and instrumentalised threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in veridical unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ as the psychopathic mindset/reference-of-thought⁸³ ontological-primemovers-totalitative-framework⁷² value-reference reflected by its perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ in contrast to supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as a state of ‘conscious, principled and uninstrumentalised supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism in veridical soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ as the supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/reference-of-thought⁸³ ontological-primemovers-totalitative-framework⁷² 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-postlogism⁷⁷-formulaic slanting compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ as to preconverging-or-dementing¹⁹—apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or reference-of-thought⁸³ teleological-degradation in relation to its threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in undermining an prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ perspective which reference-of-thought⁸³ is veridical. All the ‘poor or bad supplanting—conviction-as-to-profound-

supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶’ with the wrong idea that its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing¹⁵ postlogism⁷⁷—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’, and so to satisfy ‘a faulty-mentation-procedure-deception-or-urge⁴¹’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge⁴¹ implying ‘a supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism deliberativeness’ is coming from its interlocutor’s ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind’ itself which prelogically/in-conviction-as-to-profound-supererogation⁹⁶ (as the prelogism⁷⁸, which is wrongly induced in distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹, conjoins all the denaturing¹⁵ postlogism⁷⁷—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-

of-successively-shifting-or-non-cohering-narratives-and-acts as absolving/fleeting/escaping-reflex-logic¹, to wrongly imply a depth-of-conviction-as-to-profound-supererogation⁹⁶ whether as of bad or good supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸) in reality is wrongly assuming a depth-of-postlogism⁷⁷-slantedness/insane integration. The psychopath being postlogic—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness or pathologically/compulsively hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ as it wrongly elicits just a defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ rather than the idea of compelling-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶), as at least they will then wrongly realign prelogically/(existentially-veridical-logical-dueness-precedes-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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it even ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³, 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-subknowledging⁹⁴/slanting of empty narratives that
 are flawed or non-existent as postlogism⁷⁷-as-of-compulsing-
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶) thus
 wrongly involved in prelogism⁷⁸ hence wrongly validating as real its 'fundamental faulty-
 mentation-procedure-deception-or-urge⁴¹' which is its 'apriorising-reference-of-thought⁸³-
 elements/apriorising-registry-elements, that in reality are out of existential-contextualising-
 contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context', of implied—logical-dueness-or-
 scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
 teleology⁹⁹ (instead of examining in the very first place their relevance/pertinence or its
 soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³); 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-subknowledging⁹⁴ 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-
 dementing¹⁹-apriorising. That is to arrive at a sought-outcome by subknowledging⁹⁴-or-
 mimicking the non-veridical hollow-form of the meaning of other persons supplanting-
 conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-apriorising-
 psychologism narratives which it perceives as 'being blatantly deterministic' of the views and
 actions of the 'normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-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-dementing¹⁹-integration mindset is one of relating to meaningfulness as valid by ‘the mere performative-form representation of meaningfulness’ rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism⁷⁷ and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism⁷⁷. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ and the notion of a lie which is prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (be it a ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) as with a lie the implied-logical-dueness (with the corresponding implied-reference-of-thought⁸³/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-supererogation⁹⁶⁵³. 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/implication. 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-urge⁴¹ associated with postlogism⁷⁷-as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism⁷⁷-opportunism and conjugated-postlogism⁷⁷-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-accordant⁹³, since its manifestation is not universally transparent as ontologically decadent); due to the slanted child psychopathy mind’s developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, whereas the latter is exactly what validates logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as a process reflecting existential-

reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), with respect to construing meaningfulness as prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, but instead construes meaningfulness as postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as is the case when someone tells a lie, and actually where such a 'coherent whole of narratives' with respect to existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context', and this is the mechanism that induces

conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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-urge⁴¹ due to psychopathic developmental failure to relate to meaningfulness as of prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism alignment to its postlogic compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ narratives whereas at childhood psychopathy interlocutors will not align in-prelogic

supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-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-dementing¹⁹—apriorising-psychologism. Thus, with slanting the implied-logical-dueness (with the corresponding implied-reference-of-thought⁸³/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-supererogation⁹⁶⁵³), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/preconverging-or-dementing¹⁹—apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³. Insightfully, it points out as well that the basis of the postlogism⁷⁷/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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-supererogation⁹⁶’ as it will

‘normally do’ with other prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to a postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ mind, and then wrongly validates that the postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ mind is in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶. In other 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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ but rather as based on postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ with its personality development into adulthood on this basis, paradoxically leads to the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind’s deception since the latter operates on the basis that everyone must be supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ at worst) and the notion of postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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-accordant⁹³. 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 existential-contextualising-contiguity³⁸ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism dispositions in existential-contextualising-contiguity³⁸, however bad-or-poor their ontological-performance⁷¹-<including-virtue-as-ontology> of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism manifestation of the interlocutor by compelling-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ manifestation of the psychopath cross-perception effect’ wherein the supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor by its mental-reflex is wrongly inclined to perceive and so specifically with adult psychopathy a ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ with regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ as to inducing the interlocutor reifying perception of the psychopath’s dereifying projection of existential-contextualising-contiguity³⁸, while the psychopath view of the supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-

psychologism interlocutor's supposedly 'reifying nuanced/multivalent mental-processing' in
 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ is rather as of its 'dereifying
 bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence' inclination as
 to inducing the interlocutors reifying perception of the psychopath's dereifying projection of
 existential-contextualising-contiguity³⁸. While at childhood psychopathy such a 'dereifying
 bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence' as to inducing
 the interlocutors reifying perception of the psychopath's dereifying projection of existential-
 contextualising-contiguity³⁸ is socially inefficacious and trouble-inducing giving the
 deliriousness effect from universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) of its acts, at adulthood psychopathy the lack of such universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the postlogism⁷⁷-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 existential-contextualising-contiguity³⁸, 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 existential-
 contextualising-contiguity³⁸' disposition tends to be socially enculturated/endemised as of
 conjugated-postlogism⁷⁷. 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-temporal-to-intemporal-dispositions—
 existentialism-form-factor, as the induced 'lack of constraining social universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-

epistemicity>totalising~in-relative-ontological-completeness⁸⁷} with respect to intrinsic meaningfulness further elicits supplanting~conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as it induces ‘socially-functional-and-accordant⁹³ reference-of-thought⁸³ as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; that can be elucidated by an existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context analysis of ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’-and-not-‘maximal-as-intemporal-operating-modality-of-reference-of-thought⁸³-as-of-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Central to such an insight, is the understanding of what the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor means about human mental-disposition. The implication is that we ‘consistently’ have two sets of mental-dispositions

having to do with the uninstitutionalised-threshold¹⁰² of all registry-worldviews/dimensions; as of metaphysics-of-presence and metaphysics-of-absence representations. First, ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ within the scope of a registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as-not-failing/upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵² by a re-equilibrating metaphysics-of-absence/postdication). Then, ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ construed either ‘as out of the scope of the registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ or ‘the registry-worldview/dimension uninstitutionalised-threshold¹⁰² reference-of-thought⁸³, (as-failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘by projected <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of the registry-worldview/dimension institutionalisation reference-of-thought⁸³, as of an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as so reflected from the prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-

to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) we can very much uphold a secondnatured quasi-intemporal-disposition reference-of-thought⁸³ 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~deprocrypticism¹⁷ in resolving the vices-and-impediments¹⁰⁵ of their respective uninstitutionalised-threshold¹⁰² as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰. 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-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷) as the very essence of human virtue itself, it is equally important to understand how institutionalisation comes to be limited at successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> (as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. ‘Human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ refers to our fixation to the mere-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of the registry-worldview/dimension institutionalisation reference-of-thought⁸³ but failing/not-upholding-<as-of-apriorising/axiomatising/referencing> prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵² by a re-equilibrating metaphysics-of-absence/postdication as construed from the prospective registry-worldview/dimension institutionalisation reference-of-thought⁸³, and as

revealed by this prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶'s-elucidation-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context. Fully understanding psychopathy which is the postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ of the positivism-procrypticism⁸⁰ registry-worldview/dimension institutionalisation-uninstitutionalisation reference-of-thought⁸³ is inevitably tied to understanding our procrypticism⁸⁰ as our 'human temporal uninstitutionalised-threshold¹⁰² mental-disposition' from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview institutionalisation reference-of-thought⁸³, as of ontological-normalcy/postconvergence wherein our procrypticism⁸⁰ 'human temporal uninstitutionalised-threshold¹⁰² mental-disposition' is decentered and preconverging-or-dementing¹⁹-apriorising-psychologism as dialectically-out-of-phase, just as understanding the postlogism⁷⁷ of the universalisation-non-positivism/medievalism registry-worldview's/dimension's reference-of-thought⁸³ like notions of and accusations of sorcery, is inevitably tied to understanding non-positivism/medievalism as the 'human temporal uninstitutionalised-threshold¹⁰² mental-disposition' so-construed from prospective positivism registry-worldview/dimension institutionalisation reference-of-thought⁸³ as of ontological-normalcy/postconvergence 'wherein the non-positivism/medieval mental-disposition is decentered and preconverging-or-dementing¹⁹-apriorising-psychologism as dialectically-out-of-phase; and in both instances, construed as of their relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance (as-of-their-respective-prospective-registry-worldview/dimension existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-

instantiative-context; since the prospective institutionalisation existential-contextualising-
 contiguity³⁸-in-reification⁸⁶'s-elucidation-of-prospective-relative-ontological-completeness⁸⁷-
 of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context speaks of a deeper limited-
 mentation-capacity-(as of relative conflation¹²) of a deeper and more correct grasp/apriorising-
 and-understanding of ontology/ontological-veridicality/intrinsic-reality). Effectively, 'human
 temporal uninstitutionalised-threshold¹⁰² mental-disposition' is what is reflected at
 uninstitutionalised-threshold¹⁰² as registry-worldviews/dimensions threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as of perversion-and-derived-
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as
 applicable with the construal of psychopathy and social psychopathy postlogism⁷⁷)
 procrypticism⁸⁰; wherein the habitual intradimensional placeholder-setup/mentation/mental-
 devising-representation/consciousness-awareness-teleology⁹⁹ 'nondescript/ignorable-void⁵⁹
 (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives)
 scheduling or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³-as-an-ontologically-flawed-neuterisation⁵⁸-or-
 bracketing-or-epoché of <amplifying/formative-epistemicity>totalising~conflated-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', at
 uninstitutionalised-threshold¹⁰² (reflecting uninstitutionalised-threshold¹⁰²), is now substituted
 (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective of the
 prospective registry-worldview/dimension institutionalisation reference-of-thought⁸³) by its

‘decentering and dialectical~de-mentation of its reference-of-thought⁸³’; which we can effectively acquiesce to as of the uninstitutionalised-threshold¹⁰² but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold¹⁰² as procrypticism⁸⁰, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold¹⁰² is implied. Thus this implied human ‘postconverging-or-dialectical-thinking²⁰–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/authenticity⁶⁸-of-reference-of-thought⁸³’) behind the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/reference-of-thought⁸³/consciousness-awareness-teleology⁹⁹; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation–ununiversalisation psychologism, universalisation–non-positivism/medievalism psychologism, positivism–procrypticism⁸⁰ psychologism, and prospectively notional~deprocrypticism¹⁷ 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-dementing¹⁹–apriorising-psychologism’ as of their relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of existential-

contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as ontologically-veridical. Thus, notional~deprocrypticism¹⁷ as decentering and preconverging-or-dementing¹⁹—apriorising-psychologism the positivism—procrypticism⁸⁰ registry-worldview reference-of-thought⁸³ will certainly imply an altogether different psychologism of meaningfulness-and-teleology⁹⁹⁵⁵ as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ 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-deepening⁵²) a renewing of mindset/reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ with its corresponding psychologism/psychologism-construct occurs, with this ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ leading to the successive registry-worldviews/dimensions reference-of-thought⁸³ psychologisms/psychologism-constructs, and implied prospectively as well with the notional~deprocrypticism¹⁷ worldview/dimension reference-of-thought⁸³ 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-thought⁸³ psychologism up to its own registry-worldview's/dimension's reference-of-thought⁸³ psychologism as of its more profound existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context in reflecting/perspectivating their relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-induced-virtuality-or-ontologically-

flawed-construal-or-caricaturing-hollow-staging-and-performance. Hence this articulation of successive registry-worldviews/dimensions reference-of-thought⁸³ psychologisms up to the deprocrypticism¹⁷, is an initiation into notional~deprocrypticism¹⁷ psychologism as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its more profound existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context in reflecting/perspectivating the relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance of positivism~procrypticism⁸⁰ and all the lower registry-worldviews/dimensions. Basically, this idea of 'human temporal uninstitutionalised-threshold¹⁰² mental-disposition' as metaphysics-of-absence points out that ontological analysis should rather be from the prospectively implied 'human registry-worldview's/dimension's institutionalisation mental-disposition', and in this instance implying an ontological analysis of psychopathy and social psychopathy from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview reference-of-thought⁸³ and not the present positivism~procrypticism⁸⁰, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview reference-of-thought⁸³ and not its present universalisation~non-positivism/medievalism registry-worldview reference-of-thought⁸³; as of the fact of fundamental registry-worldview/dimension 'prospective registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵, so construed in order to supersedes its de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁵. Structural/paradigmatically/de-mentatively, this idea extends to all issues implying metaphysics-of-absence 'human temporal uninstitutionalised-threshold¹⁰² 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-deepening⁵² 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-thinking²⁰–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-teleology⁹⁹⁵⁵. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to

critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendancy of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-primemovers-totalitative-framework⁷²’ that has accompanied human limited-mentation-capacity-deepening⁵² in construing/conceptualising meaningfulness-and-teleology⁹⁹⁵⁵. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening⁵² that actually is behind all threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of successive registry-worldviews/dimensions; with the idea that there is no place to hide behind idealisms and that human emancipation and virtue has been and is fundamentally about buckling down and undertaking the requisite effort in ‘understanding for real’ and not differing to ‘thin air’ in the name of idealism. Rational-realism pushes the grander notion of realism further by asking the question, have all the idealisms as of the grander idealism been identified and superseded? It comes to the conclusion that while that has been decisively the case with supernaturalism, belief in essences and metaphysical idealism, as of de-mentative/structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism

that doesn't grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the 'mediocrity principle' as to enable the full construal of both metaphysics-of-presence and metaphysics-of-absence ontologies as enabling a further human emancipation registry-worldview's/dimension's reference-of-thought⁸³ psychologism, notional~deprocrpticism¹⁷ 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-accordant⁹³. 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-threshold¹⁰² mental-disposition', as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-teleology⁹⁹⁵⁵ 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-thought⁸³ in a non-positivistic social-setup should not be about elaborating meaning as of

positivistic meaningfulness-and-teleology⁹⁹⁵⁵ 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 ‘human 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-thought⁸³ is all about eliciting the notion of social-stake-contention-or-confliction in terms-as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipatory institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the ‘perpetually stable temporal-to-intemporal-dispositions nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold¹⁰²’, across all registry-worldviews/dimensions references-of-thought but for the fact that they have different reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation building up from the prior ones as of their respective elucidation-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
 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-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
 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-constitutedness¹³⁷⁹ of
 reference-of-thought⁸³,
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 positivism—procrypticism⁸⁰ or prospectively, positivism failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ‘deprocrypticism—or-preempting—disjointedness-as-of-
 reference-of-thought⁸³¹⁷,-{as full-conflation¹² of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 perpetuating-deprocrypticism¹⁷). Supposed there was no
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) with social

universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the
calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s
institutionalisation mental-disposition’ in this reference-of-thought⁸³ is of quasi-intemporal-
disposition (and the whole point of human knowledge aspiration and virtue is to achieve this
state or deferential-states-of-this-state as with formalisations and percolation-channelling). Thus
calculations (logically-derived meaningfulness) in such an institutionalised framework are
effectively in ontological-good-faith/authenticity⁶⁸ but for failure in performance as defect-of-
logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-
for-social-functioning-and-accordance. But then human existential-reality comes with human
limited-mentation-capacity-deepening⁵² with limited grasp of intrinsic-reality at various stages
of human emancipation up to the present day, such that social universal-transparency¹⁰⁴-
<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/~~formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁷) required for ‘human registry-
worldview’s/dimension’s institutionalisation mental-disposition’ has been made
transcendentally available only in partial construals/conceptualisations that are as-of existential-
reality, and where non-available at uninstitutionalised-threshold¹⁰², it is naïve to construe
human mental-disposition as of quasi-intemporal-disposition; as the anthropological and
historical evidence consistently points to a different structure with regards to the ‘human
temporal uninstitutionalised-threshold¹⁰² mental-disposition’ as of existential-contextualising-
contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context elucidated ontological-
normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic
disposition for human temporalities-drives to adhere to the ~~<amplituding/~~formative>wooden-

language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatric-
drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
categorical-imperatives/axioms/registry-teleology⁹⁹⁸) (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-deepening⁵² by a re-equilibrating metaphysics-of-
absence/postdication) of the given registry-worldview/dimension, when incapable of construing
a prospective registry-worldview reference-of-thought⁸³ as providing the resolution for the
vices-and-impediments¹⁰⁵ 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) of the notion of ‘human temporal uninstitutionalised-threshold¹⁰²
mental-disposition’ that de-mentatively/structurally/paradigmatically ‘notionally acquiesce to
the possibility of a registry-worldview’s/dimension’s temporality⁹⁸/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-accordant⁹³ (without or hardly any negative
consequences at the acceptable socially-functional-and-accordant⁹³-threshold like being
repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-
modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’ in
the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-

reference-of-thought⁸³-as-of-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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 intemporality⁵¹-drive (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold¹⁰² are bound to arise successively in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (out-of-human temporality⁹⁸) together with corresponding prospective institutionalisations (out of-human intemporality⁵¹) with the latter enabling <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. 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 conflatedness¹² with no conventioning complexes’! (As a reminder, the notion of intemporality⁵¹/temporality⁹⁸ 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-totalising³²~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-conflict nature of the being domains-of-study of the social world should not naively imply a construct that isn't ontological or otherwise, as in both instances the aspiration is for 'intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity as an otherness from any emotional-involvement/subjectification/notional <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ predilection of the inquirer'. This elucidation is equally to highlight that the idea of socially-functional-and-accordant⁹³ 'modular-thresholds'-of-temporal-to-intemporal-dispositions-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of—social-stake-contention-or-conflict effectively 'non-dissociable' modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant⁹³ thresholds, has deterministic implications with regards to 'interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis' as well as 'temporal-to-intemporal-dispositions individuation-level of analysis'; for construing the implications of such 'modular-thresholds'-of-temporal-to-intemporal-dispositions-dissociability social-functioning-and-accordance—as-of—social-stake-contention-or-conflict effectiveness-or-ineffectiveness and ontological-resolution as of 'contingent ontologising-capacity driven apriorising/axiomatising/referencing—psychologism by way of the grander ontological-normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' in resolving registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous 'postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'. This fundamentally highlights a 'notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² dynamic relationship' with meaningfulness-and-teleology⁹⁹⁵⁵ as directly reflecting 'ontological-normalcy/postconvergence dynamics (in abstractly elucidating any given registry-worldview's/dimension's 'suprastructuration' or its 'suprastructural psychological-and-institutionalisation orientation of meaningfulness-and-teleology⁹⁹⁵⁵ synopsis-ing-depth as of the overall registry-worldview's/dimension's reconstrual of superseding-oneness-of-ontology', and so by the successive registry-worldviews/dimensions in corresponding snowballing succession of synopsis-ing-depth of meaningfulness-and-teleology⁹⁹⁵⁵ reconstrual going by ontological-normalcy/postconvergence implications); involving successively, <amplifying/formative-epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-'trepidatious-consciousness'-enabling-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context/constitutedness¹³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant⁹³ 'modular-thresholds'-of-temporal-to-intemporal-dispositions-dissociability-(as of no constraining given non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accident-ed-or-random-mental-disposition, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective
 institutionalisation as base-institutionalisation), <amplifying/formative—
 epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
 ‘warped-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context/‘first-level presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
 functional-and-accordant⁹³ ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-
 dissociability-(as of base-institutionalisation constraining rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism, and non-constraining ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective
 institutionalisation as universalisation), <amplifying/formative—
 epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
 ‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context/‘second-level presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
 functional-and-accordant⁹³ ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-

dissociability-(as of universalisation constraining universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism, and non-constraining
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective
institutionalisation as positivism), <amplifying/formative—epistemicity>totalising~intervalist-
as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³-devolving⁸⁴-as-of-instantiative-context/‘third-level presencing—absolutising-
identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant⁹³ ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-
dissociability-(as of positivism/rational-empiricism constraining positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, and non-constraining ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective
institutionalisation as deprocrypticism), and ratio-contiguous/conflation¹² of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
notional~deprocrypticism¹⁷ socially-functional-and-accordant⁹³ as of intemporality⁵¹/longness
or ontological-contiguity⁶⁶, with no-temporal-to-intemporal-dispositions-non-dissociability-(as
of constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven intemporal-
projection upholding of notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-

reference-of-thought⁸³, -as-to-‘<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism). Interestingly, could such a referentialism-based construal in parallel to the (epistemic-totalising³²~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)/epistemic-totalising³²~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context/epistemic-totalising³²~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context/epistemic-totalising³²~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-

thought⁸³-devolving⁸⁴-as-of-instantiative-context/epistemic-totalising³²~ratio-
 contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 ‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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
 ‘conflatedness¹²/conflation¹² of analysis’ (just as the intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity constructed scientific
 reference-of-thought⁸³ of the natural sciences, as ontological-reference-of-thought⁸³, 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-
 thought⁸³/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-
 contiguity⁶⁶ as of the notional~deprocrypticism¹⁷ registry-worldview’s/dimension’s-reference-
 of-thought⁸³-for-social-functioning-and-accordance with no-temporal-to-intemporal-
 dispositions-non-dissociability (due to social universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) of notional~deprocrypticism¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵),
 is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’
 is self-centering-and-definitional of human consciousness as of our animate-existential-
 referencing/subjectification, but actually such reality is otherwise of the same ontologically-

veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² into which everything else is caught into
 as superseding~oneness-of-ontology (even though our high temporal-to-intemporal-
 conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-
 syncretising-as-of-perceived~social-stake-contention-or-confliction will often tend to induce a
 relatively flawed meaningfulness-and-teleology⁹⁹⁵⁵ construal in this regard, that explains our
 metaphysics-of-presence 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-
 totalising³²~self-referencing-syncretising-as-of-perceived~social-stake-contention-or-
 confliction specific element (which tend to denaturing¹⁵ meaningfulness-and-teleology⁹⁹⁵⁵
 construal, as high temporal-to-intemporal-conjugating-emotional-
 involvement/subjectification/epistemic-totalising³²~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-thought⁸³-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-as-of-
 <amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² of the superseding~oneness-of-ontology
 as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate

nature. The implication being that the underlying notional ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³(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-teleology⁹⁹⁵⁵ construal (enabling ‘dissociability of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/>formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² 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-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction denaturing¹⁵ meaningfulness-and-teleology⁹⁹⁵⁵ construal), and so enabled with the referentialism technique of point-referencing for conflation¹² in construing temporal-to-intemporal contrastive-synopsising-depths-of-meaningfulness-and-teleology⁹⁹⁵⁵ as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance’ (inducing the requisite social universal-transparency¹⁰⁴-(transparency-of-totalising-

entailing,-as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-
 ontological-completeness⁸⁷) for prospective decentering/pivoting as enabling an epistemic-
 totalising³²~renewing-realisation/re-perception/re-thought in ushering in
 notional~deprocrypticism¹⁷ institutionalisation). Interestingly, the very conceptual background
 for such transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ of
 meaningfulness-and-teleology⁹⁹⁵⁵ construal lies with ‘intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplifying/formative-
 epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴, itself, by its successively induced snowballed-recomposuring of human
 psychical transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰
 capacity in a corresponding relation with the successively induced snowballed-recomposuring
 institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> (as successive institutionalisations involve an
 increasing sense of transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>100}
 meaningfulness-and-teleology⁹⁹⁵⁵ 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—procrypticism⁸⁰ 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 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ driven’ belief/conclusion and this
 explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For
 instance and why the corresponding transcendently-enabling-level—of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>100} of
 our registry-worldview enabled the natural sciences to arise, our relatively developed sense of
 democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like
 ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of
 transcendently-enabling-level—of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>100}
 meaningfulness-and-teleology⁹⁹⁵⁵ construal as manifested in our positivism—procrypticism⁸⁰
 registry-worldview, with the implication of metaphysics-of-absence insight that a prospective
 registry-worldview as notional~deprocrypticism¹⁷ will be an improvement over our
 transcendently-enabling-level—of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-

notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>100}
 meaningfulness-and-teleology⁹⁹⁵⁵ construal capacity). Prospectively a transcendently-
 enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as antinihilism^{>100} to the point of attaining ‘effecting teleological-determination’ of the
 same level as inanimate ‘effecting determination’ of meaningfulness-and-teleology⁹⁹⁵⁵ construal
 (with little temporal-to-intemporal-conjugating-emotional-
 involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-
 perceived-social-stake-contention-or-confliction denaturing¹⁵ meaningfulness-and-teleology⁹⁹⁵⁵
 construal) will inform the underlying psyche of a notional~deprocrpticism¹⁷
 mindset/reference-of-thought⁸³/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/~~supererogatory~~~de-mentativity. In this regard, we can grasp how human
 limited-mentation-capacity-deepening⁵² associated with the ontological-contiguity⁶⁶—of-the-
 human-institutionalisation-process⁶⁷ increasingly implies ‘a more and more transcendently-
 enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as antinihilism^{>100} psychologism overcoming subjectification denaturing¹⁵ of
 meaningfulness-and-teleology⁹⁹⁵⁵’, and so as of ‘non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-or-failing-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism’ psychologism (recurrent-utter-uninstitutionalisation), ‘failing-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ psychologism (base-institutionalisation–ununiversalisation), ‘failing-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ psychologism (universalisation–non-positivism/medievalism), “failing-preempting—disjointedness-as-of-reference-of-thought⁸³, -as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’’ psychologism (positivism–procrypticism⁸⁰), and prospectively ‘preempting—disjointedness-as-of-reference-of-thought⁸³, -as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ psychologism (deprocrypticism¹⁷) that fully enables human full attainment of transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ of meaningfulness-and-teleology⁹⁹⁵⁵ and overcoming subjectification, enabling an understanding of the social domain at the same level as of the natural domain and the derived-implications with regards to social and human <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought associated with the notional~deprocrypticism¹⁷ registry-

worldview. Basically, transcendentally-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ as implied by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ reflects the successive psychologisms as of the respective mutually beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of successive registry-worldviews/dimensions reference-of-thought⁸³ construed meaningfulness-and-teleology⁹⁹⁵⁵ involving conceptualisation/construal of meaningfulness-and-teleology⁹⁹⁵⁵ as by constitutedness¹³/recurrent-utter-uninstitutionalisation/impulsive-or-accidental-or-haphazard driven construal, ‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹’/base-institutionalisation—ununiversalisation/epistemic-totalising³²~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context/allegiance-subservience driven construal, ‘second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹’/universalisation—non-positivism/medievalism/epistemic-totalising³²~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context/non-contiguous-qualification-categorisation as good-to-bad construal, ‘third-level presencing—absolutising-identitive-

constitutedness¹³⁷⁹/positivism–procrypticism⁸⁰/epistemic-totalising³²~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context/non-contiguous-intervalist-categorisation as kindness-humility-helpfulness-etc. construal, and prospectively conflation¹²/deprocrypticism¹⁷/epistemic-totalising³²~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context/temporal-to-intemporal-thresholds construal as the latter fully achieves transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰. While the institutionalisation perspective tends to point to a commonness of reference-of-thought⁸³ as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ construed as reference-of-thought⁸³–prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, however at the uninstitutionalised-threshold¹⁰² the implication of such a commonness of reference-of-thought⁸³ is rather construed as of the relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ so-disambiguated as of temporal-dispositions (as well as as such temporal-dispositions conjugate with postlogism⁷⁷ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁶> inducing derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) more succinctly construed as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, in the sense that in this instance such interlocutors threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism tend to be circular with respect to their effective temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism commitments and are no longer of reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ such that the naïve implication of a mutual logical exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³) is inherently deceptive as of as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-framework⁷² of mental-dispositions. threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold¹⁰² and points to their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of its uninstitutionalised-threshold¹⁰² pointing to an inclination for untranscendability and unde-mentability as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-

existential-unthought⁶) but for the constraint of prospective social universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷), and so in contrast to the same
 registry-worldview/dimension reference-of-thought⁸³-prelogism⁷⁸-as-of-conviction,-as-to-
 profound-supererogation⁹⁶ mental-disposition that reflects its ontologically-veridical
 meaningfulness-and-teleology⁹⁹⁵⁵ as its institutionalisation which rather points to an inclination
 for transcendability and de-mentability as of organic-knowledge once it does conceptualise the
 veridicality of the uninstitutionalised-threshold¹⁰² as ontologically-flawed. Such construal of
 temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-
 threshold¹⁰² is critical because then and in effect, the mental-reflex to ontologically validate
 these as of reference-of-thought⁸³-prelogism⁷⁸-as-of-conviction,-as-to-profound-
 supererogation⁹⁶ mental-disposition so-construed as of sound/existential-contextualising-
 contiguity³⁸ logical-dueness is ontologically put into question given the perversion-and-derived-
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. Such that
 ontological-veridicality/intrinsic-reality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity is projectable about the
 uninstitutionalised-threshold¹⁰², and not as it is circularly construed within the
 uninstitutionalised-threshold¹⁰² frame as a construal of logical pertinence (logical-processing-
 or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶⁵³), but rather involving priorly the determination of temporal individuations
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as these fail to reflect soundness-or-
 ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³, that is, establishing whether or

not there is perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the first place before any implication of logical-dueness/logical-pertinence arises. Consider as of metaphysics-of-absence or ontological-normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-positivistic social-setup uninstitutionalised-threshold¹⁰² which is rather in want of positivistic meaningfulness-and-teleology⁹⁹⁵⁵. Effectively establishing deconstructive ontological-veridicality implies recognising the overall registry-worldview's/dimension's relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as superstitious/non-positivistic inclined, its postlogism⁷⁷ and conjugated-postlogism⁷⁷ as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) thus leading to perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, with this succinctly reflecting the reality of temporal-dispositions as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of such non-positivism reference-of-thought⁸³ uninstitutionalised-threshold¹⁰². Such that it is not a logical exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview's/dimension's institutionalisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as this reflects postlogism⁷⁷ denaturing¹⁵ and conjugated-postlogism⁷⁷ derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism⁷⁷ and derived conjugated-postlogism⁷⁷, human reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) given our relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold¹⁰². 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-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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 de-mentating/structuring/paradigming and further so with respect to increasing informality as in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) of all human institutions, and particularly where social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) 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-supererogation⁹⁶-at-the-other-moment in a circular reference-of-thought⁸³. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) to postlogism⁷⁷-slantedness. This reality of our reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold¹⁰² and as associated with postlogism⁷⁷ as conjugated-postlogism⁷⁷ is what qualifies contextually as temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ de-convergence as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. Such a distinction particular at the uninstitutionalised-threshold¹⁰² is required because it then implies ontologically the relegation of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the soundness-of-the-reference-of-thought⁸³ as of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ in the first place to establish or not perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-

in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. This delineation is in line with the idea of human temporal (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) to intemporal (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) individuations nature as implicitly recognised in the de-mentating/structuring/paradigming of formal constructs like the law, formal institutions, etc. It equally falls in line with the idea of knowledge-notionalisation on the basis that it is equally critical to understand the possibility of the ignorances just as conceptual knowledge itself to further uphold, advance and skew for the latter. The point being that meaningfulness-and-teleology⁹⁹⁵⁵ construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold¹⁰²’ the possibility of the ontological-veridicality of interlocutors threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental-dispositions, and as is often associated with mental-dispositions geared towards ‘flawed impression-driven, expletive-driven and non-intellectual critique’ contention. This difference between threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ critically explains how the successive registry-worldviews/dimensions psychoanalytically-unshackled/memetically-reordered/institutionally-recomposed going by the fact that projective-insights about prior registry-worldview/dimension threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ is what needs to be superseded for prospective registry-worldview/dimension institutionalisation prospective relative-ontological-

completeness⁸⁷-of-reference-of-thought⁸³ effective reference-of-thought⁸³-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (as operant construal) by social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) rendering the prior registry-worldview/dimension threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (as operant construal) untenable. This brings to the fore the idea that the salient point about human mental-disposition whether construed as of institutionalisation basis or at its uninstitutionalised-threshold¹⁰² has to do with the possibility of attaining or not attaining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷). Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) with regards to reference-of-thought⁸³-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶. This will explain why the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵, 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-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. This imbued potency in social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-

~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) 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-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ to meaningfulness-and-teleology⁹⁹⁵⁵ 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 postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ mindset threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) such that it can induce threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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-incompleteness⁸⁸-of-reference-of-thought⁸³ as social procrypticism—or-disjointedness-as-of-

reference-of-thought⁸³⁸⁰ is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism⁷⁷ for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism⁷⁷s derived threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and so overall, on the flawed mental-reflex that such protraction of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is supposedly reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (as to the lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism⁷⁷ as a social dynamism of protracted threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism doesn’t socially take hold then, as such childhood postlogism⁷⁷ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> hasn’t superseded the social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) in further inducing temporal-dispositions derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. The further implication is that such surreptitiousness, marginality and circularity with regards to a registry-worldview’s/dimension’s temporal-dispositions are often construed rather as circumventive issues as of temporal extricatory de-mentating/structuring/paradigming, and not by ontological-veridicality insight as of de-

mentative/structural/paradigmatic ~~<amplifying/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ with respect to vices-and-impediments¹⁰⁵. Thus ensuring ontological-veridical social universal-transparency¹⁰⁴-
 〈transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷〉 is de-mentatively/structurally/paradigmatically inherently ‘advantaged ultimately’ by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ is a drawback in this respect. As the framework of generalised social referencing of meaningfulness-and-teleology⁹⁹⁵⁵ is a circular-pervasiveness closed-structure as of the habituated predicative-insights for meaningfulness-and-teleology⁹⁹⁵⁵ based on the relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ induced distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ conflatedness¹²). So the transcendental meaningfulness-and-teleology⁹⁹⁵⁵ implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology⁹⁹⁵⁵ going by its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-teleology⁹⁹⁵⁵’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes meaningfulness-and-teleology⁹⁹⁵⁵ in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of

prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ had moved on to the new/prospective meaningfulness-and-teleology⁹⁹⁵⁵ which is now antipodal to his, hence his confliction with his circular-pervasiveness <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Wells’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-reference-of-thought⁸³ with regards to meaningfulness-and-teleology⁹⁹⁵⁵ construal where Nunez’s ‘seeing of the environment’ reference-of-thought⁸³ as of it prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³ doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought⁸³ as of its prior relative-ontological-incompleteness⁸⁸. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought⁸³ as ‘feeling of the environment’ explaining why a registry-worldview is a <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ that hardly entertains its own transcendability/de-

mentability, 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-thought⁸³ 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-thought⁸³, despite their respective inherent prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought⁸³, speaking of their distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-thought⁸³, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews uninstitutionalised-threshold¹⁰², including our own as positivism–procrypticism⁸⁰ as of its disjointedness-as-of-reference-of-thought⁸³ 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-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹

notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-thought⁸³. Furthermore, it should be noted that the relative validity of a prospective <amplifying/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ validity’ but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective <amplifying/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior <amplifying/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness’ at its uninstitutionalised-threshold¹⁰² as of its ontologising-deficiency/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³; thus qualified as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ validity’ but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/reference-of-thought⁸³

meaningfulness-and-teleology⁹⁹⁵⁵

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism ~~amplifying~~ <amplifying/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold¹⁰² as of its ontologising-deficiency/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening⁵² as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the successive registry-worldviews/dimensions reference-of-thought⁸³ under which their respective predicative-insights construct their respective meaningfulness-and-teleology⁹⁹⁵⁵, 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 successive registry-worldviews/dimensions for meaningfulness-and-teleology⁹⁹⁵⁵’), construed say at ‘sea-level-height

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for

predicative-insights' (as universalisation–positivism), 'airplane-level-height
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (as positivism–procrypticism⁸⁰) and 'space-satellite-level-height
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (as deprocrypticism¹⁷), rather as successive mental-states/reference-of-
 thought⁸³ 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)¹⁴ with the prior ontologically construed as decentered and preconverging-
or-dementing¹⁹—apriorising-psychologism as of distractive-alignment-to-reference-of-thought⁸³-
<of-apriorising/axiomatising/referencing>²⁹, with the implication that its logical-dueness
doesn't exist just as the logical-dueness of the animist reference-of-thought⁸³ 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 deprocrypticism¹⁷) 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-thought⁸³ (as the author in here with a supposed
notional~deprocrypticism¹⁷ reference-of-thought⁸³ construal as implying a prospective relative-
ontological-completeness⁸⁷-of-reference-of-thought⁸³ over our positivism~procrypticism⁸⁰), the
fact is that any transcendental analysis is caught in two worlds as two different reference-of-
thought⁸³ in striving to explicate the ontological pre-eminence of the prospective reference-of-
thought⁸³ as of ontological-normalcy/'postconvergence, thus facing the dilemma that by

mental-reflex we are not ‘habituated’ to the notion of our reference-of-thought⁸³ being construed as ‘preconverging-or-dementing¹⁹—apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism—procrypticism⁸⁰ uninstitutionalisation as preconverging-or-dementing¹⁹—apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing¹⁹—apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing¹⁹—apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing¹⁹—apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold¹⁰² will react when construed as preconverging-or-dementing¹⁹—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-dementing¹⁹—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-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ perspective as in disjointedness-as-of-reference-of-thought⁸³ and rather in distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ ! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~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-thought⁸³ 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-thought⁸³ implies a change of

perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ as a shift of the curve-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³/axiomatic-construct and not a change in logic as a
 change along the same reference-of-thought⁸³/curve-of-prior-relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³/logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³. In other words, a truly
 direct notional~deprocrypticism¹⁷ ontological analysis will be a ‘mental break-
 in’/preconverging-or-dementing¹⁹—apriorising-psychologism of our positivism—procrypticism⁸⁰
 as we by reflex ‘mentally break-in’/dement a non-positivistic reference-of-thought⁸³ (as we
 don’t engage it on the basis of the non-positivistic reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵
 just as a notional~deprocrypticism¹⁷ analysis will not engage us on the basis of our
 procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 and so in both cases as of the relative ontologising-deficiency/relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ of non-positivism and procrypticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰). But then wholly carried out in both instances it
 will be off-putting to both prior reference-of-thought⁸³, 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-completeness⁸⁷-of-reference-of-thought⁸³ over prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³’ 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-teleology⁹⁹⁵⁵; 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 <amplifying/formative–epistemicity>totalising~self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional~deprocrypticism¹⁷ construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism⁸⁰ uninstitutionalisation as procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional~deprocrypticism¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism⁸⁰ as preconverging-or-dementing¹⁹–apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage meaningfulness-and-teleology⁹⁹⁵⁵ in positivism–procrypticism⁸⁰ terms–as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-reference-of-thought⁸³. (More like a non-positivistic mindset/reference-of-thought⁸³ insisting to contendingly engage a positivistic mindset/reference-of-thought⁸³ but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought⁸³ as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-

thought⁸³. 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-dementing¹⁹—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-dementing¹⁹—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-dementing¹⁹—apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the ‘mental tools’ available to a state of positivism—procrypticism⁸⁰ are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing¹⁹—apriorising-psychologism with respect to an implied prospective mental-state of deprocrypticism¹⁷. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³, issues of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> rather render such notions as forgiveness/overlooking/resetting nothing more but vague <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments¹⁰⁵ as when so-construed as a <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)

failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; thus transforming such ‘denaturing’¹⁵ notions of forgiveness/overlooking/resetting into a temporal mental-disposition ontological-primemovers-totalitative-framework⁷² ‘misconstrued vicious insight disposition’ thus rather endemising/enculturating vices-and-impediments¹⁰⁵! 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-incompleteness⁸⁸-of-reference-of-thought⁸³ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ circular-pervasiveness at its uninstitutionalised-threshold¹⁰² in perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism? It effectively means perpetuating the endemising/enculturation of the given uninstitutionalised-threshold¹⁰² reference-of-thought⁸³. What is of relevance is a veridically uninhibited/decomplexified ‘understanding of how the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ works and induces prospective institutionalisations’ as a ‘The-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct’ and not a vague ‘impression-driven/good-naturedness/wishfulness construct’; and that virtue-as-ontology/moral/ethical act is a reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ with its de-mentative/structural/paradigmatic virtue-as-ontology implications over a non-positivism/medievalism outlook <amplifying/formative>wooden-language-(imbued—

averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) that cannot be construed in forgiveness/overlooking/resetting terms—as-of-axiomatic-construct given its de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁵ implications! Such that ‘our pretence to a prospective mental inclination for virtue-as-ontology’ goes hand-in-hand with ‘our introspection as of the de-mentative/structural/paradigmatic <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of our prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ given its likelihood to induce our prospective vices-and-impediments¹⁰⁵’, and thus ‘our shouldering of the given transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic underlying this prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ behind our uninstitutionalised-threshold¹⁰²’s perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as vices-and-impediments¹⁰⁵’, and so as of an opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ prospective transcendental mental inclination for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ virtue-as-ontology’. Otherwise, such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-drag³³ <amplituding/formative>wooden-

language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ but should go back ironically to the very beginning at recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same <amplituding/formative> wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ thus undermining the very notion in reflecting holographically-⟨conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as the very de-mentative/structural/paradigmatic essence of virtue-as-ontology by its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ superseding successive de-mentative/structural/paradigmatic basis of vices-and-impediments¹⁰⁵; –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-thought⁸³,-as-to-‘<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-

over-non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism⁸⁰, and thus requiring respectively transcending/superseding to base-institutionalisation, universalisation, positivism and deprocrypticism¹⁷. And by that same ‘ironic token’ the notion of grander human lives should not be construed as of the mental-disposition perpetuating the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ in an opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ allowing for reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ but rather <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of- ‘nondescript/ignorable-void⁵⁹’-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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is rather vague, as the more fundamental issue here is that human meaningfulness-and-teleology⁹⁹⁵⁵ as of human limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever de-mentatively/structurally/paradigmatically in need for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’ and that is what is to be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-institutionalised—ununiversalised striving for universalisation, the universalised—non-positivist/medievalist striving for positivism and in our case the positivist—procryptist striving for notional~deprocrypticism¹⁷ as of ontological-faith-notion-or-

ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening⁵²
 enabled by reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ of
 crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’
 and so allowed by de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-~~
~~mentation—stranding-or-attributive-dialectics)~~¹⁴. Such naïve construal of
 forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness
 basis that human mental capacity is a given as if there is no de-
 mentative/structural/paradigmatic issue of relative-ontological-incompleteness⁸⁸-of-reference-
 of-thought⁸³ with no recognition of any such ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as human limited-mentation-capacity-deepening⁵² retrospectively
 to prospectively. This equally explains the ontological vagueness when it comes to perversion-
 and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 ~~<amplifying~~/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ with their implications when considered
 at a more profound level turning out to be rather vague and at best palliative since these are not
 construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-
 veridicality transcendental-enabling/sublimating/~~supererogatory—de-mentativity~~ within the
 framework in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ involving human limited-mentation-
 capacity-deepening⁵². In other words, what does it mean in a recurrent-utter-uninstitutionalised

mental state to have a positive psychology when its fundamental de-mentative/structural/paradigmatic issue as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is not factored-in in its virtue-as-ontology construal/conceptualisation? And the same can be asked of us with regards to our positivism—procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ naïve perpetuation in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the fundamental vices-and-impediments¹⁰⁵ with both uninstitutionalised-threshold¹⁰², 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-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>). Such confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴, which implies that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³’ is ‘a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³’ from the ‘prospective registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’ as ‘a postconverging-or-

dialectical-thinking²⁰-and-centered-prospective-institutionalisation's-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ as soundness-or-ontological-
 good-faith/authenticity⁶⁸-of-reference-of-thought⁸³'. Certainly, we can recognise the
 veracity/ontological-pertinence of the above articulation with respect to retrospective registry-
 worldviews/dimensions placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ as of their prior relative-
 ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ while our positivism registry-
 worldview/dimension placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ is always of prospective
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. But when it comes to a
 prospective assessment wherein we are of prior relative-ontological-incompleteness⁸⁸-of-
 reference-of-thought⁸³ as 'a preconverging-or-dementing¹⁹-and-decentered-prior-
 institutionalisation's-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ positivism-
 procrypticism⁸⁰ placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology⁹⁹ as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-
 thought⁸³' from the 'prospective presence placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of notional~deprocrypticism¹⁷ as
 of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³' as 'a
 postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's-
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸ placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ as soundness-or-ontological-
 good-faith/authenticity⁶⁸-of-reference-of-thought⁸³', we are rather less apt to concur going by
 our <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ reflex such that such notions as

forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of our relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, and what we are doing then is ‘re-referencing from the same positivism–procrysticism⁸⁰ relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³’ and thus wrongly implying our unde-mentability hence our untranscendability for a de-mentative/structural/paradigmatic reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, 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-teleology⁹⁹ temporal/shortness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵ 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-impediments¹⁰⁵ like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² 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-thought⁸³ is inherently a

metaphysics-of-presence construed as postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence construals/conceptualisations as implied by prospective relative completeness-of-reference-of-thought⁸³ which rather construes it as a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation's—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and a prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, the former is priorly invalidated into a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation's—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ by the latter as a postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³, invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ 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-completeness⁸⁷-of-reference-of-thought⁸³ with respect to its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. But since we have been habituated as of our existential formation within our ~~amplifying~~ <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-

‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) to be in logical-dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ by default and thus always contendingly relevant on the basis of sharing a mutual positivism reference-of-thought⁸³, we will hardly entertain though a notional~deprocrypticism¹⁷ cross-engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ construed as disjointedness-as-of-reference-of-thought⁸³. But then ironically such a unde-mentability posture could as well be adopted by a non-positivism/medievalism reference-of-thought⁸³ in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ with its logical-dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ allowing for de-mentability and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of vices-and-impediments¹⁰⁵ of our prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ 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'⁹⁹⁵⁵ which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology'⁹⁹⁵⁵-as-of-'nondescript/ignorable-void'⁵⁹'-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~deprocrypticism¹⁷ prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is restored by doing away with 'ontological-veridicality tolerance as stretched-truth' and articulating a 'mental break-in'/preconverging-or-dementing¹⁹-apriorising-psychologism of positivism~procrypticism⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ at its procrypticism⁸⁰ uninstitutionalisation as of disjointedness-as-of-reference-of-thought⁸³ from notional~deprocrypticism¹⁷

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-dementing¹⁹–
 apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a
 demonstration might be construed as of a simple paper plane demonstration of ontological-
 primemovers-totalitative-framework⁷² principles or extraordinarily a flight from the flight deck
 with explanation or more extensively articulating that things work by natural causes and effects
 with no spirits inside them thus implying that a positivism-centered meaningfulness-and-
 teleology⁹⁹⁵⁵ is more ontologically pertinent. Certainly such a 'mental break-in'/preconverging-
 or-dementing¹⁹–apriorising-psychologism demonstration with regards to our procrypticism⁸⁰
 reference-of-thought⁸³ as of its disjointedness-as-of-reference-of-thought⁸³ construed from a
 notional~deprocrypticism¹⁷ reference-of-thought⁸³ perspective or
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights will look weird to us going by our circularly pervasive
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ procrypticism–or–disjointedness-as-of-
 reference-of-thought⁸³⁸⁰, but it is more of ontological-veridicality/intrinsic-reality even though
 we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶ and not yet by social universal-
 transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷), 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-threshold¹⁰² reference-of-thought⁸³ with respect to the ‘mental break-in’/preconverging-or-dementing¹⁹—apriorising-psychologism of their corresponding prospective institutionalisations reference-of-thought⁸³. The bigger point being that by definition a reference-of-thought⁸³ doesn’t fathom the nature and degree of its relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying universalisation in base-institutionalisation—ununiversalisation, suggesting positivism in universalisation—non-positivism/medievalism and suggesting notional~deprocrypticism¹⁷ in positivism—procrypticism⁸⁰ will be perceived initially as ‘bullshit’ going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as of our temporal inclination to subjectification/nombrilism/self-referencing. But then human temporal inclination to utter expletives is not intellectual argument but a mark of intellectual ineptness, with the ‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’ as of ontological-primemovers-totalitative-framework⁷² and percolation-channelling involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring behind the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as pertinent for notional~deprocrypticism¹⁷ ‘without in the very least entertaining’ the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-reflex as has been the case across all the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> that has always been a drawback as of temporal extricatory de-mentating/structuring/paradigmig

and parasitising/co-opting inclination subpar to the warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality perpetually upholding the currency in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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-impediments¹⁰⁵ as of the transcendental prospective positivism prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ 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-teleology⁹⁹⁵⁵ purpose requires making a ‘temporal palliation argument’ of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-reference-of-thought⁸³, as this is in effect an ontologically-non-veridical-or-flawed <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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 postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior

relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ social referencing of meaningfulness-and-teleology⁹⁹⁵⁵ which is ‘superstitious’ in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is ‘shooting itself on the foot’ in the short run. It is rather the long run crossgenerational resolution construed as of de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ by superseding the prior non-positivism prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-framework⁷² in the long run as superseding the prior beyond-the-consciousness-awareness-teleology⁹⁹-~~in-existential-extrication-as-of-existential-unthought~~⁶ and initiating the appropriate prospective social universal-transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)~~ that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ 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-thought⁸³ into a positivistic mindset/reference-of-thought⁸³ 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-procrypticism⁸⁰ prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of its circular-pervasiveness in countenancing of procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of meaningfulness-and-teleology⁹⁹⁵⁵ as conceptualising, articulating and preempting such disjointing/disparateness/disentailing meaningfulness-and-

teleology⁹⁹⁵⁵ of our positivism–procrpticism⁸⁰ that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of-reference-of-thought⁸³’ and the enculturation/endemisation of the manifest postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in our positivism–procrpticism⁸⁰ as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrpticism⁸⁰ circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-reference-of-thought⁸³’ of meaningfulness-and-teleology⁹⁹⁵⁵, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments¹⁰⁵ implications of postlogism⁷⁷-and-conjugated-postlogism⁷⁷ including psychopathy and social psychopathy arising given the relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ of our procrpticism⁸⁰ as disjointedness-as-of-reference-of-thought⁸³. This explains how and why re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrpticism¹⁷-prospective-sublimation)⁹⁰ ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) turn out to be better and possibly leading to the dismantling of the prior and vested and contingent interests. It should be

grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview's/dimension's threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (as an operant construal) at its uninstitutionalised-threshold¹⁰² is what defines it as uninstitutionalised-threshold¹⁰² which is decentered and preconverging-or-dementing¹⁹—apriorising-psychologism from the prospective institutionalisation perspective while that of its reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (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 intemporality⁵¹/longness and human temporality⁹⁸/shortness as the 'more fundamentally ontological-primemovers-totalitative-framework⁷² analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments¹⁰⁵ respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances'; and so-construed respectively as of intemporal individuation conflatedness¹² which enables prospective institutionalisations or temporal individuations distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ that induce uninstitutionalised-threshold¹⁰² at all the institutionalisations uninstitutionalised-threshold¹⁰².) The conceptual technique for disambiguating individuations as to reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ at institutionalisation-threshold/institutionalisation and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-threshold¹⁰² has to do with the given reference-of-thought⁸³—closeness-of-tethering-to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ or reference-of-thought⁸³—looseness-of-tethering-to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ wherein on one extreme the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental-disposition individuation

adheres to a reference-of-thought⁸³—closeness-of-tethering—to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (not necessarily implying their logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ appropriateness but logically-due as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context) while on the other extreme the temporal postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ individuation's mental-disposition as a 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴' as reference-of-thought⁸³—looseness-of-tethering—to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) is a mental-disposition for caricaturing-hollow-staging-and-performance (with respect to whatever narratives or acts can be made or committed opportunistically by 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context'), while the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism arising as of a corresponding derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> caricaturing-hollow-staging-and-performance of the temporal conjugated-postlogism⁷⁷ individuation's mental-disposition is as of corresponding reference-of-thought⁸³—looseness-of-tethering—to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (as of 'derived-vague-rhyming-

or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
 vocalisation-or-subknowledging⁹⁴ out of existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context'). Such temporal postlogism⁷⁷-as-of-
 compulsion-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶ individuation's mental-disposition threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism failing existential-contextualising-
 contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as a 'vague-rhyming-or-copied-
 mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
 subknowledging⁹⁴'-as-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶-of-tethering-trajectory to reference-of-thought⁸³—prelogism⁷⁸-as-of-
 conviction,-as-to-profound-supererogation⁹⁶ can be seen transparently in the instance of the
 childhood psychopathy spilling water on a chair as a dereifying mental-shortcut to accuse
 another. Such personality development into adult psychopathy at which point social universal-
 transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplifying/formative-
 epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ is undermined with its
 increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding
 conjugated-postlogism⁷⁷ leads to contextualised social dynamics of temporal individuations
 reference-of-thought⁸³—looseness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-
 supererogation⁹⁶ that underlies various shades of threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism. As a general rule the reference-of-
 thought⁸³—closeness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-

supererogation⁹⁶ implies a mental-disposition for intrinsic-attribution of meaningfulness-and-teleology⁹⁹⁵⁵ involving an inclination for presuming and implying of meaningfulness-and-teleology⁹⁹⁵⁵ as limited/constraint by existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context while the reference-of-thought⁸³—looseness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ implies a mental-disposition for extrinsic-attribution of meaningfulness-and-teleology⁹⁹⁵⁵ as caricaturing-hollow-staging-and-performance involving an inclination for falsely presuming and implying meaningfulness-and-teleology⁹⁹⁵⁵ as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ out of the limits/constraints of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context. Further, the individuation-level analysis highlights that it is the reference-of-thought⁸³—closeness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (reference-of-thought⁸³—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶) and reference-of-thought⁸³—looseness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) respectively as of human intemporal and temporal mental-dispositions that establish the ontological-primemovers-totalitative-framework⁷² of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context of meaningfulness-and-teleology⁹⁹⁵⁵ whether as of 'direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ out of existential-contextualising-contiguity³⁸'s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context' with temporal-dispositions or logical-dueness
 as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context
 with the intemporal/conviction-as-to-profound-supererogation⁹⁶ mental-disposition; so-
 construed as of their contrastive-synopsising-depths-of-meaningfulness-and-teleology⁹⁹⁵⁵ rather
 for a 'conflation¹² construal/conceptualisation' and not a rather deceptive analytical reflex of
 'constitutedness¹³ of reference-of-thought⁸³ construal/conceptualisation'. The fact is by mental-
 reflex we relate to social meaningfulness-and-teleology⁹⁹⁵⁵ by constitutedness¹³ as of
 elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁸ which by habit or chance will often turn out to
 be as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as
 of the institutionalisation ambits of the domain-of-concern precedingly so-established/so-
 institutionalised by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation, and so with hardly any consequence for our methodological
 imprecision/inexactitude where the established/institutionalised reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ is
 not ontologically superseded as at uninstitutionalised-threshold¹⁰². But that is
 technically/abstractly speaking inappropriate from an ontological-veridicality perspective
 requiring unassailability/reliability/dependability at uninstitutionalised-threshold¹⁰². As
 explained elsewhere and implied above it is the conceptualising (by maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation) of a
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ as of conflation¹² that enables such a certitude at uninstitutionalised-threshold¹⁰² of an epistemic-totalising³²~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ of the social at uninstitutionalised-threshold¹⁰² 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-temporal-to-intemporal-dispositions—existentialism-form-factor but we fail to do this due to our <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ metaphysics-of-presence disposition as of institutionalisation and thus wrongly implying intemporal construal as of our secondnature institutionalisation which while inconsequential within the ambits institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-threshold¹⁰² with the latter rather requiring a temporal-to-intemporal appraisal as of metaphysics-of-absence as its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵.
The implication is that postlogism⁷⁷/psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold¹⁰² are often wrongfully construed on the basis of intemporal secondnature institutionalisation human nature whereas the conflatedness¹² requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by conflatedness¹² to establish the uninstitutionalised-threshold¹⁰² reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ rather as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-threshold¹⁰², and so over the mental-reflex of assuming secondnature institutionalisation reference-of-thought⁸³/axiomatic-construct as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ (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-threshold¹⁰² which require their own new specific reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷⟩ level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold¹⁰² situation which is necessarily beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-

extrication-as-of-existential-unthought⁶ and without social universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the visitor. This example is
 exactly along the lines of the reference-of-thought⁸³-categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-
 and-teleology⁹⁹⁵⁵ needed for construing postlogism⁷⁷/psychopathy and conjugated-postlogism⁷⁷
 as of its social model at uninstitutionalised-threshold¹⁰², and so by way of maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (the
 latter is what sets up
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of
 imbricatedness/threadedness/recomposuring existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context, in contrast to elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ which is what renders-operand/incidenting predicative-insights). It
 is only then that such an established institutionalisation framework allows for elaboration-as-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁸ on the basis of the established reference-of-thought⁸³-
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵.
 Such a conceptualisation/construal is dramatically different from how we ordinarily conceive
 the construal of social meaningfulness-and-teleology⁹⁹⁵⁵ before the institutionalisation of such a
 specific uninstitutionalised-threshold¹⁰² 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-mere-extrapolating/constituting/abstracting/deducing/infering-of-

elucidation-outside-existential-contextualising-contiguity³⁸. 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–procrypticism⁸⁰ that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism⁸⁰ or ‘disjointedness-as-of-reference-of-thought⁸³’-as-misappropriated–meaningfulness-and-teleology⁹⁹⁵⁵ going by the visitor’s relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of positivism–procrypticism⁸⁰, while the explainer of the situation has factored in notional~deprocrypticism¹⁷ reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ to preempt the induced procrypticism⁸⁰ or ‘disjointedness-as-of-reference-of-thought⁸³’-as-misappropriated–meaningfulness-and-teleology⁹⁹⁵⁵ 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~deprocrypticism¹⁷ reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ to preempt the slanted inducing of procrypticism⁸⁰ or ‘disjointedness-as-of-reference-of-thought⁸³’-as-misappropriated–meaningfulness-and-teleology⁹⁹⁵⁵ and gives up on positivism–procrypticism⁸⁰ reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold¹⁰² with respect to the childhood psychopathy, a new notional~deprocrypticism¹⁷ reference-of-thought⁸³–categorical-

imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵
 has superseded the prior positivism—procrysticism⁸⁰ reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for
 operant/incidenting predication as elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸. 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 postlogism⁷⁷/psychopathic
 personalities development from childhood to adulthood together with the implications of
 conjugated-postlogism⁷⁷/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-endemisation⁴⁹ as of habits and
 thinking patterns consequences as of the extended-informality-(susceptible-to-effecting-
 parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology⁹⁹⁵⁵) by
 formality dynamics; with the implication of lack of social universal-transparency¹⁰⁴-
 (transparency-of-totalising-entailing, -as-to-entailing-<amplifying/formative—
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as the manifestation is beyond-
 the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ at this uninstitutionalised-threshold¹⁰², together with the inherent human complex
 of non-transcendability and hence unde-mentability across all the registry-

worldviews/dimensions. At this registry-worldview/dimension-level it is obvious that a straightforward articulation going by the incidental situation of such an individuation-level analysis will not be the case, but rather requires focussing on the bigger de-mentative/structural/paradigmatic picture of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional~deprocrypticism¹⁷ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism⁸⁰ or ‘disjointedness-as-of-reference-of-thought⁸³’-as-misappropriated—meaningfulness-and-teleology⁹⁹⁵⁵ will meet with a mental-complex of <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence and can only arise as of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. (Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional~deprocrypticism¹⁷ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ construing a storied-construct/ontologically-valid-narration driven by such postlogism⁷⁷/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ maturation/indirectness/spatialisation/credulity/craftiness induced narration-construed-as-instantiative-moulting involving childhood psychopathy to adulthood psychopathy development, and corresponding evolving of social relations as of dynamic-cumulative-

aftereffect ‘disjointedness-as-of-reference-of-thought⁸³’-misappropriated-meaningfulness-and-teleology⁹⁹⁵⁵ involving compulsion-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ as of psychopathic/postlogism⁷⁷-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵-as-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ thus leading to caricaturing-hollow-staging-and-performance; and so construed as of ‘themes-driven underlying-agency-or-sous-agencement dynamics for narration-construed-as-instantiative-moulting’). However, we can still get a sense of such de-mentative/structural/paradigmatic <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ from a retrospective registry-worldview/dimension perspective like postlogism⁷⁷ in a non-positivistic social-setup as of our prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ perspective but it is more difficult to grasp from a notional~deprocrypticism¹⁷ prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing¹⁹-apriorising-psychologism, given our state of metaphysics-of-presence. Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ 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-completeness⁸⁷-of-reference-of-thought⁸³ as it effectively has

greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. This new positivism reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ will more likely be taken-up-fully/habituated only crossgenerationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition of the prior non-positivism reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵, highlighting that a postlogism⁷⁷ like psychopathy in our positivism-procrypticism⁸⁰ or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ and 'lack of constraining social universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/>~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)'; such that implying that our prior positivism-procrypticism⁸⁰, as of its reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵, cannot longer be upheld at such uninstitutionalised-threshold¹⁰² but requiring in lieu a notional~deprocrpticism¹⁷ reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵. 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/postlogism⁷⁷ 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–procrpticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸–in-reification⁸⁶/dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>-with superstitious claims in its meaningfulness-and-teleology⁹⁹⁵⁵. An explainer to the visiting stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective ‘logically-due prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ conflatedness¹² as of positivism reference-of-

thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism⁷⁷’ -as-
 of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶ denaturing¹⁵ as of non-positivism reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 over the visiting stranger prior superstition believing ‘logically-undue conjugated-
 postlogism⁷⁷/conjugated—nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶ derived-denaturing¹⁵ as of non-positivism reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
 with both latter logically reference-of-thought⁸³ construed as of distractive-alignment-to-
 reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ or lacking-an-ontologically-
 veridical-reference-of-thought⁸³ due to their derived-denaturing¹⁵ which as of dynamic-
 cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very
 ontologically-central notion of every registry-worldview/dimension uninstitutionalised-
 threshold¹⁰² which should thus be always construed as being in distractive-alignment-to-
 reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ with respect to its
 prospective institutionalisation. It is effectively derived-denaturing¹⁵ that induces threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as of uninstitutionalised-threshold¹⁰², as
 we can appreciate that the childhood psychopathy and the visitor’s meaningfulness-and-
 teleology⁹⁹⁵⁵ are in effect ontologically-speaking threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism⁷⁷ analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ conflatedness¹² as of positivism reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵, with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) just as our positivism—procrypticism⁸⁰ registry-worldview/dimension in relation to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview/dimension is a <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>), in that as with all registry-worldviews/dimensions both do not contemplate of their transcendability and thus de-mentability, and keep on relapsing into their respective non-positivism and

procrypticism⁸⁰ reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,
 for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-
 teleology⁹⁹⁵⁵ in lieu of the respective prospective positivism and notional~deprocrypticism¹⁷
 reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ as
 of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. This is further
 rendered difficult by a natural human ‘emotional involvement’ driven social-aggregation-
 enabling as of human condition that undermines intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity. This insight equally
 explains the pertinence of understanding postlogism⁷⁷/psychopathy in general as an
 epiphenomenon that can provide deeper insight about human nature given its ‘lateral-and-
 transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ disruptive nature on human meaningfulness-and-
 teleology⁹⁹⁵⁵’ and with the de-mentating/structuring/paradigming relatively easily perceived at
 childhood, much like the early modern human biologists relatively simplistic but
 counterintuitive-as-of-their-epochs understanding of disease provided deeper insight in
 understanding how the complexity of the human body works. Both individuation-level
 understanding of postlogism⁷⁷ in a non-positivism as of notions-and-accusations-of-sorcery and
 positivism social-setup as of psychopathy and social psychopathy divulge a bigger reality at the
 registry-worldview/dimension-level dynamic-cumulative-aftereffect/aftereffect that is hidden
 by registry-worldview/dimension-level complexity, wherein the childhood postlogism⁷⁷
 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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵

and a conventioning positivism–procrypticism⁸⁰ as procrypticism⁸⁰ in lieu of an ontologically-veridical notional~deprocrypticism¹⁷ reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵.
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 postlogism⁷⁷/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ as undermining conflatedness¹² induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. 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-postlogism⁷⁷ as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-reference-of-thought⁸³ but which is in effect an ontologically-non-veridical-or-flawed <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that may induced its inclination for desymmetrisation for its perceived temporal social-stake-contention-or-confliction but for the fact of the relative contextual innocuousness with respect to social-stake-contention-or-confliction when it comes to childhood psychopathy compared to adulthood psychopathy’. The explainer of the situation ‘as of its prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-of-reference-of-thought⁸³’ is in an ‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the conflatedness¹² as of its asymmetrisation with respect to

the visitor whose reference-of-thought⁸³ ontologising-deficiency/relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as not factoring in the childhood psychopathy postlogism⁷⁷-as-of-compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶-of-reference-of-thought⁸³ which is ‘pathologically ontologically-structuring’ implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ and not bad or poor logic such that the notion of logical-dueness doesn’t arise in the very first place, as a reference-of-thought⁸³/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ is established; thus, given the asymmetrisation of the explainer of the situation reference-of-thought⁸³/axiomatic-construct as existential/ontological as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as contextually-manifest prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ in contrast to the visitor’s ‘supposed reference-of-thought⁸³/axiomatic-construct’ which is non-existential/non-ontological as not-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as contextually-manifest prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. It is this fundamental fact that underlies the notion of ‘distractiveness or arrogation or usurpation or co-opting’ associated with the construal of the meaningfulness-and-teleology⁹⁹⁵⁵ of temporal-dispositions perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism in relation to intemporal meaningfulness-and-teleology⁹⁹⁵⁵ as ontological; as such symmetrisation and subsequent desymmetrisation will wrongfully lead to the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ of the visitor’s reference-of-thought⁸³ so ontologically-destructured by the childhood psychopathy postlogism⁷⁷ ‘dereifying act’ of spilling water on a chair and accusing another, thereby undermining ontological-veridicality where logic-as-of-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ is wrongly assumed thus supposedly implying logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ is now to be engaged on the basis of the visitor’s ontologically-destructured reference-of-thought⁸³/axiomatic-construct rather than implying the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ of the explainer of the situation reference-of-thought⁸³/axiomatic-construct as soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ and the visitors and childhood psychopathy ‘reference-of-thought⁸³—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³. The implication here is that the construal/conceptualisation of ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ lies entirely/exclusively/supersedingly on the reference-of-thought⁸³/axiomatic-construct/curve-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of the explainer of the situation while the logical-dueness of the visitor’s ‘supposed but rather non-existential/non-ontological reference-of-thought⁸³/axiomatic-construct/curve-of-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³’ doesn’t even arise in the very first place and fundamentally explains why its meaningfulness-and-teleology⁹⁹⁵⁵ is operantly qualified as of ‘distractiveness’/distractive-alignment/dismissal-

as-being-in-arrogation and so more aptly as distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹. Distractiveness as it implies that in such a context, ontological-veridicality is construed exclusively as of intemporal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ reference-of-thought⁸³ conflatedness¹² denying any implied symmetrising of meaningfulness-and-teleology⁹⁹⁵⁵ from temporal-dispositions in perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as their logical-dueness doesn't arise in the very first place, hence the reason why perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is construed more than just as of 'destructuring' but more completely and critically to avoid misconstrual rather as of distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ ; to point out that temporal-dispositions perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> haven't got any 'existentially/ontologically transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity reference-of-thought⁸³' given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is construed operantly as of temporal postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶-and-conjugated-postlogism⁷⁷ 'exercise of distracting from' the intemporal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ reference-of-thought⁸³ as of conflatedness¹², and so construed as distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹. That is, a 'temporality⁹⁸ distracting from

intemporality⁵¹ construct; wherein the ‘conflatedness¹² of intemporal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ projection’ is misconstrued in ‘denaturing¹⁵’ of psychopathy/postlogism⁷⁷ with the consequent alignment to it of conjugated-postlogism⁷⁷ as ‘derived-denaturing¹⁵’. In other words, prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is ‘precedingly/supersedingly de-mentatively/structurally/paradigmatically cogent and comprehensive framework of meaningfulness-and-teleology⁹⁹⁵⁵’, such that any arising temporal disruption of meaningfulness-and-teleology⁹⁹⁵⁵ ‘has nothing to do with constituting meaningfulness-and-teleology⁹⁹⁵⁵ as of the temporal disruption prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³’, but rather meaningfulness-and-teleology⁹⁹⁵⁵ is reconstrued as de-mentating/structuring/paradigming from the very prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ itself. Consider the case of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. One cannot depart from both ‘the state of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ to construe meaningfulness-and-teleology⁹⁹⁵⁵ as of intrinsic-reality/ontological-veridicality de-mentatively/structurally/paradigmatically by their relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, as all the meaningfulness-and-teleology⁹⁹⁵⁵ that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the meaningfulness-and-teleology⁹⁹⁵⁵ that can be as of intrinsic-reality/ontological-veridicality’ over a state of recurrent-utter-uninstitutionalisation, and likewise for universalisation over base-institutionalisation—ununiversalisation, positivism over universalisation—non-positivism/medievalism, and in our case futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ over our positivism—procrypticism⁸⁰. The point here is to highlight that ‘conflatedness¹²’ doesn’t imply any symmetrisation of meaningfulness-and-teleology⁹⁹⁵⁵ with regards to perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> since the latter is de-mentatively/structurally/paradigmatically not logically-due for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ in the very first place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter de-

mentative/structural/paradigmatic reconstrual of meaningfulness-and-teleology⁹⁹⁵⁵ as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. The psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications associated with perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ultimately falls to the grander issue of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as fundamentally endemising/enculturating such perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> possibilities; such that an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming as maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is not one that simply identify a perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in a social-construct but as ‘covering all the possibilities for vices-and-impediments¹⁰⁵ hypothetically susceptible to arise’ projects how de-mentatively/structurally/paradigmatically the social-construct as of its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ is ‘susceptible to integrate’ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and ‘build a de-mentative/structural/paradigmatic ontology as of prospective relative-ontological-

completeness⁸⁷-of-reference-of-thought⁸³ going from this more comprehensive-possibilities bases that doesn't allow for incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation' with the implication that no logical interlocution of the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) arises as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. We can appreciate that the childhood psychopathy 'dereifying act' of spilling water on a chair is a distractiveness-drive with no existentially/ontologically veridical reference-of-thought⁸³ which when wrongly implied as valid prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ reference-of-thought⁸³/axiomatic-construct leads to its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ wrongly transforming the issue into one of logic-as-of-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ thus supposedly implying logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ by wrongly enabling logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ implying its dismissal as distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ ; and this flaw extends into the visitor's conjugated-postlogism⁷⁷ as conjugated-ignorance given its relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of positivism—procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³ which is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no

existentially/ontologically veridical reference-of-thought⁸³ which when wrongly implied falsely as ontologically-veridical reference-of-thought⁸³/axiomatic-construct also leads to its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ wrongly transforming the issue into one of logic-as-of-prelogism⁷⁸-as-of-conviction, -as-to-profound-supererogation⁹⁶ thus supposedly implying logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ by wrongly enabling logical-dueness to arise instead of an issue of derived unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ and thus also implying as well its dismissal as distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹. In both wrongful ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵ what is produced isn’t ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ but rather threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism qualified as arrogation or usurpation or co-opting’ exactly because of the induced postlogism⁷⁷/psychopathy distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ out of existentially/ontologically veridical context; and its social integration/derivation in conjugation with human temporality⁹⁸/shortness of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ as conjugated-postlogism⁷⁷ due to relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, and specifically in the case of positivism—procrypticism⁸⁰, due to disjointedness-as-of-reference-of-thought⁸³. 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)¹⁴, as the idea of value-reference if wrongfully ontologically construed as
 determined by the ‘<amplifying/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>’ as
 respectively non-positivism reference-of-thought⁸³ or as procrypticism⁸⁰ reference-of-
 thought⁸³, then in effect the phenomena of non-positivism/medievalism postlogism⁷⁷ like
 notions-and-accusations-of-sorcery as well as psychopathic-postlogism⁷⁷-and-its-social-
 integration as of our procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ 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-thought⁸³ can only arise where
 there is mutual appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² 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/authenticity⁶⁸-of-reference-of-thought⁸³ in the very first place,
 notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-
 or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
 supererogation⁹⁶⁵³ exercise which is then an altogether different issue of effective/ineffective
 logic-as-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, and this latter is what
 tends to be falsely implied in situations of postlogism⁷⁷/psychopathy and conjugated-
 postlogism⁷⁷/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought
 back to the fundamental issue of perversion-and-derived-perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁶> rather reflected-as-of-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ 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-teleology⁹⁹⁵⁵ as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding its 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 postlogism⁷⁷/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 postlogism⁷⁷/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷⟩ with consequent conjugated-postlogism⁷⁷ ‘involving beyond-the-consciousness-awareness-teleology⁹⁹-⟨in-existential-extrication-as-of-existential-unthought>⁶ dynamics further associated with a generalised social ‘lack of constraining social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷⟩ reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ thus reflecting the uninstitutionalised-threshold¹⁰² backdrop for the registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. In other words,

social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is de-
mentatively/structurally/paradigmatically ‘ontologically compromised’ as of a registry-
worldview’s/dimension’s prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³
such that what a registry-worldview/dimension institutionalisation accede to as socially-
functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-
teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ with the implication that
‘lack of constraining social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-
to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
completeness⁸⁷> at this uninstitutionalised-threshold¹⁰² allows for denaturing¹⁵, which is rather
subpar to the notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² required for
ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, as
<amplifying/formative>wooden-language-(imbued—temporal-mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation to be
construed as socially-functional-and-accordant⁹³, with the possibility for such epistemic-
decadence being superseded arising only as of the prospective registry-worldview/dimension
institutionalisation prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³
driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in rearticulating such
a prospective institutionalisation ‘constraining social universal-transparency¹⁰⁴-<transparency-
of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-
relative-ontological-completeness⁸⁷> reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—

or-ontological-preservation taking cognisance of the prior registry-worldview's/dimension's relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³; wherein notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² reflects their institutionalisation and denaturing¹⁵ reflects their uninstitutionalised-threshold¹⁰². Hence in the bigger picture explaining why the successive registry-worldviews/dimensions are construed as of diminishing-human-epistemic-abnormalcy/diminishing-preconvergence towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) which critically tends to be solicited at its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as in this individuation-level analysis, conflatedness¹² can equally be construed as tying down transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ to ontological-normalcy/postconvergence as ontological-completeness-of-reference-of-thought⁸³ avails as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, and hence its construal as of 'intemporal-prioritisation-of-reference-of-thought⁸³'—as-conflatedness¹²-or-ontological-reprojecting; while constitutedness¹³ can equally be construed as tying down 'supposed objectivity as of conscious or unconscious denaturing¹⁵ ontological-bad-faith/inauthenticity⁶³' to the <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)

failing intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/postconvergence enabled by relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ in temporal prioritisation teleology⁹⁹. As such conflatedness¹² is the underlying drive of a human hermeneutic/reprojective psychology as of an ontologically-driven developing psyche as ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ construed as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² from constitutedness¹³/recurrent-utter-uninstitutionalisation, first-level-presencing—absolutising-identitive-constitutedness¹³⁷⁹ of base-institutionalisation-ununiversalisation, second-level-presencing—absolutising-identitive-constitutedness¹³⁷⁹ of universalisation-non-positivism/medievalism, third-level-presencing—absolutising-identitive-constitutedness¹³⁷⁹ of positivism-procrypticism⁸⁰, and full-notional~conflatedness¹²/deprocrypticism¹⁷. We can appreciate that prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ inherently undermines the capacity for transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ of a notional <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification, such that our transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-reference-of-thought⁸³ driven by

conflatedness¹² as articulated above over denaturing¹⁵, and explaining why conflatedness¹² as of
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ behind the successive
 institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> is the very determinant of human ontology/virtue-
 construct, and so more than just an affixed as denaturing¹⁵ referencing of any one registry-
 worldview's/dimension's institutionalisation reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ 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-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of our positivism–procrypticism⁸⁰.
 Notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² 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~deprocrypticism¹⁷ from our positivism–
 procrypticism⁸⁰ that are of ontology/virtue equivalence as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality; and not the <amplifying/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 mental-complex of considering the <amplifying/formative>wooden-language-(imbued—
 temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) while failing intemporal-preservation-entropy-or-

contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-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-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ as our positivism—procrypticism⁸⁰. 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-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of our positivism—procrypticism⁸⁰
 institutionalisation doesn't speak of our firstnature/intemporal projection-of-thought but rather
 of a secondnature institutionalisation that induced our prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³ by the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ that cannot be confused with the idea of construing our present
 positivism—procrypticism⁸⁰ uninstitutionalisation reference-of-thought⁸³ as the definite
 ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ that has gone before in
 providing the secondnature possibilities of our present as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality driven notional~conflatedness¹²/constitutedness¹³-to-
 conflatedness¹², 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-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality driven notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as an
 opened-structure for futural Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of
 prospective deprocrypticism¹⁷, and not a closed-structure naïve <amplifying/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 nombrilism as of flawed/perverted reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ at our positivism—procrypticism⁸⁰
 uninstitutionalisation of procrypticism⁸⁰ as disjointedness-as-of-reference-of-thought⁸³, and by
 so doing denying the ‘grander human existential-tale implications of
 notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹²’. This fundamental and protracted
 epiphenomenal insight as of ‘human 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-of-~~amplifying~~/formative—epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹² more than just as of a
 virtue conceptualisation is more profoundly/all-embracingly an echoness of the implication of
 human limited-mentation-capacity for ontological-construal/ontological-conceptualisation, and
 so with little temporal-to-intemporal-conjugating-emotional-
 involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-
 perceived—social-stake-contention-or-confliction and is equally relevant with regards to
 innocuous knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue as it subsumes virtue-as-inherent-
 ontology; with dynamic-cumulative-aftereffect/aftereffect implications at the individuation-
 level and registry-worldview/dimension-level of analysis as of metaphysics-of-absence. In this
 regard, metaphysics-of-absence as articulated herein by this author is rather about, ‘human
 limited-mentation-capacity construed as of ontological-normalcy/postconvergence
 metaphysics-of-absence/Doppler-thinking as it disambiguates human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

temporal-to-intemporal-dispositions—existentialism-form-factor meaningfulness-and-teleology⁹⁹⁵⁵ <amplifying/formative—epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its ‘relatively low results-constraining-effectiveness nature’. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism⁷⁷/psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment⁶⁵ that goes well beyond any given specific epiphenomenon—(in-the-overall-ecstatic-existence-supervening-conflatedness¹²)/incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment⁶⁵ as of aetiologisation/ontological-escalation for universal retrospective to prospective understanding of postlogism⁷⁷/psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment⁶⁵ is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal implications arrived-at of the social construction

supposedly coherent ontological-commitment⁶⁵ as of the possibilities of easily transcendently-
 enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-
 objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as antinihilism>¹⁰⁰ myriad retrospective and prospective social contexts of analysis, and
 so more critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded
 on ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic
 universal implications arrived-at of the social construction supposedly coherent ontological-
 commitment⁶⁵ rather on the basis of any such specific epiphenomenon—(in-the-overall-ecstatic-
 existence-supervening-conflatedness¹²)/incidental occurring as of its relatively poorly
 objectifiable-as-desubjectifiable/subjectified incidental social context for analysis. Consider
 similarly that an epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-
 while-he-sat-under-a-tree thus inspiring/providing-insight-for his laws of motion supposedly
 coherent ontological-commitment⁶⁵ for explaining mechanical phenomena. Certainly, the
 inherently more expansive, universal, decisive, objective and easy basis for critiquing its
 theorising-conceptualising-operationalising narratives ‘in order to assess the
 veracity/ontological-pertinence of the de-mentative/structural/paradigmatic universal
 implications arrived-at of his laws of motion supposedly coherent ontological-commitment⁶⁵ is
 the possibilities of easily transcendently-enabling-level-of-ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰
 myriad retrospective and prospective mechanical phenomena for analysis, and so more
 critically rather than an obscured/muddled/obfuscated and difficult critiquing grounded on
 ‘assessing the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic

universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment⁶⁵ 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/inauthenticity⁶³ 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-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-conflict nature of many a natural sciences <amplifying/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-commitment⁶⁵ is wrong, such an insight about the supposedly coherent ontological-commitment⁶⁵ being wholly construed as of its 'very own veracity/ontological-pertinence as of any of its objectifiable contexts' can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~self-referencing-syncretising-as-of-perceived-social-stake-contention-or-conflict that permeates the study of the social as of its blurriness⁷. 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-commitment⁶⁵ as with the

natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising³²~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 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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-echoiness-or-existence-in-reverberation-or-existence-potency~sublimating-nascence; thus enabling human limited-mentation-capacity-deepening⁵² insights as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is meant by reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold¹⁰² then over which the DNA-based genetics reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-

threshold¹⁰² that then became a new specific institutionalisation reference-of-thought⁸³–
categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵
thereafter amenable to elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity³⁸ such that the prior non DNA-based construal/conceptualisation (as
of reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵)
with respect to that now DNA-based genetics specific institutionalised <amplifying/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 conflatedness¹² within the same positivism registry-worldview
institutionalisation. (In fact, the institutional-cumulation/institutional-recomposure-<as-to-
historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> are the conjoined effect of
all specific uninstitutionalised-threshold¹⁰² institutionalisation breakthroughs of reference-of-
thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵
construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In
this case, however the ‘emotional involvement’ in conflatedness¹² within the same positivism
registry-worldview of appraisal is way low compared to the high ‘emotional involvement’ in
making the same construct as of a contrastive transcending/superseding of a prior registry-
worldview/dimension institutionalisation reference-of-thought⁸³ into an entirely
new/prospective registry-worldview/dimension institutionalisation reference-of-thought⁸³ like
between non-positivism and positivism or prospectively between our positivism–
procrypticism⁸⁰ and notional~deprocrypticism¹⁷ 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 conflatedness¹² over the prior distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹. In conclusion, such a construal/conceptualisation as of notional~deprocrpticism¹⁷ reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ over our positivism~procrpticism⁸⁰ reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ of our ‘lived social’ uninstitutionalised-threshold¹⁰² with respect to psychopathy and social psychopathy and procrpticism⁸⁰ in general is a wholly new dramatically different depth of understanding, and from our present inclination of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ within the positivism institutionalisation framework. Beyond the above constrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵, this social reality of varying social reference-of-thought⁸³-closeness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ and reference-of-thought⁸³-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, implying increasing reference-of-thought⁸³-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as of greater temporality⁹⁸/shortness construed as of various shades of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶—preconverging/dementing¹⁹—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-teleology⁹⁹⁵⁵’ by an ‘ontological degradation effect’ having to do with human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and in so doing inducing threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-threshold¹⁰². In other words, a prospective registry-worldview/dimension institutionalisation meaningfulness-and-teleology⁹⁹⁵⁵ in becoming the new reference-of-thought⁸³ (over the prior registry-worldview’s/dimension’s reference-of-thought⁸³) with its supposedly grander intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-thought⁸³—looseness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ and reference-of-thought⁸³—closeness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ of the new reference-of-thought⁸³; 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 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ (with the difference as of a ‘relatively lower

sensibility' arising just because of the new registry-worldview/dimension prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³ limiting/constraining on the possibilities
 of vices-and-impediments¹⁰⁵); implying an underlying ontological-contiguity⁶⁶ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 and prior 'lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) 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-threshold¹⁰² as its
 beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ and 'lack of constraining social universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) inducing anew the new reference-of-thought⁸³ owns threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism. This social dynamism (dynamic-
 cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-
 threshold¹⁰² can be construed ontologically as arising out of a further temporal/shortness-of-
 register-of-meaningfulness-and-teleology⁹⁹⁵⁵ distortedness of the new <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴-as-of-
 instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ in the social extended-informality-
 (susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-
 and-teleology⁹⁹⁵⁵) ultimately extending to the extended-informality-(susceptible-to-effecting-
 parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) spheres

of formal constructs distorting formal construal of meaningfulness-and-teleology⁹⁹⁵⁵, and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised meaningfulness-and-teleology⁹⁹⁵⁵ and its uninstitutionalised-threshold¹⁰²'s threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology conflatedness¹² for ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ and 'human temporal-to-intemporal-dispositions condition' of reception/distortion across the successive registry-worldviews/dimensions involving denaturing¹⁵ where there is 'lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/>~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)'. The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation reference-of-thought⁸³ can thus be construed as of pure-ontology conflatedness¹² for ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵, 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-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework⁷² (as it supersedes the prior beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ meaningfulness-and-teleology⁹⁹⁵⁵ and the prior 'lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/>~~formative-epistemicity>totalising~in-relative-

ontological-completeness⁸⁷)), and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and-teleology⁹⁹⁵⁵ as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation reference-of-thought⁸³ as of pure-ontology conflatedness¹² for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ meaningfulness-and-teleology⁹⁹⁵⁵. But then in due course and at the uninstitutionalised-threshold¹⁰² of this prospective institutionalisation reference-of-thought⁸³, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) wanes as the reality of human temporal-to-intemporal-dispositions nature sets in as it is related to at the uninstitutionalised-threshold¹⁰² by the registry-worldview's/dimension's least common denominator as <amplifying/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) for social-functioning-and-accordance—as-of—social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold¹⁰² that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—dementativity ontological-primemovers-totalitative-framework⁷², and is rather oriented to sovereign extrication over knowledge-reification⁸⁶ at this uninstitutionalised-threshold¹⁰² as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—

imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold¹⁰² 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality of the emanant-kind that-had-driven the reference-of-thought⁸³ construal in the first place’ distort in due course organic meaningfulness-and-teleology⁹⁹⁵⁵, as of temporal mental-dispositions of shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵. Thus such implied prospective reference-of-thought⁸³, social organisations and institutions as organic meaningfulness-and-teleology⁹⁹⁵⁵ 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-thought⁸³ social and institutions meaningfulness-and-teleology⁹⁹⁵⁵. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework⁷² construal for the notional~deprocrypticism¹⁷ prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the meaningfulness-and-teleology⁹⁹⁵⁵ behind the construal of notional~deprocrypticism¹⁷ and the ‘reality of a human condition of temporal-dispositions distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹, and so as of notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² as historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ in articulating a ⟨protensive-consciousness

deneuterising¹⁶-induced)-reference-of-thought⁸³—devolving-teleological-de-
mentating/structuring/paradigming-of-meaningfulness, that is preemptive of a least-common-
denominator-of-social-functioning-and-accordance-effecting to bare mechanical-knowledge as
of ~~<amplituding/>~~formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
inducing threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of
uninstitutionalised-threshold¹⁰². This is achieved by a perpetuating metaphysics-of-absence that
factors in human temporal-to-intemporal-dispositions nature. Insightfully, a storied-
construct/ontologically-valid-narration technique apprehending the temporal-to-intemporal-
dispositions respective mental-dispositions for reference-of-thought⁸³—looseness-of-tethering-
to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ and reference-of-thought⁸³—
closeness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ can be
construed, wherein the instigating temporal postlogism⁷⁷-as-of-compulsing-
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶
reference-of-thought⁸³—looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-
supererogation⁹⁶ (as postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-
as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ temporal threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism) as of the childhood psychopathy (where
the reference-of-thought⁸³—looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-
profound-supererogation⁹⁶ mental defect is of social universal-transparency¹⁰⁴-(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/>formative-epistemicity>totalising~in-relative-
ontological-completeness⁸⁷) socially like in a ‘dereifying act’ of spilling water on a chair and

accusing another, pointing to a mental-shortcut as faulty-mentation-procedure-deception-or-urge⁴¹ in relating to social-stake-contention-or-confliction) and adult psychopath (where the reference-of-thought⁸³—looseness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental defect is opaque due to its maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of—social-stake-contention-or-confliction) can be elucidated. The underlying process as of temporal postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or psychopathic reference-of-thought⁸³—looseness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of reference-of-thought⁸³—looseness-of-tethering—to—prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, as of its temporal postlogism⁷⁷ threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with respect to its postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, in full conscious-awareness-teleology⁹⁹, 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-dementing¹⁹-of-narratives) inducing its threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and its consequent derivation as conjugated-postlogism⁷⁷ or social psychopathy threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism. This process is mirrored with the various conjugated-postlogism⁷⁷s conscious or unconscious aligning to the psychopathic/postlogic postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴. Thus effectively such a postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ process is rather very simplistic, and the deception arises actually from the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental-states to be by mental-reflex in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ thus inducing wrongful teleological elevation of the postlogism⁷⁷/psychopathic meaningfulness-and-teleology⁹⁹⁵⁵, which wouldn't occur at childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the 'distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ of any registry-worldview/dimension institutionalisation meaningfulness-and-teleology⁹⁹⁵⁵ as of its organic-knowledge' can be construed and analysed across 3 lines; - the initiating temporal postlogism⁷⁷ distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ of meaningfulness-and-teleology⁹⁹⁵⁵, - the generalised temporal-dispositions to integrate such ontologically-destructured meaningfulness-and-teleology⁹⁹⁵⁵ as of the registry-worldview's/dimension's relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ explaining its beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ and 'lack of constraining social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷>, - and the prospective institutionalisation construing/conceptualising the ontological-veridicality and analysis of such

registry-worldview/dimension institutionalisation meaningfulness-and-teleology⁹⁹⁵⁵ distractive-
 alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ dynamics (as
 of the previous two) as social ontology/aetiologisation/ontological-escalation, and equally
 serves as an ideal storied-construct/ontologically-valid-narration of intuitive elucidation
 framework. The implication of such ‘temporal distractive-alignment-to-reference-of-thought⁸³-
 <of-apriorising/axiomatising/referencing>²⁹ of institutionalisation meaningfulness-and-
 teleology⁹⁹⁵⁵’ across all registry-worldviews/dimensions is that meaningfulness-and-
 teleology⁹⁹⁵⁵ as of prospective registry-worldview/dimension institutionalisation involves ‘its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights enabling utter psychological-and-institutional conflatedness¹² of
 meaningfulness-and-teleology⁹⁹⁵⁵ exactly by transcending/superseding the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights behind the prior registry-worldview/dimension
 uninstitutionalised-threshold¹⁰²’. As critically the naivety of <amplifying/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) within a same registry-worldview/dimension
 uninstitutionalised-threshold¹⁰² reference-of-thought⁸³ is that its defect of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights arising as perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> due to its prior relative-ontological-incompleteness⁸⁸-of-reference-of-
 thought⁸³ (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-thought⁸³, -as-
 to-‘<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism in procrypticism⁸⁰, and
 thus requiring respectively transcending/superseding to base-institutionalisation,
 universalisation, positivism and deprocrypticism¹⁷), is that meaningfulness-and-teleology⁹⁹⁵⁵
 can then still be upheld on the basis of the same uninstitutionalised-
 threshold¹⁰²/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 conflatedness¹².
 Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or
 our positivism—procrypticism⁸⁰ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>
 construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or
 notional~deprocrypticism¹⁷ utter psychical-and-institutional conflatedness¹² of meaningfulness-
 and-teleology⁹⁹⁵⁵, and not wrongfully setting-aside/glossing-over/ignoring with the idea that
 meaningfulness-and-teleology⁹⁹⁵⁵ is still to be construed as of non-positivism/medievalism or
 positivism—procrypticism⁸⁰; 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~deprocrypticism¹⁷ implies transcending/superseding the respective uninstitutionalised-threshold¹⁰² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰, enabling the cumulative recomposuring of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming and not temporal extricatory de-mentating/structuring/paradigming parasitising/co-opting to the species existential-tale.]

The statements articulated priorly (before the square brackets texts digression) speak of the reality of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ even in our own positivism reference-of-thought⁸³ registry-worldview. It is fair to say the statement made before, “Z ... will look down on B, C, D, E and F mental-dispositions perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as allowing for the endemisation/enculturation of the denaturing¹⁵ of additionality and the implications thereof of subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹” is circumstantially

relevant even in our positivistic registry-worldview wherein ‘lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷)’ induces a ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ temporality⁹⁸/shortness or shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ drive. The Milgram experiments, a demonstration par excellence of the human condition at uninstitutionalised-threshold¹⁰² with respect to perceived-social-stake-contention-or-confliction constraints as of human limited-mentation-capacity-deepening⁵², truly reflect the inherent nature of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’; and the deprocrypticism¹⁷-driven understanding of which should rather be an avenue for a pivoting/decentering psychologism with respect to positivism-procrypticism⁸⁰ registry-worldview/dimensions vices-and-impediments¹⁰⁵ (just as with all previous transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’, rather than a naïve metaphysics-of-presence 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-thought⁸³ and ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ registry-worldview’s/dimension’s reference-of-thought⁸³, 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human limited-mentation-capacity-deepening⁵² leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality⁵¹/longness (which overall is no more greater than that of humans of previous successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold¹⁰², which choices when of intemporality⁵¹-drive solipsistic-choices are maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension meaningfulness-and-teleology⁹⁹⁵⁵ as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold¹⁰²-facet, so-construed by metaphysics-of-absence, carries institutionalisation and uninstitutionalised-threshold¹⁰² implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. Such metaphysics-of-absence considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold¹⁰² implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’), like

deferential-formalisation-transference, ordered-construct, percolation-channelling and transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. 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-teleology⁹⁹⁵⁵ (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-teleology⁹⁹⁵⁵ as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold¹⁰² non-scientific disposition, as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality mental-disposition that conceive of positivistic meaningfulness-and-teleology⁹⁹⁵⁵ in the

uninstitutionalised-threshold¹⁰² social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-primemovers-totalitative-framework⁷² 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 possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as of veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling and transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. In another respect, with regards to scientific meaningfulness-and-teleology⁹⁹⁵⁵ and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold¹⁰² 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

transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-

‘nondescript/ignorable–void⁵⁹’-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 postlogism⁷⁷/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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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 postlogism⁷⁷ 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 instead of assuming a ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ of the social by prospective metaphysics-of-absence, since the construal of our postlogism⁷⁷ as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview’s/dimension’s reference-of-thought⁸³. Insightfully, by metaphysics-of-absence 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 intemporality⁵¹-drive whereas in fact it is one of human uninstitutionalised-threshold¹⁰² of temporalities-drives such that it is endemised/enculturated in various temporality⁹⁸/shortness shades (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview's/dimension's reference-of-thought⁸³. The same applies with psychopathy in our positivism–procrypticism⁸⁰, as the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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 de-mentating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism⁸⁰ registry-worldview/dimension vices-and-impediments¹⁰⁵! 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, but rather the intemporal mental-disposition (intemporal-disposition) to strive as maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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~deprocrypticism¹⁷ to supersede positivism—procrypticism⁸⁰; 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-tracing⁴⁵> or registry-worldviews/dimensions inevitably implies a dichotomy of reference-of-thought⁸³ modalities of the same perpetual temporalities-drives and intemporality⁵¹-drive (given human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor), respectively as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰², and ‘maximal-as-intemporal-operating-modality-of-reference-of-thought⁸³-as-of-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’. Virtue is essentially about the intemporality⁵¹-drive as maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy/postconvergence which always factor in human

limited-mentation-capacity-deepening⁵² by a re-equilibrating metaphysics-of-absence/postdication with reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-deepening⁵² by a re-equilibrating metaphysics-of-absence/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-completeness⁸⁷-of-reference-of-thought⁸³, by ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting its mental-disposition will be to unleash its maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation intemporality⁵¹-drive to supersede the non-positivistic reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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 existential-contextualising-contiguity³⁸ here between the

non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ reference-of-thought⁸³ and respectively as of their divergent non-positivists dereification perspective and positivist reification⁸⁶ 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 existential-contextualising-contiguity³⁸–in-reification⁸⁶/dereification as of their prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, contrasted with the positivist naturalist conception of existential-contextualising-contiguity³⁸-in-reification⁸⁶ as-seeking-a-cure as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³; 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–procrysticism⁸⁰ registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity³⁸-reification⁸⁶ as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-teleology⁹⁹⁵⁵ as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with

transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism⁴ as of reasoning-through/messianic-reasoning contortion is rather in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and the contorted prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ projection is what marks ‘transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism⁴ as of reasoning-through/messianic-reasoning’ whether of philosophical implications as with say Socrates or philo-religious implications as of nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ ever always fails to accompany prospective state of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ but for the induced

crossgenerational transcendental metaphoricity⁵⁶ possibility, and the contortion is more of a token as of the metaphoricity⁵⁶ possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’, as a gesturing of metaphoricity⁵⁶ that is ‘beyond the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ full meaningfulness-and-teleology⁹⁹⁵⁵ implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity⁵⁶ possibility for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’; 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-completeness⁸⁷-of-reference-of-thought⁸³ transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity into the ordinariness of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism⁴ as of contortive metaphoricity⁵⁶ gesturing for prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ as of nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism⁴ rather as of reasoning-through/messianic-reasoning asceticism⁴, different from asceticism⁴ as reasoning-from-results/afterthought or institutional

asceticism⁴, should basically be understood as of the general notion that all human meaningfulness-and-teleology⁹⁹⁵⁵ are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness⁸⁸-towards-ontological-completenesss-of-deprocrypticism¹⁷’ as of their specific reflection of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human<amplifying/formative—epistemicity>totalising~purview-of-construal’ (just as implied with the case highlighted herein of the ‘ill-health <amplifying/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating—nascence-as-of-its-coherence/contiguity’ and construed as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹; with the assertion by this author that there is no accidental human meaningfulness-and-teleology⁹⁹⁵⁵ as all prior meaningfulness-and-teleology⁹⁹⁵⁵ imply futural deferred traces of their prospectively more ontologically-complete constructs as of grander ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’. Critically for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ such ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-

reasoning’ is all about undermining a nihilistic <amplifying/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) mental-disposition to prospective opened-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵. The fundamental ontological dearth of identitive-
 constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-
 epistemic-determinism⁴⁸ as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-
 determinism, is that it falsely implies ‘an imaginary wholeness/nested-congruence’ of
 <amplifying/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-
 and-teleology⁹⁹⁵⁵ with ‘no-tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-
 intemporal-ontological-performance⁷¹-<including-virtue-as-ontology> thus failing to reflect
 existential wholeness/nested-congruence of meaningfulness-and-teleology⁹⁹⁵⁵ and undermining
 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ at a given reference-of-
 thought⁸³ de-mentative/structural/paradigmatic nondescript/ignorable–void⁵⁹ (actually speaking
 of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) threshold as of its
 prior relative-ontological-incompleteness⁸⁸ construed as uninstitutionalised-threshold¹⁰², while
 falsely implying the given reference-of-thought⁸³ mere identitive conceptualisations/‘candid
 existential expressiveness’ are existentially veridical; and it is important to grasp that every
 registry-worldview/dimension is of a reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that by its
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 falsely implies that its meaningfulness-and-teleology⁹⁹⁵⁵ is necessarily as of ‘identitive
 <amplifying/formative–epistemicity>totalising/circumscribing/delineating postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism’ even at its uninstitutionalised-threshold¹⁰²
 where it is effectively preconverging-or-dementing¹⁹—apriorising-psychologism as its

reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing of
 existential-contextualising-contiguity³⁸. We can imagine as of a non-positivistic social-setup
 reference-of-thought⁸³ identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ <amplifying/formative—
 epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵, the
 ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its
 uninstitutionalised-threshold¹⁰², much like as from futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
 meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ perspective we
 can imagine the ‘candid existential expressiveness’ in our positivism—procrypticism⁸⁰ that
 ‘integrates procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ as-thinking’ as of its
 uninstitutionalised-threshold¹⁰²; and in both cases the ‘trace/ontological-aesthetic-tracing of
 ontological wholeness/nested-congruence’ as of existential-contextualising-contiguity³⁸
 knowledge-reification⁸⁶ breaks down at the uninstitutionalised-threshold¹⁰² thus assuming a
 nondescript/ignorable—void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-
 preconverging-or-dementing¹⁹-narratives) identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-
 dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ representation of the
 breakdown and going on in both cases to ‘overlook effectively as-if-thinking respectively’ the
 ontologically-veridical reality of ‘preconverging-or-dementing¹⁹—apriorising-psychologism
 superstition’ and ‘preconverging-or-dementing¹⁹—apriorising-psychologism procrypticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰’. It is singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism in preempting any such de-
 mentative/structural/paradigmatic threshold construed as uninstitutionalised-threshold¹⁰² as
 implied by notional~notional~deprocrypticism¹⁷ that reflects ‘ontologically-veridical

difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹, as factoring in prior registry-worldviews/dimensions reference-of-
 thought⁸³ prior relative-ontological-incompleteness⁸⁸ as of the ontologically-flawed threshold of
 its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation from the perspective of prospective registry-worldview/dimension reference-of-
 thought⁸³ prospective relative-ontological-completeness⁸⁷ to construe historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ as of notionally-full existential-contextualising-
 contiguity³⁸ knowledge-reification⁸⁶. In other words, existential-contextualising-contiguity³⁸ as
 reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-
 ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-
 overcoming/unovercoming’> isn’t halted at any given registry-worldview’s/dimension’s de-
 mentative/structural/paradigmatic limit/threshold-construed-as-mathesis/motif/throwness-
 disposition for ontological conception, but rather reifies as of singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism as implied with ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ as of notional~deprocrysticism¹⁷, with such singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism reflecting an historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ of all such de-mentative/structural/paradigmatic
 limits/thresholds-construed-as-mathesis/motif/throwness-disposition of reference-of-thought⁸³
 ontological conception. In effect, such a trace/ontological-aesthetic-tracing can be construed as
 a ‘creative metaphoricity⁵⁶ tracing’ of human temporal-to-intemporal ontological-
 performance⁷¹-<including-virtue-as-ontology> of human meaningfulness-and-teleology⁹⁹⁵⁵ as
 of the dynamics of ‘overall human Being-personality-growth and the implications for its living-
 personality-growth and institutional-personality-growth’ implied as of

notional~notional~deprocrypticism¹⁷ ontologically-uncompromised—referentialism, as a
 fundamental hermeneutic/reprojective psychological science which as of
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism articulates-and-
 rearticulates such tracing/ontological-aesthetic-tracing as of comprehensive/totalising-
 entailing/nested-congruence conflatedness¹² from a most profound existential-contextualising-
 contiguity³⁸ knowledge-reification⁸⁶ depth of notional~notional~deprocrypticism¹⁷ protracted-
 consciousness. Such a hermeneutic/reprojective psychology is necessarily cognisant and
 departs from a construal of the fundamental instigation of human knowledge and emancipation
 as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place
 the prospective relative-ontological-completeness⁸⁷ reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for reference-of-
 thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so
 prior to assumed meaningfulness-and-teleology⁹⁹⁵⁵
 aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be
 construed on the basis of ordinarily assumed meaningfulness-and-teleology⁹⁹⁵⁵
 aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather
 submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-
 through/messianic-reasoning, such a hermeneutic/reprojective 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 scholasticism-like pedantry 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 metaphoricity⁵⁶ instigation of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a de-mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior ‘epistemic-totality³⁶/reference-of-thought⁸³/epistemic-totalising³²~self-referencing-syncretising/circularity conception of meaningfulness-and-teleology⁹⁹⁵⁵ as of non-positivism/medievalism’ to a prospective ‘epistemic-totality³⁶/reference-of-thought⁸³/epistemic-totalising³²~self-referencing-syncretising/circularity conception of meaningfulness-and-teleology⁹⁹⁵⁵ as of positivism/rational-empiricism’, that is the fundamental de-mentative/structural/paradigmatic seeding-resolution of the ‘non-positivism/medievalism human subject superegoic vices-and-impediments¹⁰⁵’. This has the very same metaphoricity⁵⁶ implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, as such a hermeneutic/reprojective psychology supersedes our ordinary meaningfulness-and-teleology⁹⁹⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question our positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, but rather as of its reasoning-through/messianic-reasoning is more about instigating prospective ontological-

faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic soul-
 searching, for the psychoanalytic-unshackling of the human subject as of a de-
 mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject
 ‘epistemic-totality³⁶/reference-of-thought⁸³/epistemic-totalising³²~self-referencing-
 syncretising/circularity conception of meaningfulness-and-teleology⁹⁹⁵⁵ as from prior
 positivism—procrypticism⁸⁰
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or-
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the
 fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism—procrypticism⁸⁰
 human subject superegoic vices-and-impediments¹⁰⁵’. It should be noted that the way the
 construction of knowledge works at reference-of-thought⁸³-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/throwness-disposition,—as—reproducibility-of-aestheticisation as of reference-
 of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-teleology⁹⁹⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring. In
 this regard, we can construe that even the <amplifying/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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/throwness-disposition,—as—reproducibility-of-
 aestheticisation as of reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-teleology⁹⁹⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring.
 The idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 in prospective relative-ontological-completeness⁸⁷ as of positivism reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-teleology⁹⁹⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring is
 the route for ontologically-veridical human knowledge transformation and emancipation as of
 prospective positivism is very much alien to the non-positivism/medievalism cloistered-
 consciousness. Likewise, the <amplifying/formative>wooden-language-(imbued—averaging-
 of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology⁹⁹⁵⁵-
 as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 mental-disposition in our positivism—procrysticism⁸⁰ effectively do has a sense of human
 knowledge development and emancipation but as of a mental-reflex that such a conception is
 necessarily by way of our positivism—procrysticism⁸⁰ reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of reference-
 of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-teleology⁹⁹⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring. In
 the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-

reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'
 articulation of prospective ontologically-uncompromised—referentialism
 notional~deprocrypticism¹⁷ reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-teleology⁹⁹⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring is
 the route for ontologically-veridical human knowledge transformation and emancipation in
 futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ is very much alien to our positivism~procrypticism⁸⁰ cloistered-
 consciousness. In both instances the notion of prospective metaphoricity⁵⁶ is one that
 necessarily faces the fact that the human mind is ever always entrapped in an existentially-
 invested 'epistemic-totality³⁶/reference-of-thought⁸³/epistemic-totalising³²~self-referencing-
 syncretising/circularity conception of meaningfulness-and-teleology⁹⁹⁵⁵' 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-completeness⁸⁷! In fact such an insight can be extended across 'intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴' to imply that the state of recurrent-
 utter-uninstitutionalisation is cognisant of emancipation but doesn't anticipate that
 emancipation as of prospective relative-ontological-completeness⁸⁷ is rather as of base-
 institutionalisation reproducibility—mathesis/motif/throwness-disposition,—as—

reproducibility-of-aestheticisation, and likewise the latter doesn't anticipate the universalisation
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation,
 with the latter not anticipating our positivism reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation which itself doesn't anticipate prospective
 ontologically-uncompromised—referentialism deprocrypticism¹⁷. The fact is human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor at its uninstitutionalised-threshold¹⁰² implies that the human
 psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-
 threshold¹⁰² 'is not geared to adhere to abstract ontological-veridicality' as it will operate its
 state of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as if in a
 fully-attained state of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism,
 as of the-very-central-implication-of-throwness, as reflected by the successive prior relative-
 ontological-incompleteness⁸⁸ reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism
 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷; 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-incompleteness⁸⁸-of-reference-of-thought⁸³ meaningfulness-and-
 teleology⁹⁹⁵⁵ state is downright ontologically ridiculous and the manifestation of an
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ naivety. We can appreciate that the

psychoanalytic-unshackling of all prior registry-worldviews/dimensions reference-of-thought⁸³
 is rather one that shouldn't wrongly be reinforcing/propping-up the human subject as if a given
 reference-of-thought⁸³ in prior relative-ontological-incompleteness⁸⁸ as of
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism has its very own
 complete transformative and emancipative potential as if of fully-attained
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, but an ontologically-
 veridical psychology rather warrants implying the human subject displacement/decentering as
 the de-mentative/structural/paradigmatic possibility of the human subject emancipation with
 regards to the successive prior relative-ontological-incompleteness⁸⁸ registry-
 worldviews/dimensions superegoic vices-and-impediments¹⁰⁵; wherein postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism reasoning-from-results/afterthought
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 at its uninstitutionalised-threshold¹⁰² is construed as preconverging-or-dementing¹⁹—apriorising-
 psychologism as of prospective postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism reasoning-through/messianic-reasoning reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation up to the
 prospective ontologically-uncompromised—referentialism of deprocrypticism¹⁷. As of its
 inherent organic knowledge, such a hermeneutic/reprojective 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-
 constitutedness¹³⁷⁹ 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-teleology⁹⁹⁵⁵ 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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>; and so, as its essential meaningfulness-and-teleology⁹⁹⁵⁵ is as of a solipsistic transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ reflection of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s² on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s² but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of ontological-primemovers-totalitative-framework⁷². But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold¹⁰² 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/throwness-disposition,—as—reproducibility-of-aestheticisation’ of human ‘~~<amplituding/formative—epistemicity>~~totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵/reference-of-thought⁸³-devolving⁸⁴. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing¹⁹—apriorising-psychologism uninstitutionalised-threshold¹⁰² which it tends to represent as nondescript/ignorable—void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ into prospective institutionalisation. This reality is known as human ‘~~supererogatory—de-mentative~~ constraint’ to prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ as of the possibility of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. Human ~~supererogatory—de-mentative~~ constraint is fundamentally associated with poor universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative—epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷} with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold¹⁰². This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of ~~<amplituding/formative>~~wooden-language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—

categorical-imperatives/axioms/registry-teleology⁹⁹⁸) as of the prior institutionalisation's reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-completeness⁸⁷-of-reference-of-thought⁸³ is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought⁸³ in prior relative-ontological-incompleteness⁸⁸, for resolving a given registry-worldview/dimension vices-and-impediments¹⁰⁵; 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-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' that emphasises the 'Lacanian subject' growth as of de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴, 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-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ reference-of-thought⁸³ <~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, and thus making the given presence reference-of-thought⁸³ as our positivism—procrypticism⁸⁰ 'all-determinative of what can be construed as psychological emancipation' as of its <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ despite the fact of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ prospective relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³. The underlying issue here as well as of ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ has to do with deficient human capacity for dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human
 self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <amplitudinal/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) in
 construing meaningfulness-and-teleology⁹⁹⁵⁵ beyond the constraint of ‘human lifespan of depth-
 of-thought’ to a more profound appreciation of the underlying possibility for human
 transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of human
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming. In this regard as of lack of dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ is the human
 temporal inclination to decontortion construed as a disposition to undermine ‘intemporal
 ontological-veracity as of universal existential import’ for the sake of ‘temporal narrow-and-
 specific existentially-invested advantage/interest with little concern about emancipatory
 universal meaningfulness-and-teleology⁹⁹⁵⁵’, and so as the very contrary disposition to

reasoning-through/messianic-reasoning contortion. Decontortion as of human
~~<amplituding/formative–epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ incrementalism⁵⁰-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation is rather counter to ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality disposition by its deterministic hanging onto prior relative-
 ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ reasoning-from-results/afterthought
 while ignoring/overlooking the ontological-veracity implications of the trace/ontological-
 aesthetic-tracing of reifying existential-contextualising-contiguity³⁸, and thus adopting a
 dereification posture as enabled by ‘lack of constraining social universal-transparency¹⁰⁴-
 ⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative–~~
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷’’. Such a human disposition to
 decontortion at uninstitutionalised-threshold¹⁰² arise on the naïve basis that human temporal
 willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-
 and-teleology⁹⁹⁵⁵ as it reflects existence’s coherence/contiguity as of
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. But then such a
 decontorting 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-threshold¹⁰² where we are actually preconverging-or-dementing¹⁹–
 apriorising-psychologism and prospectively dialectially-primitive, notwithstanding our
 attendant ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ and vague untransvaluated–temporal-
 intemporality⁵¹ gesturing. The ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ can thus be construed as one of increasingly undermining the human subject temporal

decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness⁸⁷; wherein across the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, decontortion is ontologically-constrained both as of the 'dynamic construal of appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition'. The former is ontologically-constrained as of ontological-primemovers-totalitative-framework⁷² 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-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷).

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 blurriness⁷ and emotional-involvement. In another respect the implications of flawed identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance⁷¹-<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-teleology⁹⁹⁵⁵ in naïve

naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness¹³-as-‘epistemic-totality’³⁶-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ implied as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness’¹³-as-‘epistemic-totality’³⁶-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ 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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ without the constraint of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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-episteme⁵. Such an

approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already precedingly/supersedingly as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification⁸⁶ as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing¹⁵ and producing relatively ontologically-flawed meaningfulness-and-teleology⁹⁹⁵⁵. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>⟩ with respect to temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> which is what enables the reification⁸⁶ of existence/intrinsic-reality/ontological-veridicality. In this regard for instance, the well-articulated Foucauldian discourse of ‘speech activity’ conceptualisation associated with the notion of parrhesia more critically enables its existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ with regards to the possibility of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy ‘speech act’ which by its atomising/taking-to-pieces formalisation orientation is in many ways

by its mere denotative/connotative constitutedness¹³ nature just an implied existentially decontextualised/abstracted construct as of its poor ontological-as-existential-commitment with respect to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, in contrast to the reifying conflatedness¹² connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸

<amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ posture that is as of ecstatic-totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative constitutedness¹³ nature outside existential-contextualising-contiguity³⁸ whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ as of its reifying conflatedness¹² connotative nature reflecting the ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> of human-subpotency epistemic/notional~projective-perspective meaningfulness-and-teleology⁹⁹⁵⁵ articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment⁶⁵ as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity⁶⁸-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-as-of-
 <amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-
 perspective of ontological-primemovers-totalitative-framework⁷² as of prospective relative-
 ontological-completeness⁸⁷ <amplituding/formative~epistemicity>causality~as-to-projective-
 totalitative~implications,-for-explicating-ontological-contiguity⁶⁴⁴, and so-construed as of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ <amplituding/formative~epistemicity>causality~as-to-projective-
 totalitative~implications,-for-explicating-ontological-contiguity⁶⁴⁴; thus further articulating
 meaningfulness-and-teleology⁹⁹⁵⁵ as from prior relative-ontological-incompleteness⁸⁸ to
 prospective relative-ontological-completeness⁸⁷, and so from the epistemic/notional perspective
 of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-
 as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-
 ontological-normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-
 narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ orientation is
 theoretically, conceptually and operantly ontologically efficacious inherently by its ecstatic-
 totalising-entailing/nested-congruence as it reflects totalisingly-entailing the ‘temporal-to-
 intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-
 ontology>) ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-
 ontology of narratives’ as of the social epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵.
 This totalising-entailing insight is reflected in the Derridean deconstruction orientation with its
 obvious narratology implications pertinence to literary studies as of its conflatedness¹² with

existential-contextualising-contiguity³⁸ in contrast to such a notion like language games when construed rather in constitutedness¹³. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-‘epistemic-totality³⁶’ implied as of ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying-‘epistemic-totality³⁶’-for-completeness implied as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹; wherein the conflatedness¹² mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism¹⁷-dissemination²⁷ and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism¹⁷-dissemination²⁷ for completeness as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected conflatedness¹² (as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with regards to human limited-mentation-capacity-deepening⁵² as prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ which speaks of the recurrent edging towards completion of ontological-performance⁷¹-<including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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/throwness-disposition,—as—reproducibility-of-aestheticisation), whereas the constitutedness¹³ mental-reflex assumes uncritically of its right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset,—in-positivism—procrypticism⁸⁰/disjointedness and goes on as of its categorising constituting to construe knowledge for completeness without questioning its mindset,—in-positivism—procrypticism⁸⁰/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-incompleteness⁸⁸. 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-commitment⁶⁵ as of ‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—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-teleology⁹⁹⁵⁵ that exists is about existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of ontological-primemovers-totalitative-framework⁷² <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁶⁴⁴ of supposedly coherent ontological-commitment⁶⁵ implied as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, ‘speech activity’ discourse speaks of an supposedly coherent ontological-commitment⁶⁵ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as expressed above (with regards to the social contextualisation beyond just speech for the

possibility of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity...) which is then being reified/elucidated for the prospective possibility of human emancipation, with logic being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of this articulated ontological-as-existential-commitment having to do with such social contextualisation’. Likewise the underlying notion of ontological-performance⁷¹-<including-virtue-as-ontology> as herein articulated by this author is as difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as from existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism supposedly coherent ontological-commitment⁶⁵ about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’; articulating knowledge as ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ as of the existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of human underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>). This underlying notion of ontological-performance⁷¹-<including-virtue-as-ontology> speaks more fundamentally of aetiologisation/ontological-escalation, as explicitly underlined in all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity elucidating/reifying subject-matters and

sciences, unlike approaches that do-not-or-poorly-appreciate the fact that just as scientific studies are transformative the study of the social rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to prospective human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. Whereas the analytic tradition posture as with ‘speech act’ gives precedence to logical-commitment as reflected in its atomising/taking-to-pieces formalisation approach (implied as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸) geared towards identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸, which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment⁶⁵ in want of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ for knowledge as ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵, as can be validated and falsified by ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment⁶⁵ about ‘axiomatic-construct construal of

ecstatic-existence/the-nature-of-the-world/conditions' when making its argument, the former will tend to be making a logical-commitment argument as of formalisation construct that ignores/overlooks-and-hence-is-poorly-constrained to the precedence/supersedingness/ascendency of 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' in need of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, and goes on to naively deploy outside existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in constitutedness¹³ 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-commitment⁶⁵ for knowledge elucidating/reifying which validation and falsifiability⁴⁰ is rather a matter of ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. 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 falsifiability⁴⁰ is ever always a matter of ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of the-very-same-immanent-existence/intrinsic-reality/ontological-

veridicality, -as-to- 'human<~~amplituding~~/formative-epistemicity>totalising~purview-of-
 construal' or any <~~amplituding~~/formative-epistemicity>totalising~devolved~purview-as-
 domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as
 knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism> when the conceptualising is in prospective relative-ontological-completeness⁸⁷
 or is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
 dementing¹⁹—apriorising-psychologism> when the conceptualising is in prior relative-
 ontological-incompleteness⁸⁸, and in both instances as substantiated or unsubstantiated
 respectively by ontological-primemovers-totalitative-framework⁷² in reflection of the
 ascendancy of existence-potency~sublimating~nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹². For instance,
 with the affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—
 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-dementing¹⁹—
 apriorising-psychologism>. This is also the case as of the
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism> of the 'relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³' over

‘relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³’ as
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹–
 apriorising-psychologism>; for instance, futural Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
 teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ over our positivism–procrypticism⁸⁰
 or in the case of our positivism over prior non-positivism–medievalism. Logic arises as a
 mental-reflex of the ‘inner working coherence/contiguity of axiomatic-construct construal of
 ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-
 ontology/apriorising/axiomatising/referencing of Being and beings. However, because a
 reference-of-thought⁸³ is already an
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—
 mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation as of its
 underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–
 apriorising-psychologism>, logic seems to be the only mental exercise involved since the
 underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-
 measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–
 apriorising-psychologism> of the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so
 pervasive-and-transparent to contemplation by mental-reflex, such that when the
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism> of covert flawed-as-dementing
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with

regards to say adulthood psychopathic postlogism⁷⁷-slantedness as of the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of its meaningfulness-and-teleology⁹⁹⁵⁵ as from difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ in ontological-contiguity⁶⁶, we go on to aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> as of the flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-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-endemisation⁴⁹ conjugating to this postlogism⁷⁷-slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-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-dementing¹⁹-apriorising-psychologism>; as so implied at the uninstitutionalised-threshold¹⁰² including as of our procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰. The underlying insight can be garnered as of the temporal meaningfulness-and-teleology⁹⁹⁵⁵ in <amplifying/formative-

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
reflected as of the prior relative-ontological-incompleteness⁸⁸ of a reference-of-thought⁸³
uninstitutionalised-threshold¹⁰², for instance with the unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-psychologism> of flawed-as-
preconverging-or-dementing¹⁹–apriorising-psychologism non-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to
our positivism or prospectively the unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-
preconverging-or-dementing¹⁹–apriorising-psychologism> of our flawed-as-preconverging-or-
dementing¹⁹–apriorising-psychologism positivism/rational-empiricism manifestation of
procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to
futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
deprocrypticism¹⁷. Being and beings construed-as-of-
ontology/apriorising/axiomatising/referencing in the conceptualising of existence or any
<amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, by
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-
psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-
dementing¹⁹–apriorising-psychologism> <amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as of underlying

relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and~re-apriorising/re-axiomatising/re-referencing>), is further elucidative of the notions of
 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation. Wherein incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation as associated with mechanical-knowledge is geared on construing
 on the basis of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the
 ‘<amplituding/formative>wooden-language-(imbued—temporal~mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 of the prospective/transcending/superseding registry-worldview/dimension’ as deterministically
 affirmative of emancipatory/sublimating meaningfulness-and-teleology⁹⁹⁵⁵. Whereas
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation associated with organic knowledge is about ‘utterly resolving as of
 <amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought’
 the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplituding/formative~epistemicity>totalising~purview-of-construal’ or any
 <amplituding/formative~epistemicity>totalising~devolved~purview-as-domain-of-construal-as-
 intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵,
involving ~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
<~~amplifying~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-
explicating-ontological-contiguity⁶⁶⁴⁴. incrementalism⁵⁰-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation can undermine knowledge development and as
of its sophistic/pedantic peddling of <~~amplifying~~/formative>wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-
implications>) while straddling inbetween the prior relative-ontological-incompleteness⁸⁸-of-
reference-of-thought⁸³ conventioning-referencing and the prospective relative-ontological-
completeness⁸⁷-of-reference-of-thought⁸³ Being-development/ontological-framework-
expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology⁹⁹⁵⁵, as of social-stake-contention-or-confliction induced institutional-being-and-craft
with possible denaturing¹⁵ of such prospective relative-ontological-completeness⁸⁷-of-
reference-of-thought⁸³ organic knowledge, and by social-construct destructuring postures of
significant-otherness. Fundamentally thus there de-mentative/structural/paradigmatic
divergence imbued notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-
of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of their
incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation from
the prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-
mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> of maximalising-
recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, with
maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation reflected in affirmation/projection/assertion/dueness-validating-

logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰-apriorising-psychologism> as of ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ in ontological-contiguity⁶⁶ as from existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism, while incrementalism⁵⁰-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation is reflected in unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> as ontologically-
 flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ of notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>; and so with regards to the-very-
 same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<amplifying/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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-

conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif–
 and–re-apriorising/re-axiomatising/re-referencing>). 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-
 teleology⁹⁹⁵⁵ common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-psychologism> devaluing their
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ conventioning-referencing as of
 sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
 relative-ontological-incompleteness⁸⁸ or as with budding-positivists Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-psychologism> devaluing their
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ conventioning-referencing in
 scholasticism pedantry
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s or with a Rousseau Being-development/ontological-framework-
 expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
 teleology⁹⁹⁵⁵ as of social enlightenment common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective

relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing the
 conventioning-referencing as of aristocratic/despotic self-aggrandisement
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s. The point here being that the stake for prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity are ever always
 beyond any given registry-worldview/dimension <~~amplituding~~/formative>wooden-language-
 <imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>> conventioning-referencing <~~amplituding~~/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,
 and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions
 as of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—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-commitment⁶⁵ implied ecstatic-
 totalising-entailing/nested-congruence with the former and logical-commitment implied
 atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-
 patterning, it can be naively implied that similar conceptual wordings imply similar knowledge
 commitments and operant articulations. In the same vein, one can say that notions like
 spacetime, force, atoms, etc. in the physics <~~amplituding~~/formative-
 epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-
 reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-

commitment⁶⁵ about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ that are in need of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of ontological-primemovers-totalitative-framework⁷² <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, 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-commitment⁶⁵, and all the physics that is relevant is their further existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as physics knowledge as of its ontological-veridical meaningfulness-and-teleology⁹⁹⁵⁵ as can be validated and is falsifiable by ontological-primemovers-totalitative-framework⁷² <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment⁶⁵ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ 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 falsifiability⁴⁰ 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-commitment⁶⁵ ‘concurrent formatting as formalisation’ being the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ towards that purpose. Such reflecting-and-constraining to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ can difficultly be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ presumption; which strangely

enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment⁶⁵ articulated as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicated/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that

ecstatic manifestation of existence' providing insight about supposedly coherent ontological-commitment⁶⁵ in producing knowledge as meaningfulness-and-teleology⁹⁹⁵⁵; such that critically, appropriate philosophical phenomenal insight with regards to 'the general and normal day to day experience about living itself' as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to ontological-primemovers-totalitative-framework⁷², 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 conflatedness¹² 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 conflatedness¹² 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 ~~amplifying~~/formative-epistemicity>totalising~devolved purviews of existence so-construed as subject-matters/domains-of-study'. The ontological-veracity and epistemic-veracity of all such ~~amplifying~~/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 metaphoricity⁵⁶/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-hermeneutically/reprojectively-educing'-human-subpotency-epistemic-perspective-of-projective/reprojective-aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> as of supervening-conflatedness¹². Knowledge as meaningfulness-and-teleology⁹⁹⁵⁵, whether of underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment⁶⁵ as reflected by ontological-primemovers-totalitative-framework⁷². Inherently, because human-subpotency supposedly coherent ontological-commitment⁶⁵ is very much intimately linked with the ontological-performance⁷¹-<including-virtue-as-ontology> of human as of prospective relative-ontological-completeness⁸⁷ appraisal, it is always ever the case that as of human <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ the validation of knowledge as meaningfulness-and-teleology⁹⁹⁵⁵ as of supposedly coherent ontological-commitment⁶⁵ is equally as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal' or <amplituding/formative-epistemicity>totalising~devolved-purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality constructs; which construal is necessarily as of conflatedness¹² with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative-epistemicity>totalising~purview-of-construal' or <amplituding/formative-epistemicity>totalising~devolved-purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality and relative-ontological-completeness⁸⁷ as of human limited-mentation-capacity-deepening⁵², thus invalidating the epistemic-veracity of constitutedness¹³ of knowledge. The implication here is that the epistemic-veracity of knowledge as meaningfulness-and-teleology⁹⁹⁵⁵ is rather as of the '<amplituding/formative-

epistemicity>totalising/circumscribing/delineating construal as of existence' with
~~<amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-~~
intrinsic-reality/ontological-veridicality rather 'narrowing-construals of their specifically-
implied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility'⁷³-<imbued-and-'hermeneutically/reprojectively-educing'-
human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-
and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, and hence of nested-
congruence with existence'. This further points out that the traditional explicated
constitutedness¹³ conception of the notion of cause-and-effect so-implied herein as ontological-
primemovers-totalitative-framework⁷² is actually epistemically-impertinent and flawed; as this
traditional conception tends beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
extrication-as-of-existential-unthought>⁶ 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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁸. This constitutedness¹³ nature of the notion of
cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework⁷²
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-ontological-veridicality' is in effect just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. Rather any such science approaches and methodologies striving to validate knowledge as meaningfulness-and-teleology⁹⁹⁵⁵ by the supposedly coherent ontological-commitment⁶⁵ reflected by ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², 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 explicated in many a natural science domain-of-study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², 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 existential-contextualising-contiguity³⁸ as of conflatedness¹²; so-implied as of their supposedly coherent ontological-commitment⁶⁵ reflected by ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹². In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to ‘onticising specifisms of existence’s ecstatic manifestation’ as of the ~~<amplituding/formative–epistemicity>~~totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of ontological-primemovers-totalitative-framework⁷² will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theorisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-

~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² enforced' unifying coherence as in many
 a natural science domains-of-study, with the consequence that studies are often aloof to direct
 existential-contextualising-contiguity³⁸ knowledge reifying exercise as of a tendency to
 technicality as of institutional-being-and-craft imprimatur, 'fallback to unquestioned/dogmatic
 normativities' and 'habituated dispositions' which priorly enframed subject-matters and
 institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for
 conceptualisation as to existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² sublimating-
 validation/desublimating-invalidation implications, beyond their conventioning-referencing
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶>. 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 'del-<amplituding/formative-
 epistemicity>reference-of-thought⁸³-devolving⁸⁴ foregrounding—entailment-(postconverging-
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-
 notional~deprocrypticism⁴³' that are actually actively sought in the natural sciences; and this
 author portends that the suprastructuralism/postmodernism as of notional~deprocrypticism¹⁷
 ontology as 'true-ontology—as-of-Being-development/ontological-framework-expansion—as-
 to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵'
 holds the promise for such effective grand singularised/immanent social conceptualisation
 that doesn't dodge/ignore/disregard outstanding questions about the human existential reality
 including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-

awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as of human emotional-involvement and sophistic/pedantic distortion of perception of reality so-implied in our present positivism-procrypticism⁸⁰ ‘contingent-ontology—as-of-conventioning-referencing’ and just as well when ‘science-ideology’ seem to subvert and undermine science-in-practice. Worst still while in effect the idea of specialisation in many a natural science domain is often the natural progression of a ‘comprehensively elucidated/reified foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,-as-operative-notional~deprocrypticism⁴³ of the given natural science domain-of-study’ with specialism more of a furtherance of such a foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,-as-operative-notional~deprocrypticism⁴³ scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> (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-reification⁸⁶ 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-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence’s~sublimating—nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-

‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation> so-reflected in its philosophical depth of contemplation as of
 ‘coherence/contiguity-of-superseding—oneness-of-ontology-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-as-of-~~<amplituding/>~~formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² knowledge-reification⁸⁶ implications derived from
 the general-theoretical-level of the subject-matter as reflecting ontological-contiguity⁶⁶,
 whereas this is ever always the case with good practice in the natural sciences and just as well
 as with an increasingly self-conscious social science as specifically upheld by postmodern-
 thought. For instance, the internal-coherence/nested-congruence speaking of the underlying
 foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ implications articulated
 herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can be garnered by the fact that all the
 knowledge-reification⁸⁶ herein implied arises as of the very same underlying ‘objectifying
 cogent unifying process and gesturing’ as of ‘the ~~<amplituding/>~~formative—
 epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

<sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and—re-apriorising/re-axiomatising/re-referencing>}', which is exactly what avails in the good
 practices of the natural sciences as driven by their 'cogent-unifying-operant-dynamics' whether
 with regards to say 'objectifying chemical processes articulation', 'objectifying physical
 principles articulation' or 'objectifying biological processes articulations', contrary to a practice
 of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 'immanent-ontological-contiguity⁶⁶'> in many a social domain-of-study wherein supposedly
 reified knowledge 'hardly has any underlying implied knowledge-reification⁸⁶
 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 gesturing of mere-
 referring-confused-with-explicating, mere-mentioning-confused-with-deriving and mere-
 conceptual-synonymising-confused-for-knowledge-reification⁸⁶, such that the underlying
 'cogent-unifying-operant-dynamics' of the supposed knowledge-reification⁸⁶ is hardly
 operantly existent or is operantly non-existent. Bizarrely, the blurriness⁷ of the social seem to be
 misconstrued as implying knowledge-reification⁸⁶ in the social should reflect such blurriness⁷-
 as-of-disparateness rather than the ultimate objectifying foregrounding—entailment-
 <postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'>,-as-
 operative-notional~deprocrypticism⁴³, and so by conjugating 'relative-ontological-
 completeness⁸⁷ <amplifying/formative—epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴' together with 'subject-matter breadth
 and depth' to achieve such an overall subject-matter knowledge-reification⁸⁶ as of objectifying
 foregrounding—entailment-<postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-

ontological-contiguity⁶⁶),—as-operative-notional~deprocrypticism⁴³, in order to elucidate the blurriness⁷. Such that quite often as of institutional practice the notion of foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ is often misconstrued non-aporetically/undilemmatically/unreframed/untransformed as ‘merely bringing together disparate conceptualisations for their cross-examination (on the basis of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation)’ in a naïve substitution of the idea that foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ truly speaks of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited reframing/transforming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its capacity to ‘objectively deflate-all-conceptualisations as of operant <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in existential-contextualising-contiguity³⁸ conflatedness¹²’ as herein implied (involving prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for veridical ontologisation/ontological-veracity/aestheticisation-towards-ontology), rather than vague contrasting-and-comparison of disparate conceptualisations poorly reflecting underlying existential-contextualising-contiguity³⁸ conflatedness¹²; 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-reification⁸⁶’ reflecting inherent domains-of-study as of their given epistemic-conceptions

phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-'hermeneutically/reprojectively-educing'-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-reification⁸⁶ 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-to-reflect-'immanent-ontological-contiguity⁶⁶'> is inherently convenient as of a mental-reflex oriented towards ordinary <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-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-as-of-<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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 un insightful/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 existential-contextualising-contiguity³⁸ conflatedness¹² 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-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendental-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-completeness⁸⁷ and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness⁸⁷ as of the <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁴⁴ of existential-contextualising-contiguity³⁸ conflatedness¹². It is thus not surprising that naive disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-

contiguity⁶⁶> leads to subject-matters and studies whose supposed knowledge-reification⁸⁶ tend to be most heavily dependent on ‘peering to a fault’ of the contingent-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-commitment⁶⁵ as validatable and falsifiable by ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² 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-teleology⁹⁹⁵⁵’ as of ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ is basically caught up in its very own enframed <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ which as of its presencing—absolutising-identitive-constitutedness¹³⁷⁹ is rather ‘predisposed to a mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-patterning by mere referring, mentioning and synonymisation of concepts and conceptualisations as of a presencing—absolutising-identitive-constitutedness¹³⁷⁹ inclination in <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that poorly or doesn’t recognise the transforming nature of concepts and conceptualisations as of <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,-as-self-

becoming/self-conflatedness¹²/formative–supererogating-<in-projective/reprojective—
 aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) involving the
 displacement/decentering-of-the-human-subject for the right
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
 <~~amplifying~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ for prospective meaningfulness-and-teleology⁹⁹⁵⁵ as
 knowledge-reification⁸⁶ as associated with the suprastructuralism/postmodernism perspective in
 relative-ontological-completeness⁸⁷. This contrast with suprastructuralism/postmodernism
 ‘difference conception of meaningfulness-and-teleology⁹⁹⁵⁵’ as of ontologically-veridical
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ in its re-originary–as-unenframed/unbeholdening/outlier-
 conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-
 sublimation)⁹⁰ opened-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵ so-implied with respect
 to ‘the transcendental-signifier that is ecstatic-existence’, as so-reflected in existential-
 contextualising-contiguity³⁸ conflatedness¹² for elucidating, deriving and knowledge-
 reification⁸⁶ of concepts and conceptualisations as of <~~amplifying~~/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>). This explains why postmodern-thought
 cannot truly be understood in terms–as-of-axiomatic-construct of naïve identitive positivistic
 modern thought because the meaningfulness-and-teleology⁹⁹⁵⁵ of postmodern-thought only

arise rather in the reification⁸⁶ process/gesturing involving the displacement/decentering-of-the-human-subject implied as of its <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩ for elucidating, deriving and knowledge-reification⁸⁶ of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of presencing—absolutising-identitive-constitutedness¹³⁷⁹ by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisations thus undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-reification⁸⁶ of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification⁸⁶ process/gesturing as of <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 ⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩. Such a recurrent ontologically-flawed predisposition is tantamount to say construing Newtonian physics in the absolute terms—as-of-axiomatic-construct of its concepts and conceptualisations of say space, time, force, etc. to then project this predisposition by mere referring, mentioning and synonymisation of these

Newtonian physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will enable the elucidation, derivation and knowledge-reification⁸⁶ of Einsteinian physics, whereas the latter implies an utterly different reification⁸⁶ process/gesturing for its specific physics elucidation, derivation and knowledge-reification⁸⁶ as of its <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩. It is rather the suprastructuralism/postmodernism reification⁸⁶ process/gesturing as of <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩ that supersedingly induces postmodern-thought implied concepts and conceptualisations elucidation, derivation and knowledge-reification⁸⁶, just as the same can be said of Einsteinian physics reification⁸⁶ process/gesturing as of <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩ in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification⁸⁶ of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-

incompleteness⁸⁸ perspective in ontologically-flawed presencing—absolutising-identitive-constitutedness¹³⁷⁹ of naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as relativistic’ since the latter do not assume a presencing—absolutising-identitive-constitutedness¹³⁷⁹ with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ as from the relative-ontological-completeness⁸⁷ perspective which emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity³⁸ in conflatedness¹²; and likewise, the fact that existential-contextualising-contiguity³⁸ in conflatedness¹² ‘epistemically implies human limited-mentation-capacity-deepening⁵² for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹’ all presencing—absolutising-identitive-constitutedness¹³⁷⁹ traditional conceptions beyond their simplistic conceptual-patterning to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness⁸⁸ perspective in presencing—absolutising-identitive-constitutedness¹³⁷⁹ as nominalistic rather than as of ‘foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ as from the relative-ontological-completeness⁸⁷ 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 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-reification⁸⁶ 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 ~~<amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of-meaningfulness-and-teleology⁹⁹⁵⁵ between the relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ such that the former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> and cannot simply be projected as the latter which is what is rather truly and effectively of ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
 <amplifying/ formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism>. A further naivety is the appreciation of postmodern knowledge-reification⁸⁶

process/gesturing arises as of a general misunderstanding of what is generally implied with regards to any given knowledge-reification⁸⁶ process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect existence's overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 'hermeneutically/reprojectively-educing'—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation> as of existential-contextualising-contiguity³⁸ conflatedness¹² with regards to <amplitudinal/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing>)/relative-ontological-incompleteness⁸⁸, such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces constitutedness¹³ is shown to be veridically rather as of existential-contextualising-contiguity³⁸ conflatedness¹² going by the successive relative-ontological-completeness⁸⁷ physics conception of such notions as space, time, etc. in <amplitudinal/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 <amplitudinal/formative—epistemicity>totalising/circumscribing/delineating nature of all domains-of-study in existential-contextualising-contiguity³⁸ conflatedness¹² as of <amplitudinal/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, speaks of the epistemic-veracity of the fact that 'all knowledge is truly developed as of a hermeneutic/reprojective circle for relative-ontological-

completeness⁸⁷, that involves human limited-mentation-capacity-deepening⁵². This hermeneutic/reprojective circle knowledge-reification⁸⁶ process/gesturing is furthermore reflected in both human scholarly-and-pedagogic exercise wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojective insight as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. The implication here is that postmodern knowledge-reification⁸⁶ process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification⁸⁶ process/gesturing at its ‘appropriate hermeneutic/reprojective circle level of postmodern knowledge-reification⁸⁶, no different from say top-level physicists and natural scientists articulating their knowledge-reification⁸⁶ process/gesturing at their ‘appropriate hermeneutic/reprojective circle level of top-level physics/natural-science knowledge-reification⁸⁶. In both instances, the knowledge-reification⁸⁶ process/gesturing implies that the scholar or student striving to engage at that top-level understanding, needs to grasp the ‘preceding formative/pedagogic hermeneutic/reprojective circle levels of knowledge-reification⁸⁶. Such a supposed scholar or student cannot depart from ordinary/banal <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective circle of knowledge-reification⁸⁶ process/gesturing should be directly and fully graspable to it as of a <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) predisposition to incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojective circle

levels of any subject-matter/domain-of-study as of successive maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation are meant to transmit a ‘<~~amplituding~~/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘<~~amplituding~~/formative–epistemicity>totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic/reprojective circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojective circle of knowledge-reification⁸⁶ in its maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojective circle of knowledge-reification⁸⁶ process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) level of knowledge conception, and implicated in its knowledge-reification⁸⁶—gesturing/process is the notion that the prior/all-the-prior hermeneutic/reprojective 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-reification⁸⁶ priorities. While in many ways the unblurred/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic/reprojective circle of levels of understanding’ more or less very transparent, with regards to the blurriness⁷ of the social such a postmodern-thought ‘hermeneutic/reprojective circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the

engendering/parrhesiastic-aestheticisation of underlying reference-of-thought⁸³ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying reference-of-thought⁸³ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge (mathesis/motif/throwness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ontological-primemovers-totalitative-framework⁷² as of inherent existence/ontological implications, as fundamentally requiring contemplative reification⁸⁶ arising with human limited-mentation-capacity-deepening⁵², with the implication that any philosophical, historical and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> but rather implying a furtherance of the overall hermeneutic/reprojective exercise involved in the advancement of all human knowledge as of <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought, wherein all such knowledge-reification⁸⁶ is a hermeneutic/reprojective circle involving: the analyst’s/philosopher’s baseline re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ up-to-date knowledge-reification⁸⁶ 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-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ up-to-date knowledge-reification⁸⁶ process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification⁸⁶; and then the analyst's/philosopher's reflection on the shortfall in the ontological-performance⁷¹-<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 falsifiability⁴⁰ as of inherent existence/ontological implications thus amenable to foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ with other so-constructed knowledge-reification⁸⁶, that are well beyond a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/inauthenticity⁶³, is particularly telling not about postmodern thinkers knowledge-reification⁸⁶ epistemic-veracity but rather ‘the knowledge-reification⁸⁶ 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-reification⁸⁶ process/gesturing as herein articulated, and whether this very fact isn't linked to the knowledge-reification⁸⁶ methodological difficulties arising in many social domains-of-study 'assuming a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity⁶⁶> epistemic-disposition that is in many ways poorly constrained to existential-reality' with the result of their relative knowledge-reification⁸⁶ passivity with regards to many a social issue 'but for adventures into social commentary divorced from genuine operant knowledge-reification⁸⁶ 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-completeness⁸⁷ and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness⁸⁷ as of projected existential-contextualising-contiguity³⁸ in conflatedness¹², an issue that has always been a difficult knot throughout the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ involved in knowledge-reification⁸⁶, and is reflected in a lack of parrhesiastic and hermeneutic/reprojective insight that 'poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, 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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in its
 given reference-of-thought⁸³ reproducibility—mathesis/motif/thrownness-disposition,—as—
 reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human
 becoming as of existential-contextualising-contiguity³⁸ in conflatedness¹²; and so when it
 generally comes to analysing philosophical texts requiring a sense of parrhesia and
 hermeneutic/reprojective 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-
 constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-
 epistemic-determinism⁴⁸ ending up quite often claiming the incoherence of such figures and/or
 of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for
 understanding requires the critic’s own parrhesiastic insight and then hermeneutic/reprojective
 conceptualisation to then develop the capacity to grasp first of all such traditional philosophical
 figures underlying knowledge-reification⁸⁶ process/gesturing and thus be able to understand
 how such knowledge-reification⁸⁶ process/gesturing develops and why, and thus enabling the
 grasp not only of the accuracy of narrated accounts and notions but equally insight about the
 nuanced and covertly narrated accounts and notions, and all these while being informed by the
 immediate and broader underlying social background and implicated social and philosophical
 stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis
 of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojective analytical
 insight actually converges with the epochal philosophical implications of existential-
 contextualising-contiguity³⁸ in conflatedness¹² and are actually more scientifically profound in
 that respect than meets the eye as to the fact that such analyses are more than just ‘archivistic

retrieving’ but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability⁴⁰ and validation in determining ontological-veracity as of a critical exercise of ~~<amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. In this regards, such hermeneutic/reprojective and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel universalising¹⁰³-idealisation that ‘runs-through/is-deflating’ by its eventual-instigation³⁷ traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced universalising¹⁰³-idealisation transformative meaningfulness-and-teleology⁹⁹⁵⁵ 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-constitutedness¹³⁷⁹ 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 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-teleology⁹⁹⁵⁵ is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating²⁴—~~amplifying~~/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation that then feeds into prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-reification⁸⁶—gesturing 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-constitutedness¹³⁷⁹ 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-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) but

rather the more critical insight lies with its novel and transformative universalising¹⁰³-classificatory knowledge-reification⁸⁶—gesturing 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-teleology⁹⁹⁵⁵ infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity⁵⁶ epistemic-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reprojective development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’, and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojective insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojective insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn’t necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation knowledge culture that ‘dodges potential parrhesiastic implications from its very own tentative analyses’ speaks of ‘a supposed intellectualism’ that

does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the ‘mother of all disciplines’. The fact is ‘philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture’ but rather ‘a human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfils its promise of knowledge-reification⁸⁶ 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-teleology⁹⁹⁵⁵ infrastructure’, something which a-lifespan-of-existence-implications projection as of a ~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) is not de-mentated/structured/paradigmed to do! But then the phenomenological question arising with respect to the fact that many a social domain-of-study ‘tend to assume a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶> 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-reification⁸⁶ potentiality of domains-of-study as of their supposedly coherent ontological-commitment⁶⁵ as reflected by ontological-primemovers-totalitative-framework⁷² as of existence-potency~sublimating~nascence?

Insightfully, this fundamentally has to do with the contrastive implications in construing ontological-primemovers-totalitative-framework⁷² as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification⁸⁶; wherein objectifying foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ as good-practice/epistemic-veracity of knowledge-reification⁸⁶ involves the construal of ontological-primemovers-totalitative-framework⁷² as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘ontological-primemovers-totalitative-framework⁷² as of existential-contextualising-contiguity³⁸ conflatedness¹²’, whereas disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶>’ as bad-practice/epistemic-impertinence of knowledge-reification⁸⁶ involves the construal of ontological-primemovers-totalitative-framework⁷² as ‘disjointing/disparateness/disentailing of primemovers’ so-construed wrongly as ‘ontological-primemovers-totalitative-framework⁷² in constitutedness¹³ outside existential-contextualising-contiguity³⁸’. Thus ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶>’ basically undermines the veridical underlying ‘ontological-totalitative-framework as of existential-contextualising-contiguity³⁸ conflatedness¹²’, and thus undermines aetiologisation/ontological-escalation predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵). ‘disjointing/Disparateness/Disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶>’ undermines the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity³⁸ conflatedness¹², such that the supposed exercise of knowledge-reification⁸⁶ ends up ‘losing the

~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of axiomatic-
 constructs as reflective of existential-reality'; as of the flawed
 disjointing/disparateness/disentailing of overall inherent existential-reality
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness, and further reflected
 variously as temporal over-emphasising and/or underemphasising/ignoring of primemovers
 reflecting 'ontological-totalitative-framework as of existential-contextualising-contiguity³⁸
 conflatedness¹²', and so due to 'human-subpotency presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ <~~amplituding~~/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as well as lack of prospective intemporal
 parrhesiastic aestheticisation for prospectively renewed reproducibility—
 mathesis/motif/throwness-disposition,—as~reproducibility-of-aestheticisation' thus
 undermining existence-potency~sublimating~nascence,—disclosed-from-prospective-epistemic-
 digression-as-of-<~~amplituding~~/formative~epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,—in-~~supererogatory~~~epistemic-conflatedness¹² <~~amplituding~~/formative~
 epistemicity>causality~as-to-projective-totalitative~implications,—for-explicating-ontological-
 contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative~supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and~re-apriorising/re-axiomatising/re-referencing>). While in many a natural science 'the high-
 and-immediate subjection to existential/experimental falsifiability⁴⁰ and validation as of
 <~~amplituding~~/formative~epistemicity>causality~as-to-projective-totalitative~implications,—for-
 explicating-ontological-contiguity⁶⁶⁴⁴ of conceptualisations' acts as a strong constraining effect
 in relatively undermining 'disjointing/disparateness/disentailing of primemovers' and rather
 encouraging 'cogent-unifying-operant-dynamics of primemovers' reflecting existential-

contextualising-contiguity³⁸ conflatedness¹², ‘the blurriness’⁷ and remoteness of falsifiability⁴⁰ and validation as of <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁴⁴ of conceptualisations’ in many a social domain-of-study relatively undermines ‘good-practice/epistemic-veracity selectiveness towards cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity³⁸ conflatedness¹², as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶> 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-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² driven foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism⁴³’. 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-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² on human-subpotency. Human meaningfulness-and-teleology⁹⁹⁵⁵ as of its ontological-performance⁷¹-<including-virtue-as-ontology> is the outcrop of human-subpotency conscious-able aestheticisation of ecstatic-existence. Human aestheticisation speaks of the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-

reflected-as-institutional-manifestations of human meaningfulness-and-teleology⁹⁹⁵⁵ as from: human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. Basically, human meaningfulness-and-teleology⁹⁹⁵⁵ refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying human ontological-performance⁷¹-<including-virtue-as-ontology> in veridically reflecting existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹². Underlying the ontological-performance⁷¹-<including-virtue-as-ontology> of human-subpotency conscious-able aestheticisation of ecstatic-existence is both the human instigative-drivenness construed as originariness-parrhesia,-as-spontaneity-of-aestheticisation and human reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation reflected-together in all human meaningfulness-and-teleology⁹⁹⁵⁵, as-of-their-inversely-varying-emphasis; and more specifically ‘as institutive of underlying reference-of-thought⁸³’, their implied spontaneity and reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation conjointly drive ‘human existence historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ creative aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵’. In this regards, originariness-parrhesia,-as-spontaneity-of-aestheticisation is marked by its greater taxing of human limited-mentation-capacity and specifically so as it ‘re-stakes/put-back-at-stake the capacity of human ontological-performance⁷¹-<including-virtue-as-ontology> by its renewing spontaneity-of-aestheticisation’ over already set/established prior reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation; and so as ‘human corresponding-sublimation-inducing,-profound-and-creative

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³-for-
conceptualisation' so-construed as originality-parrhesia,-as-spontaneity-of-aestheticisation
(which is actually constrained to '<~~amplifying~~/formative-
epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-
ontological-contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³ in elucidating ontological-
contiguity⁶⁶-<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional~projective-perspective>'), precedes-and-defines the pertinence of
'methods/methodologies/approaches as to reproducibility—mathesis/motif/throwness-
disposition,-as-reproducibility-of-aestheticisation'. This inversely-varying-emphasis of
originality-parrhesia,-as-spontaneity-of-aestheticisation and reproducibility—
mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation, given human
limited-mentation-capacity implications, is reflected in all human aestheticisation construals
whether as of reflex aestheticisation construct, instant aestheticisation construct, shallow
aestheticisation construct, dragged-out aestheticisation construct, profound aestheticisation
construct or subsuming aestheticisation construct with respect to sought out ontological-
performance⁷¹-<including-virtue-as-ontology> implications. The inevitability of this relation of
originality-parrhesia,-as-spontaneity-of-aestheticisation and reproducibility—
mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation in all human
aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵ lies with the fact that, however human
limited-mentation-capacity-deepening⁵² implications of more and more profound
reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation
given ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for
 meaningfulness-and-teleology⁹⁹⁵⁵ 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-performance⁷¹-
 <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-<as-to-existence-potency~sublimating—
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-
 projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-
 to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰> from such human-
 subpotency prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-
 of-aestheticisation ever always warrant prospective originality-parrhesia,—as—spontaneity-of-
 aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications
 for renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation; and so, in order to ‘prospectively elevate the ontological-performance⁷¹-
 <including-virtue-as-ontology> of human aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵
 in the construal of existential-reality’ while overcoming the stalling in ontological-
 performance⁷¹-<including-virtue-as-ontology> underlying the mere complexification of the
 prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation. This inversely-varying-emphasis of originality-parrhesia,—as—spontaneity-
 of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as—

reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’ (as derived from the reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of ‘mere-tracial-and-symbolisation-manifest aestheticisation as of as of human conscious-able works-of-art/artistry’, for instance in the dynamic reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reflected with genres of music as of their originariness-parrhesia,—as—spontaneity-of-aestheticisation setting-up/establishing of drifting/derivating apriorising/axiomatising/referencing—re-originariness/re-origination; and prospective reactualising of ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able mediating ascriptivity’, and this is more fundamentally with respect to human underlying supposedly coherent ontological-commitment⁶⁵ reflected by ontological-primemovers-totalitative-framework⁷² as to existence-potency~sublimating-nascence,—disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-~~supererogatory~~epistemic-conflatedness¹², and so-construed from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. The latter (‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able mediating ascriptivity’) relates for instance to the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷: in the dynamic reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reflected within the successive registry-worldviews/dimensions reference-of-thought⁸³-level ‘~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for devolving
 meaningfulness-and-teleology⁹⁹⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring' as
 both <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable-void⁵⁹'-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-tracing⁴⁵> to occur reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of prospective
 intemporal parrhesiastic ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-
 reality reasoning-through/messianic-reasoning renewing of reproducibility—
 mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation for the
 succession of registry-worldviews/dimensions reference-of-thought⁸³. Obviously given human
 emotional-involvement, such intemporal parrhesiastic instigation of prospective
 reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation
 is ascetic as it emphasises that the ontological-performance⁷¹-<including-virtue-as-ontology> of
 human meaningfulness-and-teleology⁹⁹⁵⁵ as to existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹² sublimating-validation/desublimating-invalidation
 implications is not compromisable, and so over temporal nihilistic dispositions of prior
 reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation
 susceptible to compromising ontological-performance⁷¹-<including-virtue-as-ontology> of
 human meaningfulness-and-teleology⁹⁹⁵⁵ as of human-subpotency

~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and sophistic/pedantic dispositions. Ultimately, human meaningfulness-and-teleology⁹⁹⁵⁵ as of ‘human-subpotency conscious-able aestheticisation of ecstatic-existence as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory–epistemic-conflatedness~~¹² is ever always a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-parrhesia,—as–spontaneity-of-aestheticisation; and so at the thresholds of prior reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly ontological-performance⁷¹-<including-virtue-as-ontology> wherein originariness-parrhesia,—as–spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochettingly/transepistemically the reconstruing of existential-reality despite the taxingness-of-originariness, and so as of a perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance⁷¹-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation meaningfulness-and-teleology⁹⁹⁵⁵ as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory–epistemic-conflatedness~~¹² sublimating-validation/desublimating-invalidiation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-

incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
 meaningfulness-and-teleology⁹⁹⁵⁵ 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 mediating
 ascriptivity’), is reflective of underlying ‘hermeneutic/reprojective reactualising as
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought’
 human aestheticisation process with respect to living-development-as-to-personality-
 development meaningfulness-and-teleology⁹⁹⁵⁵, institutional-development-as-to-social-
 function-development meaningfulness-and-teleology⁹⁹⁵⁵ and Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ meaningfulness-and-teleology⁹⁹⁵⁵, and so epistemic-
 ricochettingly/transepistemically as of ‘more and more profound enlarging-framework of
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’
 with respect to unduly
 aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
 performance⁷¹-<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/throwness-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
 meaningfulness-and-teleology⁹⁹⁵⁵’), reflecting the ‘more and more profound enlarging-
 framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-

aestheticisation'. For instance with regards to living-development-as-to-personality-development meaningfulness-and-teleology⁹⁹⁵⁵, human aestheticisation is reflected in childhood to adulthood social development wherein a child's development as of its 'existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology⁹⁹⁵⁵' involves initially a more direct focus on instant-sensations-and-carefreeness with the child aspiring for social-integration-and-evolving at successive stages as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ in a 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' as of its 'more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation' that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development-as-to-personality-development human aestheticisation of meaningfulness-and-teleology⁹⁹⁵⁵ ('high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' as of a 'more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation') in existential-contextualising-contiguity³⁸ conflatedness¹² involving 'hermeneutic/reprojective reactualising as ~~amplifying~~ <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought' always entails the three human aestheticisation manifest elements: 'perceptive motif-manifest aestheticisation as of human conscious-able imagery', 'mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry', and 'signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able

intermediating ascriptivity'. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' already speaks of the 'hermeneutic/reprojective reactualising as ~~<amplifying>~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought' long before a child's language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the 'teleological outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation' of a rather 'complex sense of meaningfulness-and-teleology'⁹⁹⁵⁵ aestheticisation' induced from a 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' driven 'hermeneutic/reprojective reactualising as ~~<amplifying>~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought' that starts long before a child's 'recognised' acquisition of any such 'language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation', as the child already has a 'complex sense of meaningfulness-and-teleology'⁹⁹⁵⁵ aestheticisation' before its 'recognised' acquisition of 'language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation', and that acquisition of a specific 'language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-

manifestation' in due course (though annunciative) is rather secondary-and-prolongative of the child's evolving underlying human 'complex sense of meaningfulness-and-teleology'⁹⁹⁵⁵ aestheticisation' as of its 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving'. It is this underlying 'complex sense of meaningfulness-and-teleology'⁹⁹⁵⁵ aestheticisation' that is truly of 'existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology'⁹⁹⁵⁵ ontological analysis in existential-contextualising-contiguity³⁸ conflatedness¹² (and as it may then be reflected in practice with regards to its analysis on the basis of any specific 'language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation'); and so, reflecting 'its prior-not-recognised-as-language-acquisition stage', 'its recognised-as-language-acquisition stage' and 'its subsequent-deepening-of-recognised-as-language-acquisition stage and as this extends to specialised language or secondary language developments'. Beyond 'living-development—as-to-personality-development meaningfulness-and-teleology'⁹⁹⁵⁵ aestheticisation' (as implied above with living-development—as-to-personality-development aestheticisation of underlying becoming 'complex sense of meaningfulness-and-teleology'⁹⁹⁵⁵ aestheticisation' as of the 'more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation' of language), with human 'institutional-development—as-to-social-function-development meaningfulness-and-teleology'⁹⁹⁵⁵ aestheticisation' as of any given conventioned human 'language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-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-historially-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-teleology⁹⁹⁵⁵’ in reflection of ‘institutional-development—as-to-social-function-development meaningfulness-and-teleology⁹⁹⁵⁵ aestheticisation’ of any given conventioned human ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-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-historially-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-teleology⁹⁹⁵⁵ aestheticisation’ that drives human social institutions, and that while ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ does reflect this collective social human ‘complex sense of meaningfulness-and-teleology⁹⁹⁵⁵ aestheticisation’ rather as an ‘institutional-development—as-to-social-function-development meaningfulness-and-teleology⁹⁹⁵⁵ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions’ in existential-contextualising-contiguity³⁸ conflatedness¹², it is ontologically-flawed for ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ to be construed in constitutedness¹³ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ (even as on occasion such an ontologically-

flawed construal in identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ 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-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of the collective social human ‘complex sense of meaningfulness-and-teleology⁹⁹⁵⁵ aestheticisation’ as of the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ of language, as of the implied ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojective reactualising as ~~<amplifying/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ in difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹). This is so because ‘human ~~<amplifying/~~formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷ orientation’ supersedes any such human ‘institutional-development–as-to-social-function-development meaningfulness-and-teleology⁹⁹⁵⁵ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions like language’, in its existential-contextualising-contiguity³⁸ conflatedness¹² (even as the latter had been precedently contributive to that purposefulness-reflexivity) such that such a human ‘institutional-development–as-to-social-function-development meaningfulness-and-teleology⁹⁹⁵⁵ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions like language’ is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only in existential-

contextualising-contiguity³⁸ conflatedness¹² as it is adapted to ‘human <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷ orientation’. This basically explains the constantly developing nature of human ‘institutional-development-as-to-social-function-development meaningfulness-and-teleology⁹⁹⁵⁵ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply presencing—absolutising-identitive-constitutedness¹³⁷⁹-of-meaningfulness-and-teleology⁹⁹⁵⁵ (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷ orientation’ implied as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that fundamentally renders/makes human institutional-development-as-to-social-function-development meaningfulness-and-teleology⁹⁹⁵⁵ outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness¹² conceptions’ to be necessarily as of existential-contextualising-contiguity³⁸ in conflatedness¹² and not in constitutedness¹³ as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. In another respect, ‘living-development-as-to-personality-development meaningfulness-and-teleology⁹⁹⁵⁵ aestheticisation’ is of ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with regards to human

childhood to adulthood personality development as of the forming individual need to assimilate/integrate human progressive cultural cumulation, and this is very much in contrast to ‘institutional-development-as-to-social-function-development meaningfulness-and-teleology⁹⁹⁵⁵ aestheticisation’ that rather cumulatively holds-on-to and complexifies the culturally cumulated outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations from historically accrued ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ construed as of human institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> such as with regards to any specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. This will explain why the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of ‘institutional-development-as-to-social-function-development meaningfulness-and-teleology⁹⁹⁵⁵ aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance⁷¹-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation epistemic-ricochettingly/transepistemically elicits ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. This is so because given the taxingness-of-originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly

aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-
 performance⁷¹-<including-virtue-as-ontology> of prior reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for such
 ‘institutional-development—as-to-social-function-development meaningfulness-and-
 teleology⁹⁹⁵⁵ aestheticisation’ underlying ‘hermeneutic/reprojective reactualising as
 <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought’
 to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such
 effort rather directed at the complexification of the prior reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. This will explain
 for instance why as of the furtherance in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, the
 ‘institutional-development—as-to-social-function-development meaningfulness-and-
 teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ aestheticisation analysis (and as reflected specifically
 with language acquisition) is reflective of the fact that the specific human-subpotency as to
 overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-
 <imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-
 perspective-of-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-
 axiomatising/re-referencing~conceptualisation>, reflected in human underlying supposedly
 coherent ontological-commitment⁶⁵, is ultimately potentiated/ontologisable as of human
 ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-

leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>’ ‘are not
the absolute possibility of ontological-performance⁷¹-<including-virtue-as-ontology>’, as of
their induced reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-
aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological
meaningfulness-and-teleology⁹⁹⁵⁵ given that such underpinning-suprasocial-construct and
<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) are
effectively rather secondnature institutionalisation outcome of reproducibility—
mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation. In this regards,
the more profound basis for prospective generation of human intemporal-as-ontological
meaningfulness-and-teleology⁹⁹⁵⁵ arises as of transepistemic/epistemic-ricochetting
originariness-parrhesia,—as-spontaneity-of-aestheticisation that renews reproducibility—
mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation as of prospective
existence-potency~sublimating-nascence,—disclosed-from-prospective-epistemic-digression-as-
of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
thought,—in-~~supererogatory~~-epistemic-conflatedness¹² sublimating-validation/desublimating-
invalidation implications of human limited-mentation-capacity-deepening⁵². This underlying
insight is reflective of the fact that ‘secondnature is no substitute for originariness as of
the <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-
for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-
ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-
becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>’), as originariness is

ever always about ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation of the registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵
 beyond just its mechanical reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic
 instigation as from ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality’ in contrast to the essentially mechanical/mere-form of reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of
 secondnatureddness. This fundamental originariness and secondnatureddness conundrum in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ 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-Self⁹¹ as of ‘a subpar existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~—epistemic-conflatedness¹²/human-subpotency disposition to construe as of full
 existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~—epistemic-conflatedness¹² at its uninstitutionalised-threshold¹⁰², its
 prior secondnaturedd reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation; and so in obfuscation and pedantry. The possibility for
 prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity
 has ever always been able to arise at such uninstitutionalised-threshold¹⁰² 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-performance⁷¹-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/throwness-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/throwness-disposition,—as—reproducibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia,—as—spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation; as perfectly understood by the Socratic philosophers advancing of universalising¹⁰³-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—procrypticism⁸⁰ this author construes practices of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> not constrained to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² but rather institutionalised imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the advancing of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as—sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. In other words, the uninstitutionalised-threshold¹⁰² of all registry-worldviews/dimensions as of their shiftiness-of-the-Self⁹¹ are the aporetic point at which their languages collapse into ‘wooden languages’ that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/throwness-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-performance⁷¹-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/throwness-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-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of the registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵ beyond just its mechanical reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the ‘aporia of underdetermined madness’ that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-

sublimating²⁴—~~<amplitudinal/formative>supererogatory—de-mentativeness/epistemic-growth-~~
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation renders possible as prospective ontological-veracity is only then
 epistemic-ricochettingly/transepistemically salvageable as to existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplitudinal/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory—epistemic-conflatedness¹²~~ sublimating-validation/desublimating-invalidating
 implications as of ontological-primemovers-totalitative-framework⁷². That is, between
 reasoning—as-reasoning-from-results/afterthought and reasoning—as-reasoning-
 through/messianic-reasoning is ‘aporetic underdetermined madness’ that renders a pretence of
 hanging unto prior reproducibility—mathesis/motif/thrownness-disposition,—as-
 reproducibility-of-aestheticisation more like ‘a pretence of already grasping the complete
 implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the
 epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-
 completeness⁸⁷’ and rather speaks in effect of a nihilistic ~~<amplitudinal/formative>~~wooden-
 language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>); and this temporal nihilism at uninstitutionalised-
 threshold¹⁰² has ever always been associated with a corresponding intemporal asceticism⁴ for
 opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ (not partaking as of transversality-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ in any
 such ‘wooden language’) that is the sine qua non for the habituation of the possibility of
 prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity.~~
 Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

temporal-to-intemporal-dispositions—existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to arise; as its overcoming has ever always elicited humankind's ability to ascetically go beyond its 'prior comfort zone' to reconstrue its future emancipatory possibilities. In this regard, the idea of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality dimensionality-of-sublimating²⁴—~~amplifying~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation, however its recurrent re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal instigation as of originariness-parrhesia,—as-spontaneity-of-aestheticisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, speaks to the fact that the sense of prospective base-institutionalisation in prior recurrent-utter-uninstitutionalisation is potentially an actionable possibility as of the latter's parrhesiastic~de-mentating/structuring/paradigming construed as ‘its-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-

thought, -in-supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness <amplitudinal/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)), and likewise between base-institutionalisation and universalisation, non-positivism/medievalism and positivism/rational-empiricism, and prospectively positivism-procrypticism⁸⁰ and deprocrypticism¹⁷. But then in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ what is easily lost is exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation element of meaningfulness-and-teleology⁹⁹⁵⁵ instigating the successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity-and-sublimity’, as the very renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual responsibility’ as to temporally imply ‘human ontological-performance⁷¹-<including-virtue-as-ontology> strategies are valid by their mechanical/mere-form alignment to any such reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ inducing human naïve untransvaluated-temporal-intemporality⁵¹ as of the shiftiness-of-the-Self⁹¹ of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality⁹⁸/shortness within such a framework as of <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is wrongly reconstrued as ‘intemporality⁵¹’ (but then we can garner from our vantage modern positivism perspective that

such defective process in prior registry-worldviews/dimensions effectively spoke of their corresponding uninstitutionalised-threshold¹⁰² and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional~deprocrypticism¹⁷ registry-worldview/dimension, as of its notional~notional~deprocrypticism¹⁷ reflexivity of this human limited-mentation-capacity instigating ‘aporetic deficiency of ontological-performance⁷¹-<including-virtue-as-ontology>’ along the overall ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, effectively elicits originariness-parrhesia,—as-spontaneity-of-aestheticisation but then as of its ‘foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³

~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’, it is not receptive to a human dephasing shiftiness-of-the-Self⁹¹ as of ‘deferment of human instinctual responsibility’ that dehistorialises humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we wrongly deify our presencing—absolutising-identitive-constitutedness¹³⁷⁹ <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ while paradoxically failing to articulate a coherent existential narrative underlying human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor involving a developing historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of human recurrent destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> and its superseding with human recurrent constructiveness-of-ontological-performance⁷¹-<including-

virtue-as-ontology>, and so beyond just the nombrilism of our lifespans. This orientation is very much the peculiarity of notional~deprocrypticism¹⁷ as in reality all the other prior registry-worldviews/dimensions are notionally/epistemically various levels of notional~procrypticism⁸⁰ or notional~disjointedness-as-of-reference-of-thought⁸³ (in successive relative-ontological-completeness⁸⁷ as of increasing notional~notional~deprocrypticism¹⁷ or increasing <amplituding/formative>notional~preempting—disjointedness-as-of-reference-of-thought⁸³) but it is prospective notional~deprocrypticism¹⁷ ontological-faith-notional~or-ontological-fideism dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation specific originariness-parrhesia,—as-spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self⁹¹ undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity narrative; and so construed as implying that notional~deprocrypticism¹⁷ as of its protensive—self-consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening⁵² so-reflected with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁶⁴⁴ successiveness of registry-worldviews/dimensions involving underlying

successive construction-of-the-Self enabling successive human knowledge-reification⁸⁶
 capacity. This is achieved rather as of notional~deprocripticism¹⁷ self-conscious construing of
 human ontological-performance⁷¹-<including-virtue-as-ontology> at constructiveness-of-
 ontological-performance⁷¹-<including-virtue-as-ontology> and vices-and-impediments¹⁰⁵ at
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as inherently
 defined de-mentatively/structurally/paradigmatically by ‘the <amplifying/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ in reflection of underlying human
 limited-mentation-capacity as of human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
 existentialism-form-factor ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigm-
 psychologism⁸⁹ induced/spawned/hatched/emerged difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as instigating
 both human constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and
 human destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> across the
 successive registry-worldviews/dimensions; thus eliciting the construal of
 aetiologisation/ontological-escalation as of a reflection of human-subpotency as to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-

‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing~conceptualisation> in de-mentatively/structurally/paradigmatically upholding
 human virtue at constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>
 and undermining human vices-and-impediments¹⁰⁵ at destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>’. This de-mentative/structural/paradigmatic
 process orientation with regards to human virtue at constructiveness-of-ontological-
 performance⁷¹-<including-virtue-as-ontology> and vices-and-impediments¹⁰⁵ at destructuring-
 threshold-<uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-
 ontological-performance⁷¹-<including-virtue-as-ontology> overrides/supersedes the
 naïve/ontologically-flawed traditional orientation as of presencing—absolutising-identitive-
 constitutedness¹³⁷⁹/identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ failing to grasp the dynamism implied
 in the Socratic knowledge-is-virtue insight when it attributes to individuals inherence of good-
 naturedness or bad-naturedness and ‘failing to construe of the knowledge-driven ontologically-
 pertinent de-mentative/structural/paradigmatic process as of ‘relative-ontological-
 incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 <sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming–
 psychologism⁸⁹ that then reflects the manifestation of human virtue at constructiveness-of-
 ontological-performance⁷¹-<including-virtue-as-ontology> and human vices-and-
 impediments¹⁰⁵ at destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating–

desublimating-decisionality)~of-ontological-performance⁷¹-<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/measuringinstrument³ of deprocrypticism~or~preempting~disjointedness-as-of-reference-of-thought⁸³¹⁷ as 'point of <amplifying/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷' that one can reflect upon the 'notional~procrypticism⁸⁰/notional~disjointedness as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹' of our procrypticism~positivism meaningfulness-and-teleology⁹⁹⁵⁵ in order to construe its induced virtue at constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and vices-and-impediments¹⁰⁵ at destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating~desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as of living-development~as-to-personality-development, institutional-development~as-to-social-function-development and Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. We can thus appreciate that just as a presencing—absolutising-identitive-constitutedness¹³⁷⁹/identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ assessment of the virtue and vices-and-impediments¹⁰⁵ 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-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>’ as to human-and-social—expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming—psychologism⁸⁹ of limited-mentation-capacity-deepening⁵², pointing out that what is decisive/critical for inducing human virtue over vices-and-impediments¹⁰⁵ rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷’ as so-implied by the prospective registry-worldview/dimension ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as it reflects upon the preceding registry-worldview/dimension ‘notional~procrypticism⁸⁰/notional~disjointedness as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹’ in order to construe/assess/supersede by its induced virtue at the prospective constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> over vices-and-impediments¹⁰⁵ at the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as of living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-

ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ arises in the sense that as previously articulated the ‘postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’ manifestation of any given registry-worldview/dimension is just a difference-in-kind/difference-in-aposteriorising-or-logicising²² on the basis of the same <amplifying/formative—epistemicity>totalising/circumscribing/delineating ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ construed as of the ‘underlying apriorising/axiomatising/referencing—psychologism/mental-schema’ of the given registry-worldview’s/dimension’s reference-of-thought⁸³-devolving⁸⁴ meaningfulness-and-teleology⁹⁹⁵⁵. Thus a registry-worldview’s/dimension’s ‘postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’ manifestation is rather as of an ‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for living-development—as-to-personality-development’ that is just a difference-in-kind/difference-in-aposteriorising-or-logicising²² to the registry-worldview’s/dimension’s ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for living-development—as-to-personality-development’ considered as ‘prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰—

apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>' manifestation. The implication here is that 'postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹-apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>' disposition rather 'manifests as ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for social-functioning-and-accordance (in contrast to ontologically-veridical 'prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰-apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>' disposition ordinary/expected/assumed-normal intrinsic-attribution for social-functioning-and-accordance) as of the ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the given registry-worldview/dimension for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social meaningfulness-and-teleology⁹⁹⁵⁵, and manifesting as 'postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹-apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>', as of existential-contextualising-contiguity³⁸ conflatedness¹² becoming as from childhood postlogism⁷⁷/psychopathy destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> overt manifestation to adulthood postlogism⁷⁷/psychopathy destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> covert manifestation. Along this same line of difference-in-kind/difference-in-aposteriorising-or-logicising²² implied between the 'postlogism⁷⁷/psychopathy-as-of-preconverging-or-

dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-
<including-virtue-as-ontology>’ disposition and ‘prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷¹-
<including-virtue-as-ontology>’ disposition within a given registry-worldview/dimension reference-of-thought⁸³-devolving⁸⁴ meaningfulness-and-teleology⁹⁹⁵⁵, between two registry-worldviews/dimensions as of their relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) we can equally construe that the same registry-worldview/dimension construed rather in relative-ontological-incompleteness⁸⁸ as of its ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for living-development—as-to-personality-development’, and previously considered as supposedly of ‘prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>’ manifestation in its existential-contextualising-contiguity³⁸ conflatedness¹² is now rather turning out at its destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> to be (as of <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)) veridically of manifest ‘preconverging-or-dementing¹⁹—apriorising-psychologism-as-of-postlogism⁷⁷/psychopathy-(as-of-the-‘preconverging/dementing¹⁹—qualia-schema’-at-its-uninstitutionalised-threshold¹⁰²-it-wrongly-

implies-as-nondescript/ignorable-void⁵⁹ at the registry-worldview's/dimension's
 destructuring-threshold-of-ontological-performance⁷¹-<including-virtue-as-ontology>
 ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for
 social-functioning-and-accordance as from the
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the
 prospective relative-ontological-completeness⁸⁷ registry-worldview/dimension perspective for
 aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
 meaningfulness-and-teleology⁹⁹⁵⁵, (that is, so-construed as from the perspective of the
 prospective registry-worldview's/dimension's transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity induced constructiveness-of-ontological-
 performance⁷¹-<including-virtue-as-ontology>); explaining why the prospective registry-
 worldview/dimension is rather a difference-in-nature/difference-in-apriorising-or-
 axiomatising²³ as of its ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ from the prior
 registry-worldview's/dimension's given
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³, and equally
 explaining why a 'postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹-apriorising-
 psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>',
 manifestation as of a prior registry-worldview/dimension doesn't work/is-inoperant with
 respect to a prospective registry-worldview/dimension say for instance a
 'postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹-apriorising-psychologism
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-

decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>' manifestation on the basis of non-positivism/medievalism superstition/positivistically-unenlightened-insight wouldn't be effective with respect to a positivism registry-worldview's/dimension's ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ due to the difference-in-nature/difference-in-apriorising-or-axiomatising²³ between the two registry-worldviews/dimensions. Contrastively, 'postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹-apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>' manifestation going by its 'inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for living-development-as-to-personality-development' (and so as of existential-contextualising-contiguity³⁸ conflatedness¹² becoming as from childhood postlogism⁷⁷/psychopathy overt manifestation to adulthood postlogism⁷⁷/psychopathy covert manifestation) when effective/successful elicits in others corresponding manifestations as of difference-in-kind/difference-in-aposteriorising-or-logicising²² (on the basis of the very same registry-worldview's/dimension's ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social meaningfulness-and-teleology⁹⁹⁵⁵) eliciting adhoc conjugated-postlogism⁷⁷ 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 prospective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> construed rather as of its manifest ‘preconverging-or-
 dementing¹⁹—apriorising-psychologism-as-of-postlogism⁷⁷/psychopathy-(as-of-the-
 ‘preconverging/dementing¹⁹—qualia-schema’-at-its-uninstitutionalised-threshold¹⁰²-it-wrongly-
 implies-as-nondescript/ignorable—void⁵⁹) at the registry-worldview’s/dimension’s
 destructuring-threshold-of-ontological-performance⁷¹-<including-virtue-as-ontology>’
 ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for
 social-functioning-and-accordance now construed rather as from the
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the
 prospective registry-worldview/dimension for
 aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
 meaningfulness-and-teleology⁹⁹⁵⁵, speaks of the de-mentative/structural/paradigmatic
 manifestation of the given prior registry-worldview’s/dimension’s corresponding
 notional~procrpticism⁸⁰/notional~disjointedness (whether such a corresponding
 notional~procrpticism⁸⁰/notional~disjointedness, starting as from the basis of ‘fundamental
 animality failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶’, is recurrent-utter-uninstitutionalisation’s trepiditous—
 self-consciousness specific notional~procrpticism⁸⁰/notional~disjointedness of ‘failing
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism given
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶’ from base-institutionalisation perspective,
 ununiversalisation’s warped—self-consciousness specific
 notional~procrpticism⁸⁰/notional~disjointedness of ‘failing universalisation-directed-

rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism given
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶, from universalisation perspective, non-
 positivism's/medievalism's preclusive—self-consciousness specific
 notional~procrypticism⁸⁰/notional~disjointedness of 'failing positivising/rational-empiricism-
 based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism given dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶, from
 positivism/rational-empiricism perspective or prospectively procrypticism—or-disjointedness-
 as-of-reference-of-thought⁸³⁸⁰ occlusive—self-consciousness specific
 notional~procrypticism⁸⁰/notional~disjointedness of 'failing preempting—disjointedness-as-of-
 reference-of-thought⁸³, -as-to- '<amplifying/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism given dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ from deprocrypticism—or-preempting—disjointedness-
 as-of-reference-of-thought⁸³¹⁷ protensive—self-consciousness perspective; as of epistemic-
 ricochetting/transepistemicity foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),-as-operative-
 notional~deprocrypticism⁴³ meaningfulness-and-teleology⁹⁹⁵⁵ as of human limited-mentation-
 capacity-deepening⁵² grasp of ecstatic-existence as of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’>) so-reflected as the given prior registry-
 worldview’s/dimension’s susceptibility to its corresponding ‘postlogism⁷⁷/psychopathy-as-of-
 preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-
 ⟨uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality⟩~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>’ manifestation (and so respectively as
 susceptible to any such ‘postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹—
 apriorising-psychologism destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology>’ manifestation on ‘the given registry-worldview/dimension
 defining basis of failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-
 by-reification⁸⁶/contemplative-distension²⁶’: reflected as of ‘non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-or-failing-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with recurrent-
 utter-uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with base-
 institutionalisation—ununiversalisation, ‘failing-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 with universalisation—non-positivism/medievalism, ‘failing-preempting—disjointedness-as-of-
 reference-of-thought⁸³,-as-to-‘<amplifying/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 with positivism—procrypticism⁸⁰, and prospectively ‘preempting—disjointedness-as-of-
 reference-of-thought⁸³, -as-to-‘<amplifying/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 with deprocrypticism¹⁷); wherein at the destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> the given registry-worldview’s/dimension’s reference-of-
 thought⁸³ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation is rather related to as of <amplifying/formative>wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸), even as it is equally susceptible however difficultly
 to prospective crossgenerational originariness-parrhesia,—as—spontaneity-of-aestheticisation
 disseminative instigation of renewing reproducibility—mathesis/motif/throwness-disposition,—
 as—reproducibility-of-aestheticisation for the prospective registry-worldview/dimension
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as renewed
 meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure induced difference-in-nature/difference-in-
 apriorising-or-axiomatising²³. What is central and critical in this contrastive construal of
 difference-in-kind/difference-in-aposteriorising-or-logicising²² and difference-in-
 nature/difference-in-apriorising-or-axiomatising²³ so-reflected in the implications of

‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for living-development-as-to-personality-development’ associated with ‘postlogism⁷⁷/psychopathy-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>’ and ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for living-development-as-to-personality-development’ associated with ‘prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>’ (as from within the very same registry-worldview/dimension ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ 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<amplifying/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-constitutedness¹³⁷⁹ disposition for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵ ‘as if humankind has ever always been as of ‘prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>’ disposition and never ‘preconverging-or-dementing¹⁹—apriorising-psychologism-as-of-postlogism⁷⁷/psychopathy-(as-of-the-‘preconverging/dementing¹⁹—qualia-schema’-at-its-

uninstitutionalised-threshold¹⁰²-it-wrongly-implies-as-nondescript/ignorable-void⁵⁹) at the
 registry-worldview's/dimension's destructuring-threshold-of-ontological-performance⁷¹-
 <including-virtue-as-ontology> disposition' when factoring in <amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ as of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-
 conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>); in the sense that the
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of recurrent-
 utter-uninstitutionalisation, base-institutionalisation-universalisation, universalisation-non-
 positivism/medievalism and our positivism-procrypticism⁸⁰ respectively reflexive of their
 'prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰-apriorising-psychologism
 constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>' disposition as
 of their presencing—absolutising-identitive-constitutedness¹³⁷⁹, do not factor in that their
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> wherein
 respectively the transcendental/nonpresencing⁶⁰-<perspective-ontological-
 normalcy/postconvergence> prospective base-institutionalisation, universalisation,
 positivism/rational-empiricism and notional~deprocrypticism¹⁷ arise as of
 'prelogism⁷⁸/postconverging-or-dialectical-thinking²⁰-apriorising-psychologism
 constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>' disposition
 imply respectively that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and procrypticism⁸⁰ are then effectively of 'preconverging-or-
 dementing¹⁹-apriorising-psychologism-as-of-postlogism⁷⁷/psychopathy-(as-of-the-

‘preconverging/dementing¹⁹–qualia-schema’-at-its-uninstitutionalised-threshold¹⁰²-it-wrongly-implies-as-nondescript/ignorable–void⁵⁹) at the registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance⁷¹-<including-virtue-as-ontology>’ disposition. The point 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-incompleteness⁸⁸’ (successively as of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrypticism⁸⁰), such that the implied difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ between the prior and prospective registry-worldviews/dimensions involving prospective human limited-mentation-capacity-deepening⁵² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument construal of ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’, so-implied from the prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> exposes the prior registry-worldview/dimension destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> veridically as of manifest ‘preconverging-or-dementing¹⁹–apriorising-psychologism-as-of-postlogism⁷⁷/psychopathy-(as-of-the-‘preconverging/dementing¹⁹–qualia-schema’-at-its-uninstitutionalised-threshold¹⁰²-it-wrongly-implies-as-nondescript/ignorable–void⁵⁹) at the registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance⁷¹-<including-virtue-as-ontology>’ ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution-for-social-functioning-and-accordance as from the

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of the
 prospective registry-worldview/dimension for
 aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social
 meaningfulness-and-teleology⁹⁹⁵⁵, so-construed as difference-in-nature/difference-in-
 apriorising-or-axiomatising²³. Hence, ‘all the human home that exists’ is as of the full
 implications of the perpetuation in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as it
 explains what is the human and its becoming beyond any epochally blinded nombrilism. But
 then while realistically the ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ is driven as of human dimensionality-of-sublimating²⁴—
 <~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation and secondnature 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-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 disposition of all registry-worldviews/dimensions is very much capable of countenancing
 however fragile prospective ‘relative-ontological-incompleteness⁸⁸/relative-ontological-
 completeness⁸⁷-(sublimating~referencing/registering/decisioning,—as-self-becoming/self-
 conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming-
 psychologism⁸⁹; 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 universalising¹⁰³-idealisation narrative in terms of their epochal <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism meaningfulness-and-teleology⁹⁹⁵⁵ and harkening rather to its dogmatism pedantry, and as to when modern day intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) seems to be blinded to the implication of ‘prospective event/aporetic thinking implied deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷’ and take the route of eliciting disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> unconstrained to existential-reality as of ontological-primemovers-totalitative-framework⁷² such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence> as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–

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/throwness-disposition,—as—
 reproducibility-of-aestheticisation as of
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of—
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³; that is, human
 aestheticisation as from prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation
 instigation develops by recomposuring as from ‘perceptive motif-manifest aestheticisation as of
 human conscious-able imagery’ to ‘mere-tracial-and-symbolisation-manifest aestheticisation as
 of human conscious-able works-of-art/artistry’ and then to ‘signification-as-of-existential-
 reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’ with
 the latter achieving the given registry-worldview/dimension reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human
 aestheticisation, in reflection of human limited-mentation-capacity and human limited-
 mentation-capacity-deepening⁵² possibility, ever always involves a ‘human disposition in
 portraying/reflecting/construing existence/ontological-veracity’ as of ‘presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ finitism of aestheticisation’ and as of ‘human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint nonpresencing⁶⁰—<perspective—ontological-
 normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ which then
 define together the aestheticisation specificity of the culturally cumulated
 outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-
 incrusting/plating/coating,-so-reflected-as-institutional-manifestations explaining why human
 institutional constructs like language, cultural practices, etc. are inherently of their given

cultural specifiveness. In this regards, the social-setup in its furtherance of human aestheticisation towards human ontologising of meaningfulness-and-teleology⁹⁹⁵⁵ is ever always drawn between ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ finitism of aestheticisation’ rather in constitutedness¹³ as of its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and ‘human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ rather in conflatedness¹² as of instigative originariness-parrhesia,—as—spontaneity-of-aestheticisation; explaining the de-mentative/structural/paradigmatic nature of human living-development—as-to-personality-development, institutional-development—as-to-social-function-development and Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to the respective possibility bound by either a non-transcendental <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ and a transcendental opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ with regards to reference-of-thought⁸³-level ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. The prospect for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is thus in many ways re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⟩⁹⁰ to any given social-setup by the mere token that it more critically construes of ontologisation/ontological-

veracity/aestheticisation-towards-ontology as being within the framework of its value-construct
 ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ finitism of aestheticisation’ and so in
 incoherence with outlying implied ‘human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint nonpresencing⁶⁰-<perspective—ontological-
 normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ as to
 existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory–epistemic-conflatedness¹²; explaining why transcendence-and-
 sublimity/sublimation/supererogatory–de-mentativity cannot be construed as of
 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation of
 ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ finitism of aestheticisation’ but rather
 as maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation of ‘human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint nonpresencing⁶⁰-<perspective—ontological-
 normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’. Basically,
 ‘human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint nonpresencing⁶⁰-<perspective—ontological-
 normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’, as to
 existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory–epistemic-conflatedness¹² value-ricochetting/transvaluation—as-to-
 prospective-relative-ontological-completeness⁸⁷ human-and-social-expectations/anticipations—
 metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-
 perspective—ontological-normalcy/postconvergence> necessarily imply the prospective
 devaluing of the ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ finitism of

aestheticisation' implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, in the sense that the human investment as of 'presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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 nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' of ontologisation/ontological-veracity/aestheticisation-towards-ontology, and so where this discrepancy is sophistically perceived as advantageous to the social-vestedness/normativity-<discretely-implied-functionalism> of social-stake-contention-or-confliction (as manifested with sophistic/pedantic mediums, shamans, witchdoctors, ancient Sophists, medieval-scholasticism pedants and modern day intellectual-muddlement-<blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷>)). In this regards, the value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷ human-and-social—expectations/anticipations—metaphoricity⁵⁶—as-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/akrasiatic-drag³³) is what provides the prospect

for deflating/undermining its given vices-and-impediments¹⁰⁵ 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'¹³⁷⁹ finitism of aestheticisation' with respect to prospective 'human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint nonpresencing'⁶⁰-<perspective—ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' (so-reflected in the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of universalising¹⁰³-idealisation rather as from re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ 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-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ budding-positivists over medieval Europe scholasticism pedantry notwithstanding its medieval institutional hegemony, likewise modern day disjointedness-as-of-reference-of-thought⁸³ intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) involving institutional-being-and-craft speaks of our uninstitutionalised-threshold¹⁰² requiring prospective notional~deprocrypticism¹⁷ transcendental advancing of ontologisation/ontological-

veracity/aestheticisation-towards-ontology as of 'existential-contextualising-contiguity'³⁸
 conflatedness¹² of originariness-parrhesia,—as—spontaneity-of-aestheticisation and
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 in organic coherence, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-
 as-panintelligibility⁷³-<imbued-and-'hermeneutically/reprojectively-educing'—human-
 subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and-re-
 apriorising/re-axiomatising/re-referencing~conceptualisation> knowledge-reification⁸⁶
 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-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>
 with regards to their given reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation; with the underpinning—suprasocial-construct,
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable-void'⁵⁹,-with-regards-to-prospective-apriorising-implications>) and
 sophistry in their 'presencing—absolutising-identitive-constitutedness'¹³⁷⁹ finitism of
 aestheticisation' dynamics seemingly substituting in effect for prospective
 ontologisation/ontological-veracity/aestheticisation-towards-ontology as of 'human-
 subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint nonpresencing⁶⁰-<perspective—ontological-
 normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities'. The
 <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-

ontological-completeness⁸⁷-{sublimating~referencing/registering/decisioning,—as-self-
 becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—
 aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing>} in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ critically and insightfully highlights, in reflection of inherent
 human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor, that ‘all registry-worldviews/dimensions are ever always at the
 crossroads of knowledge-reification⁸⁶ and sophistry as the latter is facilitated by underlying
 social <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of the
 implications of human limited-mentation-capacity’; and so, as to the confluence of ‘prospective
 parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality (inherently so as all prospective knowledge is inherently initially underdetermined thus
 depended at its instigation on ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality, and is only prospectively validated as of ontological-primemovers-totalitative-
 framework⁷² in reflection of the-transcendental-signifier as existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory—epistemic-conflatedness¹²) parrhesiastic seeding-promise of prospective
 knowledge-reification⁸⁶ reproducibility—mathesis/motif/thrownness-disposition,—as-
 reproducibility-of-aestheticisation’ as of reasoning-through/messianic-reasoning induced

constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and
 ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶³
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 seeding-misprising as mere-form of the prospective knowledge-reification⁸⁶ reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ as of reasoning-
 from-results/afterthought induced destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology>. This de-mentatively/structurally/paradigmatically defined
 existential framework of knowledge-reification⁸⁶ of any given registry-worldview/dimension is
 known as its parrhesiastic~de-mentating/structuring/paradigming and is intimately associated
 with its given shiftiness-of-the-Self⁹¹. The parrhesiastic~de-mentating/structuring/paradigming
 speaks of ‘a-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-
 relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human
 self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally—collateralising-
 beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human
 temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>))’ that
 then allows for the corresponding ‘reproducibility—mathesis/motif/throwness-disposition,—
 as—reproducibility-of-aestheticisation reference-of-thought⁸³-level
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for

mathesis/motif/throwness-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-sublimating²⁴—~~<amplifying/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of the registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵ beyond just its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ (that is, as the shiftiness-of-the-Self⁹¹ loses sight of ‘Will/Spirit/Drive parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶’). Such an ‘absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ is what underlies disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> at a registry-worldview/dimension destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> ‘wherein normativities, conventions, practices, etc. as secondnature institutionalised constructs assume absolute determinism that flawly override any parrhesiastic ~~<amplifying/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of meaningfulness-and-teleology⁹⁹⁵⁵ and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of meaningfulness-and-teleology⁹⁹⁵⁵, as well as present day overall intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-

completeness⁸⁷) as of institutional-being-and-craft normativities, conventions, practices, etc. in
 ‘procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of its lack of
 prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-
 ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ on the basis that
 such social practices are absolutely deterministic of meaningfulness-and-teleology⁹⁹⁵⁵. In other
 words, adherence to prospective knowledge-reification⁸⁶ as of human temporality⁹⁸/shortness
 arises as of the existentially constraining untenability of positive-opportunism⁷⁵ induced
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-
 sublimating²⁴—~~amplifying~~/formative>~~supererogatory~~—de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation for prospective knowledge-reification⁸⁶ as of ‘a weak social mental-
 reflex that any parrhesiastic <~~amplifying~~/formative—epistemicity>totalising~renewing-
 realisation/re-perception/re-thought of ontological-veracity will put in question prior
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the
 prevalence of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-
 reflect-‘immanent-ontological-contiguity⁶⁶’> at uninstitutionalised-threshold¹⁰² as ‘mere-form
 of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-

potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory-epistemic-conflatedness~~¹² sublimating-validation/desublimating-
 invalidation implications ‘as of parrhesiastic ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought of ontological-veracity’
 thus providing the framework for ontological-bad-faith/inauthenticity⁶³ 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 parrhesiastic~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-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-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 occurring along its already
 secondnatured established reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very
 much explains why the successive registry-worldviews/dimensions are successive parrhesiastic
 instigation of renewed reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation. Further the ‘renewed parrhesiastic~de-
 mentating/structuring/paradigming’ in undermining prior ‘reference-of-thought⁸³-level and thus
 reference-of-thought⁸³-devolving⁸⁴-level of disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>’
 implies ‘foregrounding—entailment-(postconverging—narrowing-down~sublimation as to

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting
 ‘immanent-ontological-contiguity⁶⁶’),–as-operative-notional~deprocrypticism⁴³ as to existence-
 potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~–epistemic-conflatedness¹², and not ‘unification as of human-
 subpotency elicited contrasting-and-comparison’ as the latter just leads to a complexification of
 disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-ontological-contiguity⁶⁶’> along the very same reproducibility—
 mathesis/motif/throwness-disposition,–as–reproducibility-of-aestheticisation as of an
 ontologically-flawed human-subpotency dialogical-equivalence that ‘allows the mortals that we
 are to average our thoughts’ rather than existence-potency~sublimating–nascence,-disclosed-
 from-prospective-epistemic-digression-as-of-~~<amplituding/~~formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~–epistemic-conflatedness¹² imposing ontological-veracity as of prospective
 ontological-primemovers-totalitative-framework⁷². This explains why the universalising¹⁰³-
 idealisation of Socratic philosophers, budding-positivists thought and herein as well
 suprastructuralism/postmodern-thought are all characterised in their knowledge-reification⁸⁶ not
 by an articulation along the prior established reproducibility—mathesis/motif/throwness-
 disposition,–as–reproducibility-of-aestheticisation but rather prospective existence-
 potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~–epistemic-conflatedness¹² constraining parrhesiastic aestheticisation
 of prospective reproducibility—mathesis/motif/throwness-disposition,–as–reproducibility-of-
 aestheticisation, that in all three cases looks down upon the notion of human-subpotency
 sophistic/pedantic pretence of foregrounding—entailment-(postconverging–narrowing-

down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ that is no more than complexification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’>. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness⁸⁷ the prior reproducibility—mathesis/motif/throwness-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—procrypticism⁸⁰ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of positivism—procrypticism⁸⁰ ‘disjointedness-as-of-reference-of-thought⁸³ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of its lack of prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-notional~deprocrypticism⁴³ ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³; as all that is as of knowledge-reification⁸⁶ at uninstitutionalised-threshold¹⁰² is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—

mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity, it is important to grasp that their validation lies in their ‘parrhesiastic <~~amplifying~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought of reference-of-thought⁸³-level reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ construed as from <~~amplifying~~/formative—epistemicity>causality~as-to-projective-totalitative-implications,—for-explicating-ontological-contiguity⁶⁶⁴⁴ of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) as of ‘existence-potency~sublimating-nascence,—disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,—in-~~supererogatory~~—epistemic-conflatedness¹² induced foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’,—as-operative-notional~deprocrypticism⁴³ at registry-worldview/dimension reference-of-thought⁸³-level for devolving meaningfulness-and-teleology⁹⁹⁵⁵ as validated by ontological-primemovers-totalitative-framework⁷²’ reflecting a foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’,—as-operative-notional~deprocrypticism⁴³ so-implied in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive registry-worldviews/dimensions with respect to human limited-mentation-capacity-

deepening⁵² implications of
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for
 meaningfulness-and-teleology⁹⁹⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring,
 and so ‘over human-subpotency dialogical-equivalence implied disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
 contiguity<sup>66’> unification as of an ontologically-flawed human-subpotency contrasting-and-
 comparison driven notion of foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity<sup>66’>,-as-operative-
 notional~deprocrypticism^{43’}. 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-of-<~~amplituding~~/formative~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~~epistemic-conflatedness¹² (as from ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-
 sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation for prospective knowledge-reification⁸⁶, with respect to human limited-
 mentation-capacity-deepening⁵²) can only arise as to existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~~epistemic-conflatedness¹² implied prospective relative-ontological-</sup></sup>

completeness⁸⁷ parrhesiastic instigation implications of universalising¹⁰³-idealisation as the foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ at reference-of-thought⁸³-level for devolving meaningfulness-and-teleology⁹⁹⁵⁵, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶> in human-subpotency dialogical-equivalence as of non-universalising sophistry reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of prospective Socratic philosophers universalising¹⁰³-idealisation foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³

~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³; likewise the budding-positivists are not obstinate as all the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity that can-exist-as-of-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation for prospective knowledge-reification⁸⁶, with respect to human limited-

mentation-capacity-deepening⁵²) can only arise as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² implied prospective relative-ontological-completeness⁸⁷ parrhesiastic instigation implications of ‘positivism/rational-empiricism’ as the foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ at reference-of-thought⁸³-level for devolving meaningfulness-and-teleology⁹⁹⁵⁵, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity⁶⁶’> in human-subpotency dialogical-equivalence as of non-positivism/medievalism dogma reproducibility—mathesis/motif/throwness-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,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’; and likewise prospective suprastructuralism/postmodern-thought is not obstinate as all the prospective possibility for our prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity that can-exist-as-of-existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² (as from ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-
 sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-~~
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation for prospective knowledge-reification⁸⁶, with respect to human limited-
 mentation-capacity-deepening⁵²) can only arise as to existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~epistemic-conflatedness¹²~~ implied prospective relative-ontological-
 completeness⁸⁷ parrhesiastic instigation implications of ‘deprocrypticism—or-preempting—
 disjointedness-as-of-reference-of-thought⁸³¹⁷, as the foregrounding—entailment-
 (postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-
 operative-notional~deprocrypticism⁴³ at reference-of-thought⁸³-level for devolving
 meaningfulness-and-teleology⁹⁹⁵⁵, and ‘not contrasting-and-comparison disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-
 contiguity⁶⁶’> in human-subpotency dialogical-equivalence of positivism~procrypticism⁸⁰,s
 disjointedness-as-of-reference-of-thought⁸³ 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-thought⁸³¹⁷ foregrounding—entailment-(postconverging~narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),—as-operative-
 notional~deprocrypticism⁴³
~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-~~

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³'. 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-reification⁸⁶—gesturing/process as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity'⁶⁶> implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much confident fails as it overlooks the coherence and knowledge-reification⁸⁶—gesturing/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 shallowminded incrementalism⁵⁰—in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as of a poor sense of intemporality⁵¹/longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study '~~amplifying~~—formative—epistemicity>totalising/circumscribing/delineating foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity'⁶⁶'),—as-operative-notional~deprocrypticism⁴³' reflecting existence's overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-

‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>, as of the implications of philosophical depth of contemplation
 as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-
 existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-
 foresight-as-of-embodied-consciousness’, whether with respect to say evolutionary theory in
 the biological sciences or physics foregrounding—entailment-(postconverging–narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),–as-operative-
 notional~deprocrypticism⁴³ theories for instance can ultimately imply the reconceptualisation of
 meaningfulness-and-teleology⁹⁹⁵⁵ in order to supersede the fundamental approach of ‘finite
 categorising axiomatisation’ as of positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument towards
 hermeneutic/reprojective existential-contextualising-contiguity³⁸ reifying
 <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ of deprocrypticism–or–preempting—disjointedness-as-
 of-reference-of-thought⁸³¹⁷ referentialism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in ontological-
 normalcy/postconvergence involving ‘ontologically-projective-as-of-ontological-
 normalcy/postconvergence aestheticising/designed axiomatisation insight’. Basically thus,
 naïve mimicry of mere scientific approaches and methodologies isn’t inherently ontologically-
 pertinent but for vague ‘science-ideology imprimatur’ as of institutional-being-and-craft, as
 priorly any study as of the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-
 construal’ or any <amplituding/formative–epistemicity>totalising~devolved–purview-as-

domain-of-construal-as-intrinsic-reality/ontological-veridicality should necessarily be in nested-
 congruence as of supposedly coherent ontological-commitment⁶⁵ reflected by ontological-
 primemovers-totalitative-framework⁷² as to existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplitudinal/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹², and so-construed from a philosophical depth of
 contemplation as of 'coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-
 inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-
 intuition-or-foresight-as-of-embodied-consciousness'; with the ultimate implication that
 subject-matters/domains-of-study totalising/circumscribing/delineating
 <amplitudinal/formative~epistemicity>reference-of-thought⁸³-devolving⁸⁴ foregrounding—
 entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-
 contiguity⁶⁶'),-as-operative-notional~deprocrypticism⁴³ is what validates their
 maturity/immaturity. It should be noted here as well that it is human limited-mentation-
 capacity-deepening⁵² as of relative-ontological-completeness⁸⁷ as of <amplitudinal/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought of 'coherence/contiguity-
 of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-
 and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-
 consciousness' that underlies the <amplitudinal/formative~epistemicity>causality~as-to-
 projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of ontologically-
 veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹ over ontologically-flawed identitive-constitutedness¹³-as-
 'epistemic-totality³⁶,-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸.
 In another respect this author's re-elaboration of postmodern difference conception, as of

ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ contends that this effectively captures-and-reflects the evolving reality of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ of human meaningfulness-and-teleology⁹⁹⁵⁵, and so over analytic atomising/taking-to-pieces formalisation approach as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ that goes on to analyse as if all the analysis that has ever been is as of presencing—absolutising-identitive-constitutedness¹³⁷⁹ while ignoring the <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of human underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩ with respect to temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> as from past to present to future with regards to existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in existential-contextualising-contiguity³⁸ and then reifies-out conceptualisations as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹. 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 reification⁸⁶/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very <amplifying/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification⁸⁶/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 existential-contextualising-contiguity³⁸ 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 existential-contextualising-contiguity³⁸ 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-teleology⁹⁹⁵⁵/knowledge as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’, 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/reification⁸⁶ of their manifestations as validated or can be falsifiable by ontological-primemovers-totalitative-framework⁷²; 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 reification⁸⁶ as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-primemovers-totalitative-framework⁷² disposition rather than an orientation towards the ‘transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ or transversal-analysis-towards-validatory-selectivity-for-foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ of conceptualisations-and-interpretations’ as constrained to ontological-primemovers-totalitative-framework⁷² 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 of sound and complementary conceptualisations-and-interpretations out of a genuine ecstatic reproducibility—mathesis/motif/throwness-disposition,-as-reproducibility-of-aestheticisation disseminative insight, with unsound/superseded conceptualisations-and-interpretations being discarded thereafter. Concretely, we can easily appreciate the greater pertinence of a Foucauldian statement of relative truth as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹, construable rather as a more precise theoretical, conceptual and operant notion of truth by its existential-

contextualising-contiguity³⁸ knowledge-reifying ~~<amplituding/formative-~~
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴ as of the human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation⁹²⁴⁷ as reflected with ‘intemporal ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
determinism²¹ ~~<amplituding/formative-~~epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as of Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology⁹⁹⁵⁵; and so when compared to the atomising/taking-to-pieces
formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness¹³-as-
‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸.
Such a construal of relative truth doesn’t imply a lack of commitment in truth, but is utterly the
contrary as of ‘a much more critical and ontologically decisive commitment to truth and
growing truth’ as any pertinent critique can garner in Foucault’s truth-delogocentering
works/research-programme and its extensive interpretational citability in other scholarly
works/research-programmes as of its scholarly advancing of the humanities and social sciences;
as his works/research-programme quest for truth ‘expands the conception of truth beyond our
presencing—absolutising-identitive-constitutedness¹³⁷⁹ ~~<amplituding/formative-~~
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
mental-dispositions as if all the world that has ever existed is as of presencing—absolutising-
identitive-constitutedness¹³⁷⁹, and displaces/decenters the human subject as of its presencing—
absolutising-identitive-constitutedness¹³⁷⁹ cloistered-consciousness for a more mature and

nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care-and-episteme⁵ as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of existential-contextualising-contiguity³⁸ 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/reification⁸⁶ as of existential-contextualising-contiguity³⁸ —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 singularisation⁹²/epistemic-immanence/veridical-epistemic-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 existential-contextualising-contiguity³⁸ elucidation/reification⁸⁶ rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are

already naturally constraint to existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶
 by the implicated immediate-constraining ontological-primemovers-totalitative-framework⁷²
 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 reification⁸⁶ of
 existential-contextualising-contiguity³⁸ 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 existential-contextualising-contiguity³⁸ knowledge-
 reification⁸⁶ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. Actually, formalisation in the natural
 sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative
 process of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶. This process is one
 of human limited-mentation-capacity-deepening⁵² as of ‘repeating/repetition of maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation for
 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences
 of ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-
 teleology⁹⁹⁵⁵ 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-completeness⁸⁷, reflected as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹, and not just a prior formalisation exercise as mere conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ reflected as of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸; with ‘repeating/repetition of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵ 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-completeness⁸⁷, rather reflected as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ which implied singularisation⁹²/epistemic-immanence/veridical-epistemic-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 existential-contextualising-contiguity³⁸ guise’ as of the insight of their existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ of the physics domain-of-study, with such mathematics ‘very often not well presented but essentially sublime’, and thereafter such existential-contextualising-contiguity³⁸ initially reified mathematics is further reified as of mathematics more generalised-level of existential-contextualising-contiguity³⁸ insight while ‘exquisitely formalised in concurrence’. This reality of ‘repeating/repetition of maximalising-

recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵ 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-completeness⁸⁷, is very much obvious from the accounts of ‘successive partial contributions-and-failures’ that lead to major breakthroughs in the natural sciences as of the ‘very same <~~amplituding~~/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’; with this ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ‘repeating/repetition of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵ 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-completeness⁸⁷, construed as occurring within the very same scientist, across scientists of the same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same <~~amplituding~~/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. In this regard, we can appreciate that as of their differing ontological-performance⁷¹-<including-virtue-as-ontology> the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness⁸⁷ is considered as

postconverging-or-dialectical-thinking²⁰—apriorising-psychologism, and striving to operate the classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness⁸⁸ is effectively preconverging-or-dementing¹⁹—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-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ implied dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-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 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ 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/authenticity⁶⁸. 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 conflatedness¹² 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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. Basically, the underlying implication of conflatedness¹², and so over naïve constitutedness¹³, is that all ontologically-veridical conceptualisations can only be

veridical by their ‘abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism; while avoiding any such conceptualising naivety that may imply ‘existence in existence’ as this can only lead to flawed conceptualisations, <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and logocentrism as of constitutedness¹³. Critically, no concepts have any veridical meaningfulness-and-teleology⁹⁹⁵⁵ but only rather as of their conflatedness¹² with existence, and cannot be construed as ‘existing in existence’ as implied by constitutedness¹³ which just leads to ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸. We can appreciate that the naïve conceptual patterning of conceptualisations in many a social domain-of-study failing to disambiguate divergent knowledge implications-and-contributions as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology⁹⁹⁵⁵ is nothing but one of creatively elucidating/reifying existence/existential-possibilities, ‘with no out of existence knowledge project’, which is merely delusional. Thus, what is critically missing here is the fundamental constraining reality for creative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, 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 existential-contextualising-contiguity³⁸ 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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸. This failure in fully appreciating the import of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ‘repeating/repetition of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵ 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-completeness⁸⁷’ as of implied singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism has fundamental <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity only arise as of human expansion of its reifying grasp of existential-contextualising-contiguity³⁸. Consider in this regard that the repeated maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification⁸⁶ of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification⁸⁶ insight often goes missing with many a subscriber to the formalisation credo, as of reification⁸⁶ 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 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ perspective of knowledge construal, 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 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ ~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁴⁴ 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/elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences

of ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ with increasing prospective relative-ontological-completeness⁸⁷. 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 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶. Ultimately, and it is this author’s contention, the various scholarly contributions to postmodern-thought can be understood as rather pointing to the de-mentative/structural/paradigmatic disseminative implications of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹. 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 metaphoricity⁵⁶ 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-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/aporia

‘left it’ to existence as of ontological-primemovers-totalitative-framework⁷² 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—
 procrypticism⁸⁰ human subject is rather undecentered’ relative to the prospective postmodern—
 notional~deprocrypticism¹⁷ self-conscious mindset we fail to truly appreciate the de-
 mentative/structural/paradigmatic disseminative implications of postmodern-thought as of the
 prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-
 framework⁷² as the veritable transcendental-signifier/transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity to ‘continually select’ postmodern—
 notional~deprocrypticism¹⁷ disseminative orientations for transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity, in the same vain that the ‘non-
 positivism/medievalism undecentered human subject’ failed to truly appreciate the de-
 mentative/structural/paradigmatic disseminative implications of prospective
 positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning
 predispositions and orientations arise because of poor appreciation/reference for judging
 knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein
 the constraining metrics of institutional setups including strangely enough also many such
 tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals,
 ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶-<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 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ 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 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ here implies human displacement/decentering even though our temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental meaningfulness-and-teleology⁹⁹⁵⁵. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of meaningfulness-and-teleology⁹⁹⁵⁵ of trite existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, 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-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 asceticism⁴ as of nonextricatory-existential-preempting-of-existential-unthought. Such 'pure-ontology' orientation grounded on creative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ is ever always a 'conflatedness¹² totalising-entailing/nested-congruence' as it aspires to grasping and articulating meaningfulness-and-teleology⁹⁹⁵⁵ as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplifying/formative-epistemicity>totalising~purview-of-construal'; with such construal in reality rather very much as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation²⁸/epistemic-nonimmanence/flawed-

epistemic-determinism. It is thus not a surprise that many natural sciences in their ‘creative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’ 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-thought⁸³¹⁷ conflatedness¹² totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of epistemic reflection of the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Unlike the constitutedness¹³ 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 conflatedness¹² totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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 singularisation⁹²/epistemic-immanence/veridical-epistemic-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 constitutedness¹³ token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’ of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-
implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity. The naivety of implied constitutedness¹³ 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<amplifying/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 conflatedness¹² 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 conflatedness¹² with existence as of its ecstatic

singularity'. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework⁷² are naturally and ad-hocly de-mentated/structured/paradigmed to implicitly construe wholeness/nested-congruence of conception as of 'totalising-entailing/nested-congruence conflatedness¹² with existence as of its ecstatic singularity' with regards to their conceptualisations, this cannot be said of the same of the social as of the need for its self-conscious understanding of wholeness/nested-congruence conception as of 'conflatedness¹² with existence as of its ecstatic singularity' given its inherent blurriness⁷, <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework⁷² knowledge conception as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. In effect this ontological difficulty fundamentally has to do with the inherent difficulty of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>)) construed as 'dispensing-with-shallow-mathesis/motif/thrownness-disposition'-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶; with human self-consciousness rather prone to its given reference-of-thought⁸³ reproducibility—mathesis/motif/thrownness-disposition,—as—

reproducibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge construal. The insight for singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism being that as of its ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶, as increasing prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ 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 conflatedness¹² of ‘prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism notional~deprocrypticism¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as implied by the suprastructuralism conception herein in fully reflecting the ecstatic singularity of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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~procrypticism⁸⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. Thus we can appreciate here that ultimately singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism is not just artificially prompted but is rather the de-mentative/structural/paradigmatic consequence of the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵, ultimately as of prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷. Our mental-disposition is caught up between its capacity to conceptualise as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism implied prospective relative-ontological-completeness⁸⁷ conflatedness¹² and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism implied prior relative-ontological-incompleteness⁸⁸ constitutedness¹³; and basically intemporal ontological-performance⁷¹-<including-virtue-as-ontology> arises by drawing out the full <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of meaningfulness-and-teleology⁹⁹⁵⁵ exclusively as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism implied conflatedness¹² prospective relative-ontological-completeness⁸⁷ as it enables ‘ontological-performance⁷¹-<including-virtue-as-ontology> to be utterly as of predictable de-mentative/structural/paradigmatic internal-necessity/determinism so-construed as immanence-function-conflatedness¹²’. Thus the inherent ecstatic singularity of existence carries intemporal ‘immanence-functions-conflatedness¹² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism conflatedness¹², while dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism constitutedness¹³ arises as of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ontological-construal defect when naively failing to convey the ‘immanence-function-conflatedness¹² implication’ of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—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-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—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 constitutedness¹³. What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative—epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ 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-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation> is of an altogether social and socio-psychological immanence; with the implications that a hypothetical

instantaneous erasure of all humans memory and knowledge will lead to humankind's retrograding to its most basic animalistic background potential for social emanence as of the earliest of humans, speaking of an altogether substantive cumulated abstract tissue of social emanence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-'hermeneutically/reprojectively-educing'-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> built up by 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴' as of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>. In this regard, immanence-function-conflatedness¹² rather reflects 'the ontological-normalcy/postconvergence disposition as of ontological-completeness-of-reference-of-thought⁸³ notional~deprocrypticism¹⁷ point-of-departure/perspective as of its protensive self-consciousness' that fulfils-and-assumes meaningfulness-and-teleology⁹⁹⁵⁵ as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism going by its full comprehension of existence's ecstatic singularity immanence <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, hence overcoming our positivism-procrypticism⁸⁰ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex in constitutedness¹³ that induces dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism; and so, as of immanence-function-

conflatedness¹² insight as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, and so-reflected the supervening-conflatedness¹² of subject-matter epistemic-conceptions say chemistry immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over physics, biology immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over neurology, social emanance-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative metaphoricity⁵⁶ as of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵) immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over social, and as of reasoning-through/messianic-reasoning immanence-function-conflatedness¹² reifying-and-empowering-reflexivity-of-ecstatic-existence over reasoning-from-results/afterthought. Basically, immanence-function-conflatedness¹² speaks of the counterintuitive mental-reflex for drawing out the full <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ for ‘creative understanding’/insight as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism, going by existence’s ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>. This immanence-

function-conflatedness¹² insight is effectively what marks prospective deprocrypticism/preempting—disjointedness-as-of-reference-of-thought⁸³ as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism—procrypticism⁸⁰ 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 <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁴⁴ of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism; the ontological implication here being that 'we are as potently transcendental as from our flawed constitutedness¹³' or 'we are as potently immanent as of our virtuous conflatedness¹²'. Immanence-function-conflatedness¹² points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness⁸⁷ and prior relative-ontological-incompleteness⁸⁸ is fundamentally flawed as of constitutedness¹³, as all the objectifying discursivity that is ontologically-veridical is as of the conflatedness¹² of prospective relative-ontological-completeness⁸⁷ over prior relative-ontological-incompleteness⁸⁸ construed as immanence-function-conflatedness¹². Thus metaphoricity⁵⁶ of non-positivism mindset 'supposedly in an objectifying/contending discursivity' with a positivism mindset registers as of positivism immanence-function-conflatedness¹² 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~deprocrypticism¹⁷ immanence-function-conflatedness¹² overriding the meaningfulness-and-teleology⁹⁹⁵⁵ of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ mindset 'supposedly in an objectifying/contending discursivity' with the notional~deprocrypticism¹⁷ mindset, as the latter reflects the underlying positivism—procrypticism⁸⁰ mental-disposition mindset with regards to existential desublimation

manifestations of disjointedness-as-of-reference-of-thought⁸³. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology⁹⁹⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness¹² implying that all the meaningfulness-and-teleology⁹⁹⁵⁵ is necessarily as of the prospective relative-ontological-completeness⁸⁷ over the prior relative-ontological-incompleteness⁸⁸; respectively as of positivism and deprocrypticism¹⁷. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness¹² 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~deprocrypticism¹⁷ immanence-function-conflatedness¹² as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism~procrypticism⁸⁰ mental-disposition with no pretence of such a positivism~procrypticism⁸⁰ ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-reference-of-thought⁸³ inclination. In other words, immanence-function-conflatedness¹² is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework⁷² as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism in arriving at ontological-veridicality over the human mindset flawed-and-naive predisposition to make of its objectifying/contending discursivity as de-

mentatively/structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness⁸⁸ meaningfulness-and-teleology⁹⁹⁵⁵ as if of prospective relative-ontological-completeness⁸⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness¹² equally highlights knowledge as of its essential organic construct implications. As a constitutedness¹³ predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly 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 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-completeness⁸⁷-of-reference-of-thought⁸³. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its

superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ is an appropriate framework for prospectively implied reference-of-thought⁸³ knowledge acquisition. Likewise, it is herein contended that similarly a notional~deprocrypticism¹⁷ contortion reifying gesture necessarily questioning our positivism~procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. 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-conflatedness¹², likewise does base-institutionalisation-ununiversalisation fails as of prospective universalisation immanence-function-conflatedness¹², universalisation-non-positivism/medievalism fails as of prospective positivism immanence-function-conflatedness¹², and prospectively positivism~procrypticism⁸⁰ fails in futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ immanence-

function-conflatedness¹²; so-implied as of singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism reflection of existence's ecstatic singularity. Hence 'intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴' implied organic knowledge is ever
 always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of
 prospective relative-ontological-completeness⁸⁷-reference-of-thought⁸³ as of immanence-
 function-conflatedness¹², with the pretence of prior relative-ontological-incompleteness⁸⁸-of-
 reference-of-thought⁸³ for objectifying/contending discursivity nothing more but flawed
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ temporal meaningfulness-and-
 teleology⁹⁹⁵⁵. The study of the social as of immanence-function-conflatedness¹² insight grasp
 that the blurriness⁷, <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ and remoteness of cause-and-effect
 invoke a more refined conception of ontological-primemovers-totalitative-framework⁷² as
 reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant
 of the pertinence of falsifiability⁴⁰ 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. tend 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 falsifiability⁴⁰-or-deferring-falsifiability⁴⁰ 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 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ 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-contextualising-contiguity³⁸ knowledge-reification⁸⁶. This insight equally informs this author's supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, as well as existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of the disposition for advancing the metalevel transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting 'immanent-ontological-contiguity⁶⁶'),—as-operative-notional~deprocrypticism⁴³ of the 'de-mentative/structural/paradigmatic disseminative implications of postmodern and other human sublimation-inducing—

textuality/hermeneutics/possibilities-of-becoming-existential-interpretation/axiomatisation-of-existence⁹⁵, thought, that the ontological-pertinence assumes ontological-primemovers-totalitative-framework⁷² unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability⁴⁰-or-deferred-falsifiability⁴⁰ and validation-or-deferred-validation as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as implied by the articulation of ontological-good-faith/authenticity⁶⁸ herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme⁵ ‘implication of ontological-primemovers-totalitative-framework⁷²’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as knowledge. Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity⁶³ criticism exactly because of its strong scholarly research-programme existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶, and thus an immanence-function-conflatedness¹² insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold¹⁰², human existential-investment as of its temporality⁹⁸/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 metaphoricity⁵⁶ beyond ~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-

‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) socially intelligible meaningfulness-and-teleology⁹⁹⁵⁵ conceptualisation in <~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. metaphoricity⁵⁶ as such ironises on social intellectual nihilism as it is bent on undermining any temporality⁹⁸/shortness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic intemporality⁵¹/longness parrhesiastic askance, and as of immanence-function-conflatedness¹² ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality⁵¹ 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-thought⁸³’, 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–procrpticism⁸⁰ social-setup to perceive our positivism–procrpticism⁸⁰ humanistic knowledge system as absolute; it is immanence-function-conflatedness¹² by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ 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-

thought⁸³. With such immanence-function-conflatedness¹² insight, the epistemic and methodological pretences as of our humanistic positivism–procrypticism⁸⁰ 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 de-mentating/structuring/paradigming as of their ultimate existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as knowledge; such that the immediacy of contention of appropriateness of epistemic and methodological approaches is less critical, as ultimately all knowledge constructs and their epistemic and methodological commitments face their long term bottomline reevaluation as to their relative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as knowledge construed as their research-programmes. This speaks of the fact that such a conception of epistemic commitment as of research-programme is effectively one of epistemic singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism so-implied as of ontological-normalcy/postconvergence associated with ontologically-uncompromised—referentialism deprocrypticism¹⁷; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism–procrypticism⁸⁰. Thus, if immanence-function-conflatedness¹² reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’ that is its preeminent epistemic and

methodological validation, ‘pretences of pre-given epistemic predispositions’ that do not attend pertinently and similarly to prospective relative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ are nothing more but ~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and institutionalised, such ~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ predispositions may actually be de-mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity, and more seriously so where the possibility of varied research-programme choices are difficultly entertainable without institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity wouldn’t be occurring, and so

existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity occurs as to conflict with the naïve social 'sense of presence' as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal' but with contrastive underlying relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>). 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 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. While today that notion of contrariety has in many ways sanked in and been accepted with natural science knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the profound study and emancipation of the social inevitably comes with a contrariety of our social 'sense of presence'. Just as the 'decentering of the subject' was what brought about the positivistic mindset today that allowed for modern day science to develop and just as well modern day social science, it is inevitable that a further development of human knowledge as of its organic knowledge construct warrants a further 'decentering of the human subject' as implied by deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷; 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-conflatedness¹² analytical implications equally arise as of the ‘countervailing transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ relation induced as of ontological-primemovers-totalitative-framework⁷², 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-threshold¹⁰² to relative institutionalisation so-construed as prospective institutionalisation dissemination²⁷’, as this transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness⁸⁷ as relevant for the protracted-consciousness of notional~deprocrypticism¹⁷. 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-completeness⁸⁷ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴, and so as of the de-mentative/structural/paradigmatic implication of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism over dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Thus prospective relative-ontological-completeness⁸⁷ is inherently bound with its very own epistemic <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴ as of the ‘decentering of the human subject’ involved in knowledge-reification⁸⁶. This inherently projects a ‘practical picture of human epistemic determination’ of ‘maximal

disseminative human epistemic articulations at relative uninstitutionalised-threshold¹⁰², and ‘minimum select human epistemic articulations at prospective institutionalisations’, and so as of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity transversally induced ontological-primemovers-totalitative-framework⁷² selective epistemic-veracity transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. In this regard and at the general epistemic level of reference-of-thought⁸³-devolving⁸⁴, we can appreciate the massively shrunk epistemic-veracity possibilities available for our present positivism credible construal of ontological-veridicality over the epistemic-veracity possibilities previously available for non-positivistic social-setups credible construal of ontological-veridicality as of their full existential cognition of superstition, witchcraft, spiritualism, etc., and their social implications; and this reflects the very fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness⁸⁷ <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ induced from ontological-primemovers-totalitative-framework⁷². Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-

formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to ontological-primemovers-totalitative-framework⁷² and low emotional involvement like the natural sciences but weakly so inherently in many a social domain-of-study not readily amenable to strong ontological-primemovers-totalitative-framework⁷² and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

epistemic impertinence. Prospective notional~notional~deprocrypticism¹⁷ necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ associated ontological-primemovers-totalitative-framework⁷², with the implication that our positivism~procrypticism⁸⁰ uninstitutionalised-threshold¹⁰² epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-reference-of-thought⁸³ uninstitutionalised-threshold¹⁰² and superseded by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existential-possibilities as the transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity determinant selector as of the deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ disseminative research-programme coherence and ontological-contiguity⁶⁶. The idea being that the notional~deprocrypticism¹⁷ epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity⁶⁶ equally imply an underlying falsifiability⁴⁰-or-deferred-falsifiability⁴⁰ and validation-or-deferred-validation as a constraint to

the social domain-of-study meant to render it more thoroughly amenable to ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ capable of reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Such a notional~deprocrypticism¹⁷ epistemic-veracity implication is pertinent because blurriness⁷ and un-disambiguation underlies the indecision and relative impertinence in many an instance of social knowledge conception that is not thoroughly subjected to ontological-primemovers-totalitative-framework⁷², such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective function of ontological-primemovers-totalitative-framework⁷² 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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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/inauthenticity⁶³ with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability⁴⁰ 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-contiguity⁶⁶ of observations, conceptualisations and predictions, in their conflatedness¹² totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness⁸⁷ with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>.

Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of their critical operant implications and unmuddled conceptions. Furthermore, the notional~deprocrypticism¹⁷ 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-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>). With the <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ that the deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ extended-informality requires an organic-

knowledge type of pedagogy based on eliciting an ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-opportunism⁷⁵ sense-of-things. This is critical because the notional~deprocrypticism¹⁷ reference-of-thought⁸³ warrants a more originary/as-of-event mental-disposition ‘beyond just responsiveness to secondnature institutionalisation’ but equally the capacity to assume dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-secondnature institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism¹⁷-immanent-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of-reference-of-thought⁸³. With the foregoing immanence-function-conflatedness¹² insight, of most critical importance and decisiveness as de-mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵ is the need for a notional~deprocrypticism¹⁷ reconceptualised conception of the human construction-of-the-Self. In this regard, we can appreciate critically that hitherto and as of a natural human predisposition to ~~<amplituding/formative>~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, the psychology traditions

have tended to ad-hocly construe construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹² absolutising epistemic reference, specifically as so-construed from our positivism~procrypticism⁸⁰ 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/preconvergence³⁰’, 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-existence³⁴. 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-incompleteness⁸⁸ implied flawed prospective ontological-performance⁷¹-<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for meaningfulness-and-teleology⁹⁹⁵⁵ can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality⁹⁸/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance⁷¹-<including-virtue-as-ontology> as by its ~~<amplituding/>~~formative~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance⁷¹-<including-virtue-as-ontology> of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹²/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-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance⁷¹-<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–procrypticism⁸⁰ will likewise fail as of notional~deprocrypticism¹⁷ 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-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’, is mostly lost to traditional psychology that doesn’t register our own positivism–procrypticism⁸⁰ prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of an ontological-normalcy/postconvergence/referentialism notional~notional~deprocrypticism¹⁷ perspective of analysis as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. We can perceive the ‘<amplifying/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ associated with akrasia-susceptibility-or-akrasiatic-

drag complex only from the perspective of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and so as of the latter's difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ as from the ontological-congruity of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold¹⁰² of the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness⁸⁸-reference-of-thought⁸³ mental-disposition reflects its uninstitutionalised-threshold¹⁰² as a nondescript/ignorable-void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> by 'resetting its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at its uninstitutionalised-threshold¹⁰², thus taking a flawed posture of identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. Such akrasia-susceptibility-or-akrasiatic-drag complex '<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema' is reflected as of the '<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior relative-ontological-incompleteness⁸⁸-reference-of-thought⁸³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as mathesis/motif/thrownness-disposition-at-its-uninstitutionalised-threshold¹⁰²'. Consider the akrasia-susceptibility-or-akrasiatic-drag complex '<amplituding/formative-

epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–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 psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued/devolved in the animistic/base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought⁸³ psychologism of meaningfulness-and-teleology⁹⁹⁵⁵ in <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with its uninstitutionalised-threshold¹⁰² as a nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) whereas such a representation as a nondescript/ignorable–void⁵⁹ wouldn’t be recognised from the positivism/rational-empiricism perspective as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. Likewise, as of prospective insight, the nondescript/ignorable–void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) we imply as of our positivism–procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³ is certainly prospectively contemplable in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ reflection of our akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ of positivism–procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³ in ‘<amplituding/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ as of difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ from the
 notional~deprocrypticism¹⁷ ontological-contiguity⁶⁶, whereas from our positivism–
 procrypticism⁸⁰ perspective we'll tend to a 'resetting of the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' of positivism–
 procrypticism⁸⁰ in ontological-disconguity as of identitive-constitutedness¹³-as-'epistemic-
 totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸. This
 expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag
 complex is rather as of the perspective of existence-potency~sublimating~nascence,-disclosed-
 from-prospective-epistemic-digression-as-of-<amplituding/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism <amplituding/formative>notional~preempting—
 disjointedness-as-of-reference-of-thought⁸³/notional~notional~deprocrypticism¹⁷ and not as of
 ontologically-compromised human-subpotency epistemic/notional~projective-perspective; and
 is articulated more completely to reflect ontological-performance⁷¹-<including-virtue-as-
 ontology> as of the the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-
 totalitative-framework⁷² construal/conceptualisation with respect to prospective relative-
 ontological-completeness⁸⁷ <amplituding/formative–epistemicity>causality~as-to-projective-
 totalitative~implications,-for-explicating-ontological-contiguity⁶⁴⁴ in accounting for human
 differences of ontological-performance⁷¹-<including-virtue-as-ontology>. It is herein contended
 that such a traditional psychology approach to construction-of-the-Self is constituted as of
 identitive-constitutedness¹³-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-
 flawed-epistemic-determinism⁴⁸. Thus the notion of 'human akrasia-susceptibility-or-akrasiatic-
 drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex'

refers to the mental dispositional state of de-mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance⁷¹-<including-virtue-as-ontology>-of-the-self 'as bound to define-and-shape any given registry-worldview's/dimension's specific ontological-performance⁷¹-<including-virtue-as-ontology>-and-vices-and-impediments¹⁰⁵'. Rather an ontologically-veridical construction-of-the-Self is necessarily in conflatedness¹² as of the intemporal absolutising epistemic reference of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² constrainous-implications-over-human-subpotency so-implied as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹. Such a conflatedness¹² construction-of-the-Self is one that is de-mentatively/structurally/paradigmatically enframed in grasping the 'notional dissonance/consonance of human superego and existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², as it construes of human-subpotency reference-of-thought⁸³ given level of ontological-veridicality-commitment/aetiologisation/ontological-escalation/otherliness implications; and so as devolvingly thereof, construction-of-the-Self is the individual autonomous ecstatic/existential referencing/registering/decisioning, contemplating, responding, conceptualising, articulating, effecting and acting-out of its social meaningfulness-and-teleology⁹⁹⁵⁵ as of the <amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of living-development~as-to-personality-development, institutional-development~as-to-social-function-

development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. Thus fundamentally the ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and orientations underlying construction-of-the-Self as of a notional~deprocrypticism¹⁷ conception is rather transformative, in reflecting its protensive-consciousness insight of varied human constructions-of-the-self as of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> with successive registry-worldviews/dimensions human-subpotency reference-of-thought⁸³ induced recurrently from the instigative ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴. 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-Self⁹¹/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-drag³³, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ontological-primemovers-totalitative-framework⁷². Thus intemporal ontological-performance⁷¹-<including-virtue-as-ontology> ever always warrants human prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ for empowering and responsible meaningfulness-and-teleology⁹⁹⁵⁵ 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-incompleteness⁸⁸ as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments¹⁰⁵, and as the very possibility for prospective ontological-performance⁷¹-<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-performance⁷¹-<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 <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity could only arise as of

prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic ~~<amplifying/>~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance⁷¹-<including-virtue-as-ontology> as of human ~~<amplifying/>~~formative—epistemicity>totalising~thrownness-in-existence³⁴ induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-completeness⁸⁷ possibilities. it is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplifying/>~~formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ as it cogently-and-fluidly as of ecstatic-totalising-entailing/nested-congruence

ahistorically-and-aculturally reflects-and-accounts-for the transitioning ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ development of the human species psyche. This insight equally specifically underlies the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construal/conceptualisation with respect to prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in accounting for human differences of ontological-performance⁷¹-<including-virtue-as-ontology> across the successive registry-worldviews/dimensions reference-of-thought⁸³-level of ontological-performance⁷¹-<including-virtue-as-ontology> as well as the temporal-to-intemporal differences of ontological-performance⁷¹-<including-virtue-as-ontology> as of each registry-worldview’s/dimension’s reference-of-thought⁸³-devolving⁸⁴-level, rather than flawed impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive essences flawed accounting of human differences. this idea of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ fundamentally harkens back to the notion of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as of its ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-nascence-as-of-its-coherence/contiguity’; wherein successive prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ generate de-mentative/structural/paradigmatic existential implications as of ‘successive specific less-and-

less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex' with respect to the successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-performance⁷¹-<including-virtue-as-ontology>-and-vices-and-impediments¹⁰⁵. Basically, construction-of-the-Self is herein construed rather as: 'the self, as of its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ metaphoricity⁵⁶, as of its evolving-and-devolving constraining reference-of-thought⁸³ pitting its axiomatic de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument correspondingly with existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality, as so-entertainable/permissible by its given registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance', in construction-of-the-Self's existential narrative; involving existential reactive temporisation/bouncing-off of construction-of-the-Self elements (-akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex, - repression and releasement as subconsciousness, and - anxiety as of reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance⁷¹-<including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> of the social epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵ so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-

institutionalisation-process⁶⁷). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/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-drag³³ when it recognises that we do fall short of intemporal ontological-performance⁷¹-<including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental 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-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our presencing—absolutising-identitive-constitutedness¹³⁷⁹ ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness⁸⁸ ~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in the shiftiness-of-the-Self⁹¹ as of living, institutional and Being ontological-performance⁷¹-<including-virtue-as-ontology> arising as of human temporality⁹⁸; wherein ‘human-subpotency temporality⁹⁸/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance⁷¹-<including-virtue-as-ontology> by its ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic

reference ontological-performance⁷¹-<including-virtue-as-ontology> of the existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹²/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-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigating recurrent
 shot for prospective relative-ontological-completeness⁸⁷ as reasoning-through/messianic-
 reasoning enabling in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, brings about successively weaker
 degenerative constitutedness¹³ ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-
 the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’, with increasing
 ontological-performance⁷¹-<including-virtue-as-ontology> as of the successive registry-
 worldviews/dimensions reference-of-thought⁸³. 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/notional~projective-perspective
 towards the realisation of the full existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplitudinal/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹² epistemic perspective’ in order to induce
 transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, so-construed as

superegoic cleansing as of living-development-as-to-personality-development, institutional-
 development-as-to-social-function-development and Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ in dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶/contemplative-distention; as of a
 prospective psychoanalysis rather constrained to existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹² normalcy/postconvergence/referentialism as-to-
 ontologically-uncompromised-ontological-<amplifying/formative>notional~preempting—
 disjointedness-as-of-reference-of-thought⁸³/notional~deprocrysticism¹⁷. We can fundamentally
 appreciate that just in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is associated with
 epistemic-veracity foregrounding—entailment-(postconverging—narrowing-down~sublimation
 as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in
 reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrysticism⁴³ with
 the increasing existential ousting of superfluous notions like superstitions, etc., likewise ‘human
 akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-
 fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-
 completeness⁸⁷ epistemically shrinks with the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷. That is, in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
 epistemic-veracity of foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-

notional~deprocrypticism⁴³ constraining, the ‘human akrasia-susceptibility-or-akrasiatic-
 drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ for
 everyday existential occurrences as of meaningfulness-and-teleology⁹⁹⁵⁵ ‘is of less-and-less-
 degenerate epistemic-veracity prompting’, and so successively as from: - the trepidatious-
 consciousness shiftiness-of-the-Self⁹¹ complex (by its epistemic non-rules—
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition relative neuterising⁵⁷ as of its random-as-uncircumscribing/undelineating-
 as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-
 teleology⁹⁹⁵⁵), given its early hunter-gather recurrent-utter-uninstitutionalisation perceptivity-as-
 of-bad-omen existential-contextualising-contiguity³⁸-lowest-level-reification⁸⁶; - the warped-
 consciousness shiftiness-of-the-Self⁹¹ complex (by its epistemic rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism relative neuterising⁵⁷ as of its tendentious–
 circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–
 epistemic-totalisation-scheme-of–meaningfulness-and-teleology⁹⁹⁵⁵), given its animistic base-
 institutionalisation–ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-
 people-or-specific-evil-period existential-contextualising-contiguity³⁸-second-level-
 reification⁸⁶; - the preclusive-consciousness shiftiness-of-the-Self⁹¹ complex (by its epistemic
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism relative neuterising⁵⁷ as of its qualifying–circumscribing-as-‘epistemic-
 totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential–epistemic-totalisation-scheme-of–
 meaningfulness-and-teleology⁹⁹⁵⁵), given its universalisation–non-positivism/medievalism
 perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-
 mysticism-or-failure-to-pay-reverence-to-an-ancestor existential-contextualising-contiguity³⁸-
 third-level-reification⁸⁶; - the occlusive-consciousness shiftiness-of-the-Self⁹¹ complex (by its
 epistemic positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-

non-rules—apriorising/axiomatising/referencing—psychologism relative neutering⁵⁷ as of its
 categorising—circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’
 existential—epistemic-totalisation-scheme-of-meaningfulness-and-teleology⁹⁹⁵⁵), given its
 positivism—procrypticism⁸⁰ perceptivity-as-of-full-rational-account-as-exclusive-cause-and-
 effect-conceptualisation existential-contextualising-contiguity³⁸-fourth-level-reification⁸⁶; and
 prospectively - the protensive-consciousness nonshiftiness-of-the-Self⁹¹ (by its epistemic
 preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism deneutering¹⁶—
 referentialism as of referentialism—circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-
 ‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of-meaningfulness-and-
 teleology⁹⁹⁵⁵), given its notional~notional~deprocrypticism¹⁷ perceptivity-as-of-full-
 preempting-of-preconverging-or-dementing¹⁹-disjointedness-of-thought-conceptualisation
 existential-contextualising-contiguity³⁸-full-level-of-reification⁸⁶. This reality in reflecting
 holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ very much explains the statement ‘I know that I know nothing’
 made by Socrates reflecting his conception of anamnesis, as the state of human limited-
 mentation-capacity implies that it is foolhardy to articulate in presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ terms meaningfulness-and-teleology⁹⁹⁵⁵ as of absolutising
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 but rather ‘the anamnesis of meaningfulness-and-teleology⁹⁹⁵⁵ reflects prospective
 originariness-parrhesia,—as—spontaneity-of-aestheticisation as of recurrent transepistemic
 renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-

aestheticisation' (and so, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴). This explains why Socrates construed knowledge as virtue, given that what approaches absolutising capacity in the human is rather the 'sense-of-right-orientation with regards to human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory—epistemic-conflatedness¹² (with anamnesis so-construed as 'dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation mental-disposition') and not any presencing—absolutising-identitive-constitutedness¹³⁷⁹ as reproducibility—mathesis/motif/throwness-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 universalising¹⁰³-idealisation phronetic/practicality situations as to its defining existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative—epistemicity>totalising~renewing-realisation/re-

perception/re-thought,-in-supererogatory-epistemic-conflatedness¹²). The fact is that Socrates (and as momentarily 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 universalising¹⁰³-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 universalising¹⁰³-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-threshold¹⁰²/presublimating-desublimating-decisionality⟩~of-ontological-performance⁷¹-<including-virtue-as-ontology>, and thus what is more profoundly critical is knowledge-reification⁸⁶ as of the transepistemic implications of human limited-mentation-capacity-deepening⁵². Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising¹⁰³-idealisation meaningfulness-and-teleology⁹⁹⁵⁵ 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 existential-contextualising-contiguity³⁸ and thus allows prospective dimensionality-of-sublimating²⁴—

~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation insight for further human limited-mentation-capacity-deepening⁵² (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-
 commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷²
~~<amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-~~
 explicating-ontological-contiguity⁶⁶⁴⁴ 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-reification⁸⁶ projection insight. In other words,
 Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human
 knowledge-reification⁸⁶, and so in all domains without exception, is one of a dynamic
 complementary relationship between dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness~equalisation and phronesis existential-contextualising-contiguity³⁸ in order to grasp
 ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-
 existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹²—as-to-the-ontological-
 normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-

projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰> 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 universalising¹⁰³-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications-<as-to-existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹²—as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence³⁰>, and that such a possibility lies in perpetual knowledge-reification⁸⁶ disposition as of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷². Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with universalising¹⁰³-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis existential-contextualising-contiguity³⁸ as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising¹⁰³-idealisation phronesis existential-contextualising-contiguity³⁸ at the latter’s destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-performance⁷¹-<including-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness¹²-as-to-totalitative-

reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of phronesis existential-contextualising-contiguity³⁸. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema’ existential desublimation manifestation of meaningfulness-and-teleology⁹⁹⁵⁵ as of both a universalisation-non-positivism/medievalism and our positivism-procrypticism⁸⁰ registry-worldview/dimension with regards to ‘mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity⁶³ geared to undermine ontological-veracity’; but then the positivism-procrypticism⁸⁰ perspective as of its prospective relative-ontological-completeness⁸⁷ 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/dementing¹⁹-qualia-schema’ as of the former’s <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as it underlies non-positivism preconverging-or-dementing¹⁹-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/dementing¹⁹-qualia-schema’ as of its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ underlying nondescript/ignorable-void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) of its preconverging-or-dementing¹⁹-apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism-procrypticism⁸⁰ <amplituding/formative>wooden-language-

<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-teleology⁹⁹⁵⁵ as
 of prospective deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation.
 This point out the ontological-veracity for avoiding the absolutising/presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ referencing of psychology/psychoanalysis as of any human-
 subpotency epistemic/notional~projective-perspective in prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ as of identitive-constitutedness¹³-as-‘epistemic-
 totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ of notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>, and the critical pertinence in this
 regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
 Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ as it reflects a more
 profound and fuller construct of the human psychological potency as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ in ontological-contiguity⁶⁶ as from existence-potency~sublimating-nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism; speaking of the veridical protractedness of the

notional~deprocrypticism¹⁷ protensive self-consciousness as of its
~~<amplituding/formative>~~notional~preempting—disjointedness-as-of-reference-of-thought⁸³ 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 de-mentating/structuring/paradigming of the human psyche as it is caught up
 between dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism
~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative—implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ of prior relative-ontological-incompleteness⁸⁸ of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism
~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative—implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ of prospective relative-ontological-completeness⁸⁷ of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a
 notional~notional~deprocrypticism¹⁷ articulation herein of akrasia-susceptibility-or-akrasiatic-
 drag complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any
 given registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its
 uninstitutionalised-threshold¹⁰² 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-thinking²⁰—apriorising-psychologism> of prospective relative-
 ontological-completeness⁸⁷ like base-institutionalisation with regards to Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as from its singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism perspective, lent to the akrasiatic judgment of

prior relative-ontological-incompleteness⁸⁸ like recurrent-utter-uninstitutionalisation as from its dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism perspective, will be construed as of the latter's <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-teleology⁹⁹⁵⁵ <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, 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-teleology⁹⁹⁵⁵ of prospective base-institutionalisation; as so reflected across the successive uninstitutionalised-threshold¹⁰² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ inducing human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. This explains why prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is actually reflected by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity⁵⁶, and not incisively about dialogical-equivalence level of contemplation induced transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity even as such a dialogical conception arises as of mutual

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument say with
 Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing their
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ conventioning-referencing as of
 sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
 relative-ontological-incompleteness⁸⁸ or as with budding-positivists Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing their
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ conventioning-referencing in
 scholasticism pedantry
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s or with a Rousseau Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ as of social enlightenment common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-

assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> devaluing the
 conventioning-referencing as of aristocratic/despotic self-aggrandisement
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s. 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-
 incompleteness⁸⁸ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,
 and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason
 metaphoricity⁵⁶ that exploits the supposedly coherent ontological-commitment⁶⁵ so-implied as
 of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-
 existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to
 prospective intemporal-as-ontological metaphoricity⁵⁶. The reality thus is that prospective
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity from a presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ perspective is not actual meaningfulness-and-
 teleology⁹⁹⁵⁵ but rather such is rather acting as a constrained metaphoricity⁵⁶ upon a social-setup
 supposedly coherent ontological-commitment⁶⁵ to which the social-setup cannot overtly turn
 around and wholly assume a contradictory nihilistic disposition; with metaphoricity⁵⁶ rather
 inducing prospective meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrysticism¹⁷ 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 reification⁸⁶ exercise exclusively

as of the full existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
digression-as-of-~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-
perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² 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 reification⁸⁶. 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/inauthenticity⁶³ anticipating of such anti-intellectual dispositions. As of a
further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute
intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of
theories can be entertained or not, as if there can be knowledge without knowledge! Such
cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since
the end of the Cold War have rather had catastrophic consequences on the world all round in
terms of the price of wars including with regards to the hegemonising policies these covert
initiatives were supposed to instigate. Generally, the idea that such entities and initiatives
covertly undermining the sovereignty of democracies, serve any given society, nation or human
progressive purposes is rather counterproductive, as in fact this actually disrupts the natural
course of sensible human answers to problems and issues and because of their parochial vision
end up aggravating and escalating them, furthering a social narrative of double standards. The
last frontier one can contemplate of with regards to such a proclivity is when it comes to
undermining the intellectual sovereignty as of prospective Being-development/ontological-
framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology⁹⁹⁵⁵. 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-temporal-to-intemporal-dispositions—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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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-as-of-<amplifying/formative–

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² supersedes human-subpotency, and it is the latter that
adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the
potential for ontological-normalcy/postconvergence is de-
mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-
thresholds in the <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ of the successive given levels in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷; from recurrent-utter-uninstitutionalisation ontological-fracturing,
base-institutionalisation–ununiversalisation ontological-fracturing, universalisation–non-
positivism-medievalism ontological-fracturing, positivism–procrypticism⁸⁰ ontological-
fracturing towards futural Being-development/ontological-framework-expansion—as-to-depth-
of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of
prospective notional~deprocrypticism¹⁷ ontological-normalcy/postconvergence; as of the
implications of the ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality ‘seeding promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-
ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating-
nascence-as-of-its-coherence/contiguity’ in instigating ‘intemporal ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
singularisation⁹²-as-veridical-epistemic-determinism²¹ <~~amplituding~~/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴’. Ontological-fracturing as such is a reflection of human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ only human intemporal ontological-performance⁷¹-<including-virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is de-mentatively/structurally/paradigmatically bound to be ontological-fractured as of human-subpotency—aporeia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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 deferential-formalisation-transference and percolation-channelling, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing¹⁵ of such idealisations with regards to their more profound transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications. In the same vein, we tend as of habit to construe of the fulfilment of human ideals as of the inherent institution and/or inherent individual identitive dispositions, rather than the fact that it is actually brought about by the de-mentative/structural/paradigmatic relations as of projected principles and essences implied intemporally (in cognisance of human temporal-to-intemporal-individuations-within-the-receptacle-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-performance⁷¹-<including-virtue-as-ontology> is inherent, the underlying de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance⁷¹-<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 deferential-formalisation-transference and percolation-channelling doesn't substitute for the <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation 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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-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 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension reference-of-thought⁸³ and the subsequent secondnatured institutionalisation of its given intemporal ontological-

performance⁷¹-<including-virtue-as-ontology>; and so, beyond the naivety of construing a given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)> absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity idealisation. We can garner that it is intemporal individuations transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning in recurrent-utter-uninstitutionalisation that induced prospective base-institutionalisation and not a suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)> absolutising epistemic reference in recurrent-utter-uninstitutionalisation, likewise for prospective universalisation and not a suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)> absolutising epistemic reference of base-institutionalisation-ununiversalisation, likewise for prospective positivism and not a suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)> absolutising epistemic reference of universalisation-non-positivism/medievalism; and so

prospectively it is naivety as well to construe that we do have a suprasocial or
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
absolutising epistemic reference for our prospective transcendence-and-
sublimity/sublimation/~~supererogatory—de-mentativity~~ rather than as of prospective intemporal
individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality for reasoning-through/messianic-reasoning in our positivism—
procrypticism⁸⁰ to bring about futural Being-development/ontological-framework-expansion—
as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵
as of prospective notional~deprocrypticism¹⁷
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider in this
regards for instance that while we generally tend to wrongly imply of a suprasocial absolutising
epistemic reference that can de-mentatively/structurally/paradigmatically bring about human
transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~, it is inevitably the
case that the examination of any such representation with say for instance the physics
~~<amplituding/formative—epistemicity>~~totalising~devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such
transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ idealisation
necessarily had to pass through the intemporal individuation transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ projection as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-

through/messianic-reasoning of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Poincarés, Rutherfords, Einsteins, Bohrs, etc and the subsequent secondnatured institutionalisation as of deferential-formalisation-transference and percolation-channelling. There has never been any suprasocial or ~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) absolutising epistemic reference of ontological-pertinence for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity idealisation as we seem to construe/contemplate of today-or-at-any-given-presence-epoch as of reasoning-from-results/afterthought, as the fact is human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity arises ultimately as of internalised epistemic responsibility of intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning that supersede the pretence of any such absolutising epistemic reference on the basis of a suprasocial reasoning-from-results/afterthought. Thus the abstraction as of suprasocial or ~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) absolutising epistemic reference about human nature transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity idealisation ‘doesn’t truly exist’, but for effective operant human intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
 through/messianic-reasoning and subsequent secondnatured institutionalisation. Critically, it is
 this grasping-and-nurturing-appropriate-intemporal-individuation projection ontological-
 performance⁷¹-<including-virtue-as-ontology> over the flawed notion of individual inherent
 and institutional inherent absolutising epistemic reference of intemporal⁵¹, as of the
 awareness of the reality of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor, that underlies the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of its retrospective, present and prospective possibilities. This
 doesn't speak of subjectivity, no more than a doctor's judgment is necessarily subjective as to
 the fact of its validation going by the primacy of the 'superior party' that is existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality
 reflected in effective remedy as of ontological-primemovers-totalitative-framework⁷² over
 imagined suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-
 of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>)
 opinionatedness, but rather that human transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity idealisation is more operantly and
 effectively as of solipsistic occurrence as from intemporal individuations dimensionality-of-
 sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation epistemic internalisation for intemporal ontological-performance⁷¹-
 <including-virtue-as-ontology>. The secondnatured institutionalisation as reflected as of

suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) abstract integration/assimilation of such resultant intemporal ontological-performance⁷¹-<including-virtue-as-ontology> is ever always ontologically jeopardisable/compromisable as of the de-mentative/structural/paradigmatic reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, wherein human temporal individuations are ever always bound to prospectively denaturing¹⁵ secondnature institutionalised intemporal ontological-performance⁷¹-<including-virtue-as-ontology> at the uninstitutionalised-threshold¹⁰² as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality sense of intemporal-projection behind its ‘inventing’ is lost; as is needed for prospective institutionalisation prospective relative-ontological-completeness⁸⁷ epistemic want of prospective reasoning-through/messianic-reasoning to overcome the prior relative-ontological-incompleteness⁸⁸ <amplituding/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. Interestingly, thus if there is no suprasocial or <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity but for prospective dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness—equalisation transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding
secondnature institutionalisation of intemporal ontological-performance⁷¹-<including-virtue-
as-ontology>, then all the critical human intemporal meaningfulness-and-teleology⁹⁹⁵⁵ for
prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity that-
exists-and-can-prospectively-exist-respectively effectively arises-and-lies in the ‘induced
metaphoricity⁵⁶ of such prospective intemporal individuation transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ intemporal projection as
of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnature institutionalisation of
intemporal ontological-performance⁷¹-<including-virtue-as-ontology>’. Just as demonstrated
above with the physics <~~amplituding~~/formative—epistemicity>totalising~devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality, in
the instance philosophy reflecting the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative—
epistemicity>totalising~purview-of-construal’ we can as well appreciate, going by the
<~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-
explicating-ontological-contiguity⁶⁶⁴⁴ of difference-conflatedness¹²-as-to-totalitative-
reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ over identitive-
constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-
epistemic-determinism⁴⁸, that there was no suprasocial or <~~amplituding~~/formative>wooden-
language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-

meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) absolutising epistemic reference for the transcendence-
 and-sublimity/sublimation/~~supererogatory~~-de-mentativity idealisation of say Plato’s idea
 concept nor say Descartes’s cogito concept but in both cases for their operant prospective
 intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding
 secondnated institutionalisation of intemporal ontological-performance⁷¹-<including-virtue-
 as-ontology>. Likewise, it is herein contended that this difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹
 <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ equally applies prospectively with respect to the
 deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied
 transcendence-and-sublmyity idealisation, and so as of operant prospective intemporal
 individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding
 secondnated institutionalisation of intemporal ontological-performance⁷¹-<including-virtue-
 as-ontology>, as herein implied; overriding pretences of suprasocial or
 <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

absolutising epistemic reference, and as subject only to falsifiability⁴⁰ and validation as of ontological-primemovers-totalitative-framework⁷² of the ‘superior party’ that is existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹²/intrinsic-reality/ontological-veridicality. The fact is and as confirmed by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’, prospective reference-of-thought⁸³

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ idealisation as of their prospective reasoning-through/messianic-reasoning highlight that the traditional reasoning-from-results/afterthought construct is construed: - for the Platonic idea transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ as of sophistry, - for the Cartesian cogito transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ as of scholasticism pedantry, and prospectively for notional~deprocrypticism¹⁷ transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ as of spurious institutional-being-and-craft muddlement. Effectively, human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor implies that metaphoricity⁵⁶ why tending ultimately towards intemporality⁵¹, is effectively of both intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵

manifestations. But any given social-setup 'self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵ as well as the fact that human perceived social-stake-contention-or-confliction interests drift within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities, implies that any such registry-worldview/dimension social-setup has basic de-mentating/structuring/paradigming supposedly coherent ontological-commitment⁶⁵ for its effective functioning which lays it prospectively exposed to metaphoricity⁵⁶ as of prospective ontological-primemovers-totalitative-framework⁷² as from prospective existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective; as such a registry-worldview/dimension would difficultly renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness⁸⁷ of meaningfulness-and-teleology⁹⁹⁵⁵. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as of potentially the same ontological-performance⁷¹-<including-virtue-as-ontology> possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment⁶⁵ 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-commitment⁶⁵ as of its 'self-assuredness-of-

ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-
 stake-contention-or-confliction’ which is then enabling for the critical metaphoricity⁵⁶ of
 prospective meaningfulness-and-teleology⁹⁹⁵⁵ ontological-veracity implications of ontological-
 primemovers-totalitative-framework⁷² as of prospective relative-ontological-completeness⁸⁷. In
 other words, as of transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ of human metaphoricity⁵⁶ of temporal-to-intemporal-
 ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives, we know that the
 ontological-primemovers-totalitative-framework⁷² that underlies existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² sublimating-validation/desublimating-
 invalidation implications of ontological-veracity is bound in the long run to select/skew-toward
 the intemporal/ontological over the temporal, whether as of internal cultural transformation or
 cultural diffusion. This is exactly why the overall ‘intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ ultimately has a direction as of intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation, notwithstanding de-mentative/structural/paradigmatic implications
 of ‘human temporal-to-intemporal-dispositions accordioneing-(as-of-varying-individuations-
 contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) at uninstitutionalised-

threshold¹⁰² as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ and sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ possibilities’. We can appreciate both with regards to the social fabric as well as the natural sciences this common basis of supposedly coherent ontological-commitment⁶⁵ from a long-term perspective, in the sense that technical and scientific progress associated with the industrial revolution ‘could hardly be socially reneged’ not only in Western Europe but with respect to its diffusion throughout the world, and so because the supposedly coherent ontological-commitment⁶⁵ of human societies conventioning as of their ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ render themselves exposed to the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of the prospective relative-ontological-completeness⁸⁷ as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² selection/skewing of ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴ and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² of the underlying sciences and their applications. It is this insight as of ‘existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

~~supererogatory~~-epistemic-conflatedness¹² selection/skewing of ontological-primemovers-
totalitative-framework⁷² <~~amplituding~~/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, that animates the
elucidation of metaphoricity⁵⁶ herein as of ontology-driven ‘ontologically-hegemonising-
narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’, more than just a notion
of mere subjective human-subpotency epistemic/notional~projective-perspective narratives; and
so, as underlined by human limited-mentation-capacity-deepening⁵² inducing prospective
relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ <~~amplituding~~/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴. This ontology-driven assessment of intemporality⁵¹/longness metaphoricity⁵⁶
perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-
disparateness by atomising/taking-to-pieces identitive-constitutedness¹³-as-‘epistemic-
totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ 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-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation⁹²⁴⁷ as of the <~~amplituding~~/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴ of prospective relative-ontological-completeness⁸⁷, and so-construed as of
difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
epistemic-determinism²¹ 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-
deepening⁵²; 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-drag³³ identitive-constitutedness¹³-as-‘epistemic-
 totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ 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-<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹² as of its ontological-primemovers-
 totalitative-framework⁷² <~~amplifying~~/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴ selecting/skewing for
 ontological-pertinence within the underlying human metaphoricity⁵⁶ scheme of ‘intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁴⁴’, and not just mere human subjectivity.
 Even though in the short-term/immediacy perspective the specific metaphoricity⁵⁶ of say a
 scientific and liberal worldview narrative as implied with the industrial revolution may actually
 be in the most part ignored/overlooked in a pre-industrial society from a merely
 meaningfulness-and-teleology⁹⁹⁵⁵ transmission/spreading perspective, the supposedly coherent
 ontological-commitment⁶⁵ so-implied as of a social-setup ‘self-assuredness-of-ontological-
 good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-stake-
 contention-or-confliction’ exposes it to the metaphoricity⁵⁶ 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 de-mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity⁵⁶ constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ for say a suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity⁵⁶ as of a self-consciously instigated prior suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) comprehensive sense of prospective metaphoricity⁵⁶’. This points to a more comprehensive reality of human epistemic-veracity arising as of our <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability⁴⁰ implications as of ontological-primemovers-totalitative-framework⁷², 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness⁸⁷ appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) presencing—absolutising-identitive-constitutedness¹³⁷⁹ mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity⁵⁶ implications of operant prospective intemporal individuation transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) epistemic-veracity pretence, as expressed before with respect to Plato’s idea universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of scholasticism

pedantry. Just as we can appreciate that in ‘the very same physics ~~<amplifying/formative-~~epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-reference-of-thought⁸³, 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 ricocheting prospective nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its de-mentative/structural/paradigmatic meaningfulness-and-teleology⁹⁹⁵⁵ 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 of prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework⁷² validation-and-falsifiability⁴⁰. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of prospective meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge on a vague notion of any presencing—absolutising-identitive-constitutedness¹³⁷⁹ epistemic-veracity that at the very least doesn’t rise to projectively contemplate and appraise of such prospective meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability⁴⁰. Thus metaphoricity⁵⁶ as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge, even though this can be relevant as of a shared prospective

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-teleology⁹⁹⁵⁵ as say the commonality of such metaphoricity⁵⁶ inclined re-
 originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ thinkers sharing a
 common emancipatory metaphoricity⁵⁶ mathesis/motif-thrownness-disposition like Socrates,
 Plato, Aristotle and their schools with their universalisation projection or the Descartes,
 Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather
 beyond such shared prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-teleology⁹⁹⁵⁵ that is instigative, metaphoricity⁵⁶ is critically about the
 prospective ricocheting de-mentating/structuring/paradigming implications for inducing such
 prospective meaningfulness-and-teleology⁹⁹⁵⁵ implications on the fabric of the social as an
 epistemic-totality³⁶ framework beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶, as the supposedly coherent ontological-
 commitment⁶⁵ of ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—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 metaphoricity⁵⁶. This is so
 because in the long run transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ of temporal-to-intemporal-ontological-performance⁷¹-
 <including-virtue-as-ontology>-of-narratives is rather as of ontological-primemovers-
 totalitative-framework⁷² selecting/skewing-towards intemporal⁵¹/ontological-veracity as to
 existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² 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-constitutedness¹³⁷⁹ Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵, when it comes to assessing the possibility of prospective
 meaningfulness-and-teleology⁹⁹⁵⁵ inducing of metaphoricity⁵⁶. 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-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ including our modern
 period, is a flawed appraisal; as in many ways, beyond our <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 perception, a closer look at institutional functioning easily points out the pre-eminence of
 spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-
 threshold¹⁰² 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-teleology⁹⁹⁵⁵, 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-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ metaphoricity⁵⁶ in our positivism~procrypticism⁸⁰; as its brings to
 the self-consciousness the reality that the implication of such a notional~deprocrypticism¹⁷
 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-teleology⁹⁹⁵⁵ as of a privileging of
 conventioning-referencing disposition to adopt and assume intellectual nihilism at such an
 uninstitutionalised-threshold¹⁰²; 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-
 apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality reasoning-
 through/messianic-reasoning instigated ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴, warrants such intemporal relaying of prospective Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ beyond just conventioning-referencing; as
 the very possibility of successive registry-worldviews/dimensions as of prospective relative-
 ontological-completeness⁸⁷ arises because such reasoning-through/messianic-reasoning can
 devalue their presencing—absolutising-identitive-constitutedness¹³⁷⁹ conventioning-referencing
 to value prospective possibility for Being-development/ontological-framework-expansion-as-
 to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as
 explained above with Socrates/Plato/Aristotle with their schools Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ common universalising¹⁰³-idealisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing their
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ conventioning-referencing as of
 sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior
 relative-ontological-incompleteness⁸⁸ or as with budding-positivists Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ common positivism/rational-empiricism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing their
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ conventioning-referencing in
 scholasticism pedantry dogmatism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s or with a Rousseau Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ as of social enlightenment common
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing the

conventioning-referencing as of aristocratic/despotic self-aggrandisement
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
 ontological-incompleteness⁸⁸s. Ultimately, the question can be asked as well of our present
 positivism–procrysticism⁸⁰ wherein its conventioning-referencing procrysticism⁸⁰
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument falsely seem to
 project ontological-pertinence why assuming little or no prospective Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ responsibility in an existential-extrication-
 as-of-existential-unthought posture; as such conventioning-referencing narratives increasingly
 protrude into supposedly prospective Being-development/ontological-framework-expansion–
 as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵
 purviews in usurpation, and so together with generalised intellectual teleological-decadence-<-
 in-dimensionality-of-desublimating-lack-of²⁵—<amplifying/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> as of its
 populism and pecuniary value drive substituting for intellectual reification⁸⁶, 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-teleology⁹⁹⁵⁵ and presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ conventioning-referencing speaks at a more
 fundamental level of the reality that the human subject is not psychologically necessarily driven
 by an absolute commitment to prospective ontological-veracity given its registry-
 worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-
 akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness
 complex’; and thus that it has an ontological-veracity destructuring-threshold-

(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-
 performance⁷¹-<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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-drag³³, and so-reflected socially as of the
 uninstitutionalised-threshold¹⁰². The underlying insight about such ontological-veracity
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<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-of-<amplituding/formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory–epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism is inherently limited such that human
 meaningfulness-and-teleology⁹⁹⁵⁵ construal ever always varies as of ‘individual
 whim/impulsion narratives ontological-performance⁷¹-<including-virtue-as-ontology>’,
 ‘<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 narratives ontological-performance⁷¹-<including-virtue-as-ontology>’, ‘suprasocial narratives
 ontological-performance⁷¹-<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-
 narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’, with the latter as
 critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior
 party that is existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-

digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²/intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework⁷² and then its deferential-formalisation-transference and percolation-channelling implications, while it can be appreciated that the preceding three dispositions as of their ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-drag³³ drive for human meaningfulness-and-teleology⁹⁹⁵⁵ underlying language development, wherein ‘ontologically-hegemonising-narrative’⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷ profoundness is as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and so over the temporal-ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Unsuspectingly, the reality of projected narratives as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor across the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> is rather regular and stable as of the dynamics of temporal-to-intemporal-ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶/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-performance⁷¹-
 <including-virtue-as-ontology>-of-narratives will drag out as of preconverging-or-dementing¹⁹-
 apriorising-psychologism-‘apriorising-teleological-degradation-in-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>’ of akrasia-susceptibility-or-
 akrasiatic-drag complex in obviation of prospective ontological-veracity without the
 constraining untenability as of ontological-primemovers-totalitative-framework⁷² as to
 existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² of intemporal ‘ontologically-
 hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’, going by
 the fact that the supposedly coherent ontological-commitment⁶⁵ so-implied as of a social-setup
 ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality
 with respect to its social-stake-contention-or-confliction’ opens it up to the prospective
 intemporal-as-ontological metaphoricity⁵⁶ of ‘ontologically-hegemonising-narrative⁷⁰
 ontological-performance⁷¹-<including-virtue-as-ontology>’. The reality of a regular and stable
 dynamic of human temporal-to-intemporal–ontological-performance⁷¹-<including-virtue-as-
 ontology>-of-narratives across the institutional-cumulation/institutional-recomposure-<as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, critically and naturally
 makes of anthropology more of a universally and operantly principled construction of human
 existence reification⁸⁶ 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-
 temporal-to-intemporal-dispositions—existentialism-form-factor <amplifying/formative-

epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁴⁴ as of the de-mentative/structural/paradigmatic <amplifying/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁴⁴ of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’; as reflected as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism over dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Basically, the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ arises as of human generation of ‘temporal-to-intemporal-dispositions accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-ontology>) ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the specific destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ that is implicated with respect to the supposedly coherent ontological-commitment⁶⁵ so-implicit as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opening it up to prospective intemporal-as-ontological metaphoricity⁵⁶, such that sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can effectively be construed as of the dynamism of the

‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’, as it supersedes temporal-ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives as of its constraining to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² as of ontological-primemovers-totalitative-framework⁷² over human-subpotency, and so with respect to human construal of existence and purviews of existence. We can appreciate in this regards the ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ drive in generally overcoming human egregious superstitious beliefs towards our positivism and science orientation today as well as ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ about purviews-of-existence which are today articulated in institutionalised frameworks as of subject-matter narratives like physics, law, biology, etc. oelegating social opinionatedness and substituting social deferential-formalisation-transference and percolation-channelling for ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’. The ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive overcoming of uninstitutionalised-threshold¹⁰² involves a migration of the hegemony of social meaningfulness-and-teleology⁹⁹⁵⁵ away from ‘individual whim/impulsion narratives ontological-performance⁷¹-<including-virtue-as-ontology>’, ‘<amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ which reflect human-subpotency <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³,

towards the hegemony of ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-
 <including-virtue-as-ontology>’ rather reflecting existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² as validated or invalidated by ontological-
 primemovers-totalitative-framework⁷², thus involving the displacement/decentering-of-the-
 human-subject with regards to human transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity arising as of constraining to
 existence/intrinsic-reality/ontological-veridicality. As such we can appreciate that our present
 positivism institutionalisation outcome is the result of prior institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> in succession of mainly the ‘ontologically-hegemonising-narrative⁷⁰
 ontological-performance⁷¹-<including-virtue-as-ontology>’ as to existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹², while all ‘individual whim/impulsion
 narratives ontological-performance⁷¹-<including-virtue-as-ontology>’,
 ‘<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable~void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
 narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ and ‘suprasocial
 narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ as of human-subpotency
 constraining were discarded. The implication here is that prospective relative-ontological-
 completeness⁸⁷ will necessarily imply a discarding of our present positivism~procrysticism⁸⁰
 ‘individual whim/impulsion narratives ontological-performance⁷¹-<including-virtue-as-

ontology>’, ‘<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ as of human-subpotency, for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹² involving the displacement/decentering-of-the-human-subject; reflecting the latter’s profoundness in dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as enabling Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. This author further contends that as of our positivism–procrypticism⁸⁰ uninstitutionalised-threshold¹⁰² in disjointedness-as-of-reference-of-thought⁸³, futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ is not meant in anyway to be explicative, as of the idea of falsely validating our defective procrypticism–or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus wrongly inducing procrypticism–or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ <~~amplituding~~/formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³; but rather has to project as of prospective
 epistemic-ricochetting/transepistemicity the requisite deferential-formalisation-transference and
 percolation-channelling as the mechanism for futural Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷
 institutionalisation based on deprocrypticism—or—preempting—disjointedness-as-of-reference-
 of-thought⁸³¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising, and so just as with the positivism projection of the
 requisite deferential-formalisation-transference and percolation-channelling of positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising as the mechanism of prospective positivism
 institutionalisation rather than engaging in defective non-positivism/medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. Besides and overlaid on this underlying
 human-subpotency background deficiency as of human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor, is the reality that human
 meaningfulness-and-teleology⁹⁹⁵⁵ fundamentally develops out of the
 constructive/institutionalising/nascent—sublimating-decisionality and destructuring-threshold-
 {uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality}~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> nature of the social-construct (as significant
 otherness to the individual), and as this social-construct conventioning-referencing is thereof

reflected in its relationship with inherent ontological-veracity as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, 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-teleology⁹⁹⁵⁵ 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-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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/endearament of specific and/or underpinning–suprasocial-construct settings significant otherness destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<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-threshold¹⁰² 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-teleology⁹⁹⁵⁵ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold¹⁰², and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶/contemplative-distension to strategically articulate such meaningfulness-and-teleology⁹⁹⁵⁵ 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-threshold¹⁰² as of its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’. From the foregoing, while the supposedly coherent ontological-commitment⁶⁵ so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological metaphoricity⁵⁶, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’ giving a social-construct predisposition to destructure meaningfulness-and-teleology⁹⁹⁵⁵ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold¹⁰²; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold¹⁰² rather beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, as base-institutionalisation implied meaningfulness-and-teleology⁹⁹⁵⁵ is beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶

of recurrent-utter-uninstitutionalisation, that of universalisation is beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of base-institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of universalisation–non-positivism/medievalism, and prospectively that of deprocrypticism is beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of positivism–procrypticism⁸⁰; and so because any given registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ defines the social-construct institutionalisation threshold perceived intemporal meaningfulness-and-teleology⁹⁹⁵⁵ as of its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ but then is equally amenable to <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation manifesting at reference-of-thought⁸³-devolving⁸⁴-level as of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, and so-disambiguated as of ‘reference-of-thought⁸³-devolving⁸⁴-level difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ reflected as the divergent temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of the historicity/ontological-

eventfulness/ontological-aesthetic-tracing⁴⁵. This social-construct
 constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵ reality is
 exactly what renders ‘prospective metaphoricity⁵⁶ as of ontological-veracity superseding of
 uninstitutionalised-threshold¹⁰², necessarily as of ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-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
 nonpresencing⁶⁰-<perspective–ontological-normalcy/postconvergence> epistemic-
 ricochetting/transepistemicity rather than any prior presencing—absolutising-identitive-
 constitutedness¹³⁷⁹ epistemic grounding; with transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity over the uninstitutionalised-threshold¹⁰²
 de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiatic-
 drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ as of
 prospective superseding rede-mentating/restructuring/reparadigmising
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
 <~~amplifying~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ for affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-
 dialectical-thinking²⁰–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-nonpresencing⁶⁰-<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-constitutedness¹³⁷⁹ self-consciousness mastery and direction’ which are rather ontologically-flawed <~~amplituding~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. In this regards, ontological-veracity as of a perpetual predisposition for prospective relative-ontological-completeness⁸⁷ is ensured by supposedly coherent ontological-commitment⁶⁵ to undermine the social-construct predisposition to destructure meaningfulness-and-teleology⁹⁹⁵⁵ as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold¹⁰², and enable the construal of prospective ontological-veracity by ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’, as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹, over ‘individual whim/impulsion narratives ontological-performance⁷¹-<including-virtue-as-ontology>’, ‘<~~amplituding~~/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance⁷¹-<including-virtue-as-ontology>’ in their various flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ postures. The social epistemic-totality³⁶ reality of the metaphoricity⁵⁶ flux of temporal-to-intemporal—ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives thus implies that in effect a social-setup is a construct of ‘temporal-to-intemporal-dispositions accordioning-⟨as-of-varying-

individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
 redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
 imbued-ontological-performance⁷¹-<including-virtue-as-ontology> ontological-performance⁷¹-
 <including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-
 totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵, wherein the most totalisingly-
 entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-
 narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ is de-
 mentatively/structurally/paradigmatically superseding over more specific and spurious
 temporal–ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives but with all
 such temporal-to-intemporal–ontological-performance⁷¹-<including-virtue-as-ontology>-of-
 narratives susceptible to recombination in unsuspecting ways given human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions–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-performance⁷¹-<including-virtue-as-ontology>-of-narratives unlike the strictly
 formalised institutional frameworks tending to totalisingly-
 entailing/ontologising/institutionalising of narratives. It is this possibility of narratives
 recombination as of formative and enculturating implications as well as the criss-crossing of
 formal and informal spheres/settings differing temporal-to-intemporal value-references that
 renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to
 recombination with temporal–ontological-performance⁷¹-<including-virtue-as-ontology>-of-
 narratives, thus leading to their possible ontological denaturing¹⁵ as of uninstitutionalised-
 threshold¹⁰² implications. Ultimately, it is herein contended that conceptualising ontological-
 veracity reflecting existence-potency~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-
realisation/re-perception/re-thought,-in-~~supererogatory–epistemic-conflatedness~~¹² as-to-
ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this
underlies retrospective, present to prospective meaningfulness-and-teleology⁹⁹⁵⁵ rather boils
down to grasping prospective relative-ontological-completeness⁸⁷ ~~<amplituding/formative–~~
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴ as of notional~deprocrypticism¹⁷. Effectively prospective meaningfulness-and-
teleology⁹⁹⁵⁵, as articulated from ‘ontologically-hegemonising-narrative’⁷⁰ ontological-
performance⁷¹-<including-virtue-as-ontology>’ reflecting existence-potency~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative–~~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory–epistemic-conflatedness~~¹² as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism perspective, can be construed as: prospective relative-
ontological-completeness⁸⁷ rede-mentating/restructuring/reparadigming in
superseding/undermining/deflating the ‘relative-ontological-incompleteness’⁸⁸ perception of
prospective relative-ontological-completeness⁸⁷ de-mentating/structuring/paradigming’;
wherein the former’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its rede-
mentating/restructuring/reparadigming substitutes for the latter’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-
mentating/structuring/paradigming, and so as of the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative–~~
epistemicity>totalising~purview-of-construal’. This knowledge notion, construed as organic-
knowledge, involving articulating prospective meaningfulness-and-teleology⁹⁹⁵⁵ as of its de-
mentating/structuring/paradigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of
 prior meaningfulness-and-teleology⁹⁹⁵⁵ de-mentating/structuring/paradigming
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument can be referred to
 as ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with regards to
 human limited-mentation-capacity-deepening⁵² as of prospective psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring; speaking of the recurrent edging
 towards completion of ontological-performance⁷¹-<including-virtue-as-ontology> as of
 intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 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/throwness-disposition,—as—reproducibility-of-
 aestheticisation for a ‘seeding promise of human-subpotency ontological-performance⁷¹-
 <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-thought⁸³-level induces the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ in ontological-contiguity⁶⁶ from
 notional~deprocrypticism¹⁷. In other words, ontologically-veridical meaningfulness-and-
 teleology⁹⁹⁵⁵ as organic-knowledge is more critically overtly walking into the evil forest and
 finding a root or leaf cure as emancipatory to such animistic social-setup beyond just the
 immediate remedy as mechanic knowledge but more profoundly as of the prospective
 worldview possibility of undermining the flawed ontological implications of the animistic
 social-setup mythology in prior relative-ontological-incompleteness⁸⁸
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-

construed as its ‘identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ of meaningfulness-and-teleology⁹⁹⁵⁵, 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-completeness⁸⁷ 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-constitutedness¹³⁷⁹ de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> rede-mentating/restructuring/reparadigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ of meaningfulness-and-teleology⁹⁹⁵⁵’; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative—epistemicity>totalising~purview-of-construal’ but with differing ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵ as it is such ‘difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ of meaningfulness-and-teleology⁹⁹⁵⁵’, construed as ~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ that induces the animistic social-setup reference-of-thought⁸³-level prospective society-wide transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity into positivism/rational-empiricism. Thus, the prospect of all human meaningfulness-and-teleology⁹⁹⁵⁵ arises as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-

or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at
 uninstitutionalised-threshold¹⁰², in reflecting holographically-<conjugatively-and-transfusively>
 the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human limited-
 mentation-capacity-deepening⁵² implications for prospective relative-ontological-
 completeness⁸⁷ inducing the sublimating historicity/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵ as of ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—
 of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³. We can
 appreciate in this regards that the successive registry-worldviews/dimensions reference-of-
 thought⁸³ are actually in an
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ relation with
 each other as of prospective relative-ontological-completeness⁸⁷ with regards to construing the
 very same <~~amplifying~~/formative-epistemicity>totalising/circumscribing/delineating purview-
 of-construal-as-existence: wherein base-institutionalisation rulemaking edgily/incisively
 reconstrues existence as of rulemaking over recurrent-utter-uninstitutionalisation construal of
 existence as of non-rules—apriorising/axiomatising/referencing—psychologism; universalisation
 edgily/incisively reconstrues existence as of universalisation-directed-rulemaking over base-
 institutionalisation—ununiversalisation construal of existence as of rulemaking;
 positivism/rational-empiricism edgily/incisively reconstrues existence as of
 positivising/rational-empiricism-based-universalisation-directed-rulemaking over
 universalisation—non-positivism/medievalism construal of existence as of universalisation-
 directed-rulemaking; and prospectively, notional~deprocrypticism¹⁷ edgily/incisively
 reconstrues existence as of preempting—disjointedness-as-of-reference-of-thought⁸³,—as-to-
 ‘<~~amplifying~~/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-

mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism over positivism—procrypticism⁸⁰ construal of existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking. We thus appreciate that such reconstrual of existence is as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> an altogether prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation which will wrongly imply the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of the priorly superseded apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instead of its unaffirmation/deprojection/de-assertion/undueeness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism>.

~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as-of-contrastive-preconverging-or-dementing¹⁹—apriorising-psychologism-and-postconverging-or-dialectical-thinking²⁰-differentiation reflection of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ highlights ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal—ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives as so-disambiguated as of ‘reference-of-thought⁸³-devolving⁸⁴-level

difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-
 epistemic-determinism²¹ reflected as the differing temporal-to-intemporal ontological-
 performance⁷¹-<including-virtue-as-ontology> in the historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵, at the given uninstitutionalised-threshold¹⁰², thus
 articulating the social epistemic-totality³⁶ possibility of ‘temporal-to-intemporal-dispositions
 accordioneing-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-
 ontology> ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-
 ontology of narratives’. ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-
 <including-virtue-as-ontology>’ as intemporal/ontological is thus effectively as to overall
 reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation> the reflection of the social epistemic-totality³⁶ of human
 ‘temporal-to-intemporal-dispositions accordioneing-(as-of-varying-individuations-contextually-
 transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-
 referencing-and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-
 virtue-as-ontology> ontological-performance⁷¹-<including-virtue-as-ontology>-including-
 virtue-as-ontology of narratives’ as of living-development—as-to-personality-development,
 institutional-development—as-to-social-function-development and Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, with respect to existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-

thought,-in-~~supererogatory~~-epistemic-conflatedness¹² as-to-ontologically-uncompromised-
 ontological-normalcy/postconvergence/referentialism contrastive disclosing of ‘human akrasia-
 susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-
 fracturing/desublimation/gimmickiness complex’, and so-disambiguated ontologically as of
 reference-of-thought⁸³-devolving⁸⁴-level ontologically-veridical difference-conflatedness¹²-as-
 to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹
 ‘differentiating/disambiguating transversality’ of ‘temporal-to-intemporal-dispositions
 accordioneing-(as-of-varying-individuations-contextually-transverse-
 desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-
 and-their-devolved-referencing-imbued-ontological-performance⁷¹-<including-virtue-as-
 ontology>’ ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-
 ontology of narratives’; wherein what marks out temporal-ontological-performance⁷¹-
 <including-virtue-as-ontology>-of-narratives is their ‘overt untransvaluated-temporal-
 intemporality⁵¹ existential-extrication-as-of-existential-unthought akrasia-susceptibility-or-
 akrasiatic-drag complex’ as of the dynamic implications of direct and conjugating human
 temporal dimensionality-of-sublimating²⁴—<amplituding/formative>~~supererogatory~~-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
 manifestation of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of ‘reference-of-thought⁸³-devolving⁸⁴-level difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
 determinism²¹ reflected as the differing temporal-to-intemporal ontological-performance⁷¹-
 <including-virtue-as-ontology> of the historicity/ontological-eventfulness/ontological-

aesthetic-tracing⁴⁵, and what marks out ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ as of intemporal aetiologisation/ontological-escalation of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶/contemplative-distension in nonextricatory-existential-preempting-of-existential-unthought, and so with respect to overall registry-worldview/dimension uninstitutionalised-threshold¹⁰² implication (procrpticism⁸⁰ or non-positivism–medievalism or ununiversalisation or recurrent-utter-uninstitutionalisation) as of its <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. flawed Basically, ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> the social epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵ temporal-to-intemporal–ontological-performance⁷¹-<including-virtue-as-ontology>-of-narratives differentiated transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as of living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. The possibility of ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ as construed from existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism is what allows for veridical
aetiologisation/ontological-escalation as of transcendently-enabling-level-of-ontological-
good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰
implied as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism over
dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism, just as with the
natural sciences and so beyond the notion of subjectivity as of ontological-primemovers-
totalitative-framework⁷² validation and falsifiability⁴⁰ implications. It is important to grasp that
since every registry-worldview/dimension social-construct is involved in a constructive (as of
its institutionalising disposition) and destructuring (as of its disposition at its
uninstitutionalised-threshold¹⁰²) 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-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-
performance⁷¹-<including-virtue-as-ontology> to further advance its
constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming
underlying logocentrism as of prospective relative-ontological-completeness implications;
reflecting the fact that human knowledge is more completely a two-fold process involving
building the right mindset-as-of-prospective-relative-ontological-completeness⁸⁷ and thus the
knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness⁸⁷ as

of projected conflatedness¹². This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative constitutedness¹³ since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness⁸⁸ 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ right up to our present, and as of prospective transformative emancipatory possibilities. In the bigger scheme of things, the social-construct as significant otherness is ever always inherently put into question itself given its constructive/institutionalising/nascent—sublimating-decisionality and destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-<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-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ meaningfulness-and-teleology⁹⁹⁵⁵ 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-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷¹-<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–procrypticism⁸⁰ prior relative-ontological-incompleteness⁸⁸ human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought⁸³, 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-completeness⁸⁷ deprocrypticism¹⁷; 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-incompleteness⁸⁸ 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-completeness⁸⁷ positivism, as a result of the failure of dispensing-with-immediacy-

for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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~procrysticism⁸⁰ prior relative-ontological-incompleteness⁸⁸ human social-stake-contention-or-confliction as of its disjointedness-as-of-reference-of-thought⁸³ but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness⁸⁷ notional~deprocrysticism¹⁷ rather subsumes all such binary opposition conceptions basically into the binarity of intemporality⁵¹/longness and temporality⁹⁸/shortness as to human limited-mentation-capacity relative ontological-performance⁷¹-<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness⁸⁷ notional~deprocrysticism¹⁷ 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-

completeness⁸⁷ notional~deprocrpticism¹⁷ herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter's state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness⁸⁷/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-completeness⁸⁷ 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 emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its

usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷¹-⟨including-virtue-as-ontology⟩ nature inherently points out why human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity as of intemporal metaphoricity⁵⁶ epistemic pertinence doesn't lie with any inherent suprasocial framework or inherent <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications⟩ framework. The fact is that the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor renders such <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications⟩ framework or suprasocial framework epistemic pertinence for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity untenable, as susceptible to prospective dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Such epistemic pertinence for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity is rather de-mentated/structured/paradigmed dynamically as of prospective reasoning-through/messianic-reasoning epistemic-ricochetting/transepistemicity possibility exploiting the supposedly coherent ontological-commitment⁶⁵ so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ which opens it up to prospective

intemporal-as-ontological metaphoricity⁵⁶. It is by this token that the intemporal ontological-
 faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to
 existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² ontological-primemovers-totalitative-
 framework⁷² validation induce transcendence-and-sublimity/sublimation/supererogatory~de-
 mentativity thus constraining the positive opportunism for prospective human secondnatured
 institutionalisation as of crossgenerational deferential-formalisation-transference and
 percolation-channelling. The insight here is that the epistemic possibility for human prospective
 aetiologisation/ontological-escalation as reflected in all prior transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity is more decisively about such intemporal
 ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
 or-acumen reasoning-through/messianic-reasoning exploiting of the supposedly coherent
 ontological-commitment⁶⁵ so-implied as of a social-setup ‘self-assuredness-of-ontological-
 good-faith/authenticity⁶⁸—as-being-as-of-existential-reality with respect to its social-stake-
 contention-or-confliction’, rather than a naïve reliance on <amplifying/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) or suprasocial epistemic relevance which is actually the
 outcome as reasoning-from-results/afterthought of secondnatured institutionalisation poorly
 inclined to such requisite prospective reasoning-through/messianic-reasoning. Human akrasia-
 susceptibility-or-akrasiatic-drag complex is rather reflected operantly and pertinently as of

human ‘ontologically-flawed antiakrasiatic disposition’ so-construed from existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹² ontological-veracity perspective and so over our human-subpotency epistemic/notional~projective-perspective which is rather in an ontologically-flawed ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. (It should be noted here thus that going by the entire projection of this work rather towards futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ as of the notional~notional~deprocrypticism¹⁷ framework as implied by existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹² epistemic/notional~projective-perspective as a more re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ with regards to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, institutional-development-as-to-social-function-development and living-development-as-to-personality-development implied as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ 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 universalising¹⁰³-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 ‘acratice’ or ‘akratice’ 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-completeness⁸⁷ is then about superseding the lack, and such relative-ontological-incompleteness⁸⁸ is superseded rather as of ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of human limited-mentation-capacity-deepening⁵² 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² reference of ontological-contiguity⁶⁶ 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective meaningfulness-and-teleology⁹⁹⁵⁵ as equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-

virtue-as-ontology>' with the 'akrasiatic disposition' construed as of 'temporal/sophistic-as-
 ontologically-flawed/ontological-bad-faith/inauthenticity⁶³ reasoning-from-results/afterthought
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 seeding-misprising of prospective meaningfulness-and-teleology⁹⁹⁵⁵ as covert-pretence-of-
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-
 virtue-as-ontology>'.) This existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² ontological-veracity perspective reflects the fact that
 as of our human-subpotency, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-
 extrication-as-of-existential-unthought>⁶ we-fail-to-factor-in/we-are-oblivious-to our human
 limited-mentation-capacity implications as of our ontologically-compromised
 <amplituding/formative-epistemicity>totalising~throwness-in-existence³⁴, so-reflected with
 the successive registry-worldviews/dimensions reference-of-thought⁸³-level reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative—implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴, to then proceed in
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism> as of our existential-instantiations and so defectively as if we have no limited-
 mentation-capacity and no ontologically-uncompromised <amplituding/formative-
 epistemicity>totalising~throwness-in-existence³⁴; and this with respect to our articulated—or-
 acquiesced-to meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-<including-virtue-
 as-ontology>, such that inherently our ontological-performance⁷¹-<including-virtue-as-

ontology> is ever always constrained as of constructive and destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-teleology⁹⁹⁵⁵. The
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> of human
 articulated–or–acquiesced-to meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at
 the uninstitutionalised-threshold¹⁰², 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-as-of-
 <amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory–epistemic-conflatedness¹² ontological-veracity perspective insight
 of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–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
 temporality⁹⁸/shortness and intemporality⁵¹/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-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-

perception/re-thought, ~~in-supererogatory-epistemic-conflatedness~~¹² as-to-ontologically-
 uncompromised-ontological-normalcy/postconvergence/referentialism so-reflected with futural
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ registry-worldview/dimension, over human-subpotency-as-of-
 ontologically-compromised-epistemic-abnormalcy/preconvergence³⁰ so-reflected variously
 with the preceding successive registry-worldviews/dimensions; wherein
 notional~notional~deprocrypticism¹⁷ as to existence-potency~sublimating-nascence,-disclosed-
 from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought, ~~in-~~
~~supererogatory-epistemic-conflatedness~~¹² will rather speak of prospective ‘ontologically-
 hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ which as
 of its inherent constructive ontological-performance⁷¹-<including-virtue-as-ontology> is of a
 de-mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-
 ontological-performance⁷¹-<including-virtue-as-ontology> notionally underlying human-
 subpotency. Thus all the problem of human ontologically-flawed antiakrasiatic disposition boils
 down to construing the underlying human mental-processing disposition, construed as of
 phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities
 of ontological-performance⁷¹-<including-virtue-as-ontology> to existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought, ~~in-supererogatory-epistemic-conflatedness~~¹² possibility of ontological-performance⁷¹-
 <including-virtue-as-ontology>. In this respect, we can appreciate that the successive registry-
 worldviews/dimensions reference-of-thought⁸³ in reflecting holographically-<conjugatively-

and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ are effectively differing de-mentative/structural/paradigmatic antiakrasiatic dispositions-as-of-self-consciousness varying from most ontologically-flawed as of recurrent-utter-uninstitutionalisation to most ontologically-veridical as futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷. We can further appreciate that all the successive registry-worldviews/dimensions reference-of-thought⁸³ are marked at their reference-of-thought⁸³-devolving⁸⁴-level by temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> speaking of differing ontological-performance⁷¹-<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ reflecting <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸). This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. Further and of much more profound reification⁸⁶ 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-

reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning ‘seeding
 promise of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology>
 equivalence/correspondence with the full-potency-of-existence’s~sublimating-nascence-as-of-
 its-coherence/contiguity’; thus with the latter reconceptualised as ‘human-subpotency
 equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-
 virtue-as-ontology>’. This reflects the epistemic-veracity of construing human-subpotency
 ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-
 virtue-as-ontology>’ of its articulated-or-acquiesced-to meaningfulness-and-teleology⁹⁹⁵⁵ as
 from existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² ontological-performance⁷¹-
 <including-virtue-as-ontology>, which underlies beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ the universal-
 transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the social epistemic-totality³⁶
 of meaningfulness-and-teleology⁹⁹⁵⁵ with respect to social-stake-contention-or-confliction; with
 the implication here that human-subpotency is ever always as-of-its-level-of constructiveness-
 of-ontological-performance⁷¹-<including-virtue-as-ontology>/institutionalisation/nascent-
 sublimating-decisionality—by—destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> in ‘a metaphorising vacillating-conception’ of the social
 epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵ as can be fully reflected from
 existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² epistemic perspective in ontological-

normalcy/postconvergence. This thus points out that human-subpotency
 ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-
 virtue-as-ontology>’ supposedly of universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) is mainly and rather the overtly presumed social posture of
 articulated-or-acquiesced-to meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology>, and that human-subpotency implications of human limited-
 mentation-capacity induces covert-pretence-of-equivalence/correspondence-antiakrasiatic-
 aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> construed as
 destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity; as implying in effect a
 destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus denaturing¹⁵
 the true ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-
 <including-virtue-as-ontology>’ from the ontologically-veridical existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² epistemic/notional~projective-
 perspective reflecting social-construct constructiveness-of-ontological-performance⁷¹-
 <including-virtue-as-ontology>, so that it is a difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ that can restore-and-
 reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-
 aesthetic-tracing about the social-construct constructiveness-of-ontological-performance⁷¹-
 <including-virtue-as-ontology> from this induced destructuring-transitoriness¹⁸-as-of-

deratiocination/deratiocontiguity denaturing¹⁵ whereas naïve identitive-constitutedness¹³-as-
‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
will wrongly validate the so-induced destructuring-transitoriness¹⁸-as-of-
deratiocination/deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-
induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as ontologically-veridical
by its flawed implying of ontological-contiguity⁶⁶ without/failing-to restore-and-reflect-by-
disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing.
This destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity exactly reflects the
destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as the point where
human-subpotency from its ‘destructuring relative-ontological-incompleteness⁸⁸ ontologically-
flawed perspective’ is in an <amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ that systematically represents it’s the
reality of its destructuring-by-flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹–qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed
notionally/epistemically from the ‘prospective relative-ontological-completeness⁸⁷ as to
existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-supererogatory~epistemic-conflatedness¹² constructiveness perspective’) as a
nondescript/ignorable–void⁵⁹ that actually speaks of akrasiatic-drag-denatured-and-
preconverging-or-dementing¹⁹-narratives, and goes on to systematically ‘contend recurrently’
on the basis of its ontologically-flawed destructuring

ontological-completeness⁸⁷ <amplituding/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, whereas the notion of
 propositional attitude is rather as of constitutedness¹³ and not in conflatedness¹² with existence-
 as-of-existential-instantiations as failing to reflect the given <amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ devolving
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating-narrative-
 disposition’, and seem to imply that propositions themselves have their attitude rather than the
 fact that the true ontological-depth lies with the underlying ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating-narrative-disposition’ in
 notional~conflatedness¹² with existence-as-of-existential-instantiations which is thus reflected
 in the devolving specific propositions
 aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a
 totalising-entailing insight one or a few propositions in a series of propositions uttered may
 actually decisively imply a ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating-narrative-disposition’ of temporal-as-
 ontologically-flawed meaningfulness-and-teleology⁹⁹⁵⁵ or intemporal-as-ontologically-veridical
 meaningfulness-and-teleology⁹⁹⁵⁵ with regards to revealing the series of propositions implied
 phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness¹⁸-as-of-
 deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold-
 ⟨uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality⟩~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> as of notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of ‘reference-of-thought⁸³-
 devolving⁸⁴-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’

reflecting a nondescript/ignorable-void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) or as of ontologically-veridical <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism in ontological-contiguity⁶⁶ of ‘reference-of-thought⁸³-devolving⁸⁴-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and thus with their corresponding differing ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema’ and ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰-qualia-schema’; and further the notion of propositional attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

(sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>) with their varying <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ reference-of-thought⁸³-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-thought⁸³ 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-thinking²⁰-qualia-schema’ and ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-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-completeness⁸⁷ perspective
 rather reflecting the non-positivism/superstitious relative-ontological-incompleteness⁸⁸
 perspective as of a ‘~~<amplituding/>~~formative–epistemicity>totalising/circumscribing/delineating
 preconverging/dementing¹⁹–qualia-schema’ while the latter perspective wrongly holds on to an
 ontologically-flawed ‘~~<amplituding/>~~formative–
 epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–
 qualia-schema’. This is the fundamental conception underlying the notion of de-mentation-
 (<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics)>¹⁴ as implying an underlying
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument de-
 mentative/structural/paradigmatic misconstruing for
 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology⁹⁹⁵⁵,
 thus disambiguating/differentiating prospective relative-ontological-completeness⁸⁷ as of
 ‘~~<amplituding/>~~formative–epistemicity>totalising/circumscribing/delineating
 postconverging/dialectical-thinking²⁰–qualia-schema’ and the prior relative-ontological-
 incompleteness⁸⁸ as of ‘~~<amplituding/>~~formative–
 epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’.
 This is equally what very much underlies from a prospective relative-ontological-
 completeness⁸⁷ constructiveness perspective of notional~deprocrypticism¹⁷ as preempting—

preconverging/dementing¹⁹—qualia-schema’ while our positivism—procrypticism⁸⁰ prospectively destructuring perspective rather reflecting wrongly as of ‘<amplifying/formative—epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰—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 ‘<amplifying/formative—epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ of phenomenal-abstractiveness given its persistently pervasive reshuffling thoughtfulness as from human anxiety, the underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation ontological-performance⁷¹-<including-virtue-as-ontology> of any given registry-worldview/dimension as of its ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’ is limited due to human limited-mentation-capacity with regards to the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning that establishes prospective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵, such that this reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily has a de-mentative/structural/paradigmatic prospective destructuring-threshold-

<uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-
 performance⁷¹-<including-virtue-as-ontology> that is susceptible to its very own ontologically-
 flawed manifestation of its <~~amplituding~~/formative>wooden-language-(imbued—temporal—
 mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 so-implied as of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹
 instigated as of ‘<~~amplituding~~/formative–epistemicity>totalising~random-as-impulsive
 destructuring-disposition—flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, totalising~nominal-as-tendentious
 ‘<~~amplituding~~/formative–epistemicity>destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<~~amplituding~~/formative–epistemicity>totalising~ordinal-as-qualifying destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, and ‘<~~amplituding~~/formative–
 epistemicity>totalising~intervalist-as-categorising destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-

schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism' on
 any such given registry-worldview's/dimension's reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; thus requiring
 the further '<amplifying/formative—epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism constructiveness disposition in singularisation⁹²/epistemic-immanence/veridical-
 epistemic-determinism' phenomenal-abstractiveness as of intemporal ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-
 through/messianic-reasoning that establishes prospective reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to further match-
 and-restore existence-potency~sublimating—nascence,—disclosed-from-prospective-epistemic-
 digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,—in-supererogatory—epistemic-conflatedness¹²
 epistemic/notional~projective-perspective of ontological-veridicality as of prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³ in order to overcome the preceding
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—desublimating-
 decisionality)~of-ontological-performance⁷¹-<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-teleology⁹⁹⁵⁵ as of
 prospective notional~deprocrpticism¹⁷ preempting—disjointedness-as-of-reference-of-
 thought⁸³ reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> reflected as of

~~<amplituding/~~formative–epistemicity>totalising/circumscribing/delineating
 postconverging/dialectical-thinking²⁰–qualia-schema’ with respect to our positivism–
 procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³ prior reproducibility—
 mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of destructuring–
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-
 ontological-performance⁷¹-<including-virtue-as-ontology> reflected as of
~~<amplituding/~~formative–epistemicity>totalising/circumscribing/delineating
 preconverging/dementing¹⁹–qualia-schema’. The bigger point here is that, the social as
 purportedly driven by its constructiveness-of-ontological-performance⁷¹-<including-virtue-as-
 ontology> is rather supposedly all about overtly implicated ‘equivalence/correspondence
 antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’ of
 articulated–or–acquiesced-to meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology> with regards to the universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-~~<amplituding/~~formative–epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) of social epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵.
 However, human limited-mentation-capacity renders such overtly implicated
 ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-
 virtue-as-ontology>’ unachievable such that this elicits covert-pretence-of-
 equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance⁷¹-<including-
 virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity
 that reflects the social-construct prospective destructuring as construed from existence-
 potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² epistemic perspective as of ontological-

veracity. Such covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-
 ontological-performance⁷¹-<including-virtue-as-ontology> as to deconstructing-transitoriness¹⁸-
 as-of-deratiocination/deratiocontiguity deconstructing consequence arises-and-is-reflected more
 fully and operantly as of human-subpotency deconstructing-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism of the
 ‘possibilities-of-human-phenomenal-abstractiveness with respect to their
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ontological-
 performance⁷¹-<including-virtue-as-ontology>’, as deviating-from/being-wrongly-imputed-as-
 of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-
 as-of-~~amplifying~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~–epistemic-conflatedness¹² epistemic perspective of ontological-
 performance⁷¹-<including-virtue-as-ontology> construed as ‘equivalence/correspondence
 antiakrasiatic-attainment ontological-performance⁷¹-<including-virtue-as-ontology>’, and the
 social dynamics developing thereof as of social-stake-contention-or-confliction. Thus human-
 subpotency deconstructing-disposition—flipping/changing/transitioning-induced-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism of the ‘possibilities-of-human-phenomenal-
 abstractiveness with respect to their
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ontological-
 performance⁷¹-<including-virtue-as-ontology>’, so-conceptualised from the perspective of
 existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-~~amplifying~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-

thought,-in-supererogatory-epistemic-conflatedness¹² as the latter reflects
 ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷¹-<including-
 virtue-as-ontology>’, vary as of human-subpotency ‘<amplituding/formative-
 epistemicity>totalising~random-as-impulsive destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 totalising~nominal-as-tendentious ‘<amplituding/formative-epistemicity>destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’, ‘<amplituding/formative-
 epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplituding/formative-epistemicity>totalising~intervalist-as-categorising destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism’ and ‘<amplituding/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness
 disposition in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’, with
 the latter construed rather as of constructive difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ with respect to its

constructive disambiguating of the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument denaturing¹⁵ and achieves existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² epistemic perspective dispositional possibility of ontological-performance⁷¹-<including-virtue-as-ontology> in reflecting the ontologically-veridical ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷¹-<including-virtue-as-ontology>’ exactly because it is the ‘human ratio-conguity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance⁷¹-<including-virtue-as-ontology> implication thus non-susceptible to destructuring’, unlike all the other phenomenal-abstractiveness that instigate their respectively ontologically-flawed destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with the destructuring in identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ with regards to the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity

rather than disambiguating/differentiating it to restore ontological-veridicality as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-
thought,-in-~~supererogatory–epistemic-conflatedness~~¹², and so beyond-the-consciousness-
awareness-teleology⁹⁹-~~<in-existential-extrication-as-of-existential-unthought>~~⁶. Phenomenal-
abstractiveness as of human-subpotency mental-processing for equivalence/correspondence
with existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression-as-of-~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-
perception/re-thought,-in-~~supererogatory–epistemic-conflatedness~~¹² effectively reflected herein
as of the varied depth as from ~~<amplituding/formative–epistemicity>~~totalising~random-as-
impulsive, ~~<amplituding/formative–epistemicity>~~totalising~nominal-as-tendentious,
~~<amplituding/formative–epistemicity>~~totalising~ordinal-as-qualifying, interval-as-categorising
and ~~<amplituding/formative–epistemicity>~~totalising~ratio-contiguity/ratiocination-as-
referentialism; with ~~<amplituding/formative–epistemicity>~~totalising~ratio-
contiguity/ratiocination-as-referentialism phenomenal-abstractiveness allowing
notionally/epistemically the possibility for human fulfilment of ‘ontologically-hegemonising-
narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ which is what underlies
the framework of social-construct constructiveness-of-ontological-performance⁷¹-<including-
virtue-as-ontology>/institutionalisation and superseding its destructuring-threshold-
(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-
performance⁷¹-<including-virtue-as-ontology>, thus reflected as of
‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷¹-<including-
virtue-as-ontology>’. Inherently, this most profound ~~<amplituding/formative–~~
epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism human phenomenal-
abstractiveness is what exactly enables human-subpotency to be able to supersede

destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> by the underlying
 specific existential-as-ontological disambiguating/differentiating disposition. We can thus
 contemplate of <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-
 as-referentialism phenomenal-abstractiveness as the human mental-processing capacity that is
 inclined to ever always expand the frontiers of human knowledge as ‘ontologically-
 hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’, and so as
 of the very ‘recurrent edging towards completion of ontological-performance⁷¹-<including-
 virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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/throwness-disposition,—as-
 reproducibility-of-aestheticisation implied reference-of-thought⁸³ and reference-of-thought⁸³—
 devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such that
 the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human
 <amplituding/formative–epistemicity>totalising~throwness-in-existence³⁴ is-not-acquiesced-
 to/is-rejected naturally by the human mental-processing disposition of <amplituding/formative–
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-
 abstractiveness as of human anxiety and as so-reflected by its persistently pervasive reshuffling
 thoughtfulness. The point here is that the most tasking of human mental-processing is as of
 <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism
 phenomenal-abstractiveness as of its constructive reconstrual-as-of-
 disambiguation/differentiating of destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology>, with <amplituding/formative–

epistemicity>totalising~intervalist-as-categorising phenomenal-abstractiveness,
~~<amplituding/formative–epistemicity>~~totalising~ordinal-as-qualifying phenomenal-
abstractiveness, ~~<amplituding/formative–epistemicity>~~totalising~nominal-as-tendentious
phenomenal-abstractiveness and ~~<amplituding/formative–epistemicity>~~totalising~random-as-impulsive
phenomenal-abstractiveness reflecting lesser-and-lesser mental-processing tasking for operant
meaningfulness-and-teleology⁹⁹⁵⁵ as of ‘already achieved constructiveness-of-ontological-performance⁷¹-<~~including-virtue-as-ontology~~/institutionalisation’ enabled by
~~<amplituding/formative–epistemicity>~~totalising~ratio-contiguity/ratiocination-as-referentialism
phenomenal-abstractiveness disambiguation/differentiation. It is the ~~<amplituding/formative–epistemicity>~~
totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness
existential reshuffling thoughtfulness as of its expansion of human knowledge frontier as
‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<~~including-virtue-as-ontology~~>’
by its disambiguative/differentiative undermining of destructuring-threshold-(uninstitutionalised-threshold¹⁰²/~~presublimating–desublimating-decisionality~~)~of-
ontological-performance⁷¹-<~~including-virtue-as-ontology~~> as it enables
‘ontology/apriorising/axiomatising/referencing construal of Being and beings’ that instigates
the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity
into the more fully operant meaningfulness-and-teleology⁹⁹⁵⁵ of lesser-and-lesser phenomenal-abstractiveness
mental-processing tasking, and so rather as ‘already achieved constructiveness-of-ontological-performance⁷¹-<~~including-virtue-as-ontology~~/institutionalisation’,
as from the categorising register of ‘~~<amplituding/formative–epistemicity>~~totalising~ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’,
the qualifying register of ‘~~<amplituding/formative–epistemicity>~~totalising~ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings’.

beings', the tendentious register of '~~<amplituding/formative-epistemicity>~~totalising~ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings' and the impulsive register of '~~<amplituding/formative-epistemicity>~~totalising~ratio-contiguity/ratiocination-as-referentialism derived ontology/apriorising/axiomatising/referencing construal of Being and beings', reflecting the human understanding process (with this so-structured registers of lesser-and-lesser mental-processing reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, as derived from the underlying registry-worldview's/dimension's reference-of-thought⁸³ induced '~~<amplituding/formative-epistemicity>~~totalising~ratio-contiguity/ratiocination-as-referentialism ontology/apriorising/axiomatising/referencing construal of Being and beings', forming the said registry-worldview's/dimension's 'notional~conflatedness'¹² ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating self-consciousness qualia-schema' of memorisation as of replication-and-differentiation-in-a-'~~<amplituding/formative-epistemicity>~~totalising~disambiguation-in-notional~conflatedness'¹²-with-existence-as-of-existential-instantiations' and thus enabling the notional~conflatedness¹² of mental-processing in existence-as-of-existential-instantiations reflected in the 'evolving-and-devolving formation/learning-development metaphoricity⁵⁶ and transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity metaphoricity⁵⁶ subjoining in ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating meaningfulness-and-teleology⁹⁹⁵⁵', and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying mental-reflex, categorising mental-reflex and ~~<amplituding/formative-epistemicity>~~totalising~ratio-contiguity/ratiocination-as-referentialism mental-reflex in their comprehensively underlying 'notional~conflatedness'¹² with existence-as-of-existential-instantiations'); from whence meaningfulness-and-teleology⁹⁹⁵⁵

aposteriorising/logicising/deriving/intelligising/measuring ensues as of
 notional~conflatedness¹² with existence-as-of-existential-instantiations
 (‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
 postconverging/dialectical-thinking²⁰–qualia-schema’ rather arises as of the implied reference-
 of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
 centered–epistemic-totalisation associated ‘<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating psychologism-schema’ and is the reflected
 mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly
 aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given
 underlying registry-worldview’s/dimension’s narrative disposition in its
 notional~conflatedness¹² 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~conflatedness¹² with existence-
 as-of-existential-instantiations’; and so-contrued contrary to just a constitutedness¹³ 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-thinking²⁰–qualia-schema’ <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating reflecting meaningfulness-and-teleology⁹⁹⁵⁵
 within which any specific quale then imports as of its replicability-and-differentiability-in-a-
 ‘<amplituding/formative–epistemicity>totalising~disambiguation-in-notional~conflatedness¹²-
 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 successive registry-worldviews/dimensions reference-of-thought⁸³ are grasp rather as of '~~<amplituding/formative-~~epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema' as of relative-ontological-incompleteness⁸⁸ so construed from relative-ontological-completeness⁸⁷ as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective or '~~<amplituding/formative-~~epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰-qualia-schema' as of relative-ontological-completeness⁸⁷ when so-construed in existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as from a protracted-consciousness in relative-ontological-completeness⁸⁷ as of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ protensive-consciousness ~~<amplituding/formative-~~epistemicity>totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness⁸⁸ as of positivism~procrypticism⁸⁰ 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-threshold¹⁰²/presublimating-desublimating-
 decisionality)~of-ontological-performance⁷¹-<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/notional~projective-perspective of the given registry-
 worldview/dimension institutionalisation reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, though from existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² epistemic perspective of analysis as of
 prospective relative-ontological-completeness⁸⁷ it is shown to be ontologically-flawed.
 Basically thus prospective destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-
 <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-teleology⁹⁹⁵⁵, susceptible to be <amplituding/formative>wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) so-implied as of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹. It is only <amplifying/formative-epistemicity>totalising~ratio-
 contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its mental-
 processing persistently pervasive existential reshuffling thoughtfulness as from human anxiety
 that is bound at destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> to
 reconstrue the prospective constructiveness-of-ontological-performance⁷¹-<including-virtue-as-
 ontology>/institutionalisation of meaningfulness-and-teleology⁹⁹⁵⁵ as so-reflected from
 existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² epistemic/notional perspective of
 analysis as of prospective relative-ontological-completeness⁸⁷ to be ontologically-veridical. It is
 in this way that <amplifying/formative-epistemicity>totalising~ratio-contiguity/ratiocination-
 as-referentialism phenomenal-abstractiveness expands the frontiers of human knowledge as
 ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-
 ontology>’, and thereof instigating the knowledge mechanism as it subsequently and summarily
 parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant
 meaningfulness-and-teleology⁹⁹⁵⁵ of lesser-and-lesser phenomenal-abstractiveness mental-
 processing tasking, as from the categorising register, the qualifying register, the tendentious
 register and the impulsive register, and thus enabling new human understanding; from whence
 new meaningfulness-and-teleology⁹⁹⁵⁵
 aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-
 instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-
 performance⁷¹-<including-virtue-as-ontology> from destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-

performance⁷¹-<including-virtue-as-ontology>' operation of the comprehensive human
 phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human
 meaningfulness-and-teleology⁹⁹⁵⁵ as knowledge, is what brings about the successive
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-
 ontological-completeness⁸⁷, and is reflected in the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ reification⁸⁶ of reference-of-thought⁸³-level successive self-
 consciousness/construction-of-the-Self as of the successive registry-worldviews/dimensions,
 and so conceptualised as from existence-potency~sublimating~nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
 normalcy/postconvergence/referentialism perspective. The social as supposedly a forward-
 facing constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> is one
 where 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-
 <including-virtue-as-ontology>' is effectively driven as of '<amplituding/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness
 disposition in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism' as
 'ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-
 ontology>' and as so-reflected at attained institutionalisation-level and constraint in formal
 social-settings; while as of human limited-mentation-capacity implications of phenomenal-
 abstractiveness, elicited covert-pretence-of-equivalence/correspondence—antiakrasiatic-
 aspiration-ontological-performance⁷¹-<including-virtue-as-ontology> as to destructuring-
 transitoriness¹⁸-as-of-deratiocination/deratiocontiguity arise variously at reference-of-thought⁸³-
 level uninstitutionalised-threshold¹⁰² and their reference-of-thought⁸³-devolving⁸⁴-level

unconstraint extended-informality as human ‘<amplituding/formative-epistemicity>totalising~random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplituding/formative-epistemicity>totalising~nominal-as-tendentious destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘<amplituding/formative-epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’
 ‘<amplituding/formative-epistemicity>totalising~intervalist-as-categorising in and destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’, and as these covertly pass as being of
 ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ thus undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’. destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of elicited covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-

virtue-as-ontology> articulated—or—acquiesced-to meaningfulness-and-teleology⁹⁹⁵⁵ at
 reference-of-thought⁸³-devolving⁸⁴-level, is induced as of destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as
 <amplituding/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 so-implied as of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, and so-induced-and-complexified in association with instances/instantiations of
 constructiveness disposition for ‘equivalence/correspondence antiakrasiatic-aspiration
 ontological-performance⁷¹-<including-virtue-as-ontology>’, to then effect as of the dual
 implications ontologically-flawed overall perception of a primary commitment to
 constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration
 ontological-performance⁷¹-<including-virtue-as-ontology>’ so that any such destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
 nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-
 equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-
 virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity
 articulated—or—acquiesced-to meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated

social epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵, thus inducing the peculiar social dynamism effect of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸) is the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ temporal grounds for akrasiatically undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’. It is this destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’ marginality implications reflected in human phenomenal-abstractiveness destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism that develop into the social dynamics manifestations of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ so-construed from the perspective of existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

~~supererogatory~~-epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic disposition, that is further complexified with the blending of instances/instantiations of constructiveness disposition of 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance'⁷¹-<including-virtue-as-ontology>' with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance'⁷¹-<including-virtue-as-ontology> as to destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism, and thus defining the specific sustainable destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance'⁷¹-<including-virtue-as-ontology> parasitism in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of any given registry-worldview's/dimension's uninstitutionalised-threshold¹⁰², and is so reflected as of its endemised/enculturated social construal of the 'types of vices-and-impediments¹⁰⁵ that can be overlooked' beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, determining its uninstitutionalised-threshold¹⁰². Critical to the social manifestation of destructuring-transitoriness¹⁸-as-of-

deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially perceived decisively as not destructuring going by the narrative of the collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism at its destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷¹-<including-virtue-as-ontology>, to then reflect of such ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’ as if of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’ and to assent to such a state of affairs. destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity deficient personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension institutionalisation level, with regards to the construal of the social-construct in its constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> as of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’, with such destructuring deficiency defining its uninstitutionalised-threshold¹⁰². destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as it speaks to the reference-of-thought⁸³-devolving⁸⁴-level is a most potent social phenomenon in the extended-informality rather than defined-and-constrained formalised social-settings (though it more fundamentally speaks of the uninstitutionalised-threshold¹⁰² implied overall registry-worldview/dimension prospective de-mentative/structural/paradigmatic ontological-performance⁷¹-<including-virtue-as-ontology> deficiency), as of the dearth of ontologically-hegemonising-narrative⁷⁰ as of ‘<amplifying/formative–epistemicity>totalising~ratio-

contiguity/ratiocination-as-referentialism constructiveness disposition in
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ in the extended-
informality with the latter variously substituted as of human phenomenal-abstractiveness
‘<~~amplituding~~/formative-epistemicity>totalising~random-as-impulsive destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
nonimmanence/flawed-epistemic-determinism’, totalising~nominal-as-tendentious
‘<~~amplituding~~/formative-epistemicity>destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’,
‘<~~amplituding~~/formative-epistemicity>totalising~ordinal-as-qualifying destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-
nonimmanence/flawed-epistemic-determinism’ and ‘<~~amplituding~~/formative-
epistemicity>totalising~intervalist-as-categorising destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’ as
these covertly pass as constructiveness disposition in ‘equivalence/correspondence
antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’, thus
distinctly destructuring. It is important to grasp here that this destructuring-threshold-
<uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-

performance⁷¹-<including-virtue-as-ontology> analysis is notionally/epistemically as to
 existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-
 of-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-
 perspective of notional~deprocrypticism¹⁷ which is in ontological-normalcy/postconvergence
 and beyond/superseding the internal positivism~procrypticism⁸⁰ disjointedness-as-of-reference-
 of-thought⁸³ human-subpotency social-stake-contention-or-confliction perspective wherein the
 human-subpotency <amplituding/formative~epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ perspective of analysis as of its prior
 relative-ontological-incompleteness⁸⁸
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a
 muddling undisambiguated appraisal of its destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating~desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> in contrast to the epistemic/notional veracity of existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² implication as of
 notional~deprocrypticism¹⁷ in prospective relative-ontological-completeness⁸⁷
 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-as-of-<amplituding/formative~
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory~epistemic-conflatedness¹² projection to prospective positivism insight of
 aetiologisation/ontological-escalation with regards to say the reflection of destructuring-
 transitoriness¹⁸-as-of-deratiocination/deratiocontiguity in the manifestation of notions-and-

accusation-of-sorcery in a non-positivism social-setting social-stake-contention-or-confliction, with the construal of such purportedly constructiveness disposition of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’ as of positivism ontologically-hegemonising-narrative⁷⁰ not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity⁵⁶ as prospective ontologically-hegemonising-narrative⁷⁰ of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<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,-for-explicating-ontological-contiguity⁶⁶⁴⁴ operation of Arithmetic construed as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism in epistemic-abnormalcy/preconvergence³⁰ and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ for the operation of Arithmetic as of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism in ontological-normalcy. Basically, such an ontological-normalcy/postconvergence destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> analysis speaks of the reality of human de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ insights; and the appreciation of the latter as to the

displacement/decentering-of-the-human-subject in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is a requisite for understanding such an ontological-normalcy/postconvergence destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> analysis. The destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> analysis is highly abstracted from such an ontological-normalcy/postconvergence epistemic/notional~projective-perspective (so-understood as of ontological-normalcy/postconvergence/Doppler-thinking perspective of analysis). It reflects the abstract development of human-subpotency ‘dynamic phenomenal-abstractiveness possibilities in their psychodynamic operant conflatedness¹² with the social epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵’. This psychodynamic operant conflatedness¹² reflects human-subpotency ‘constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> metaphorising vacillating-conception of the social epistemic-totality³⁶ of meaningfulness-and-teleology⁹⁹⁵⁵’; as can veridically be construed from existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’. This destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> analysis further

highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold¹⁰² in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with respect to destructuring at all uninstitutionalised-threshold¹⁰²; as so-implied by de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴. The comprehensive social susceptibility to destructuring-transitoriness¹⁸-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-narrative⁷⁰. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’ arises because of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold-~~(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~~~of-ontological-performance⁷¹-<including-virtue-as-ontology> parasitism <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and-teleology⁹⁹⁵⁵. Insightfully, it can be appreciated that the ontological-

contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is one long process involving the undermining of destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold¹⁰² with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷¹-<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative⁷⁰ implied as of prospective ‘<amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening⁵² implications the destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative⁷⁰ implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance⁷¹-<including-virtue-as-ontology>’. We can similarly project of the same with respect to our positivism-procrypticism⁸⁰ disjointedness-as-of-reference-of-thought⁸³ destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold¹⁰² as to be prospectively superseded by notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-reference-of-thought⁸³ ontologically-hegemonising-narrative⁷⁰ thus rendering human ontological-performance⁷¹-<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-performance⁷¹-<including-virtue-as-ontology>’. This destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> analysis effectively points to the fact that human

akrasia-susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as to the destructuring implications at uninstitutionalised-threshold¹⁰² implied human-subpotency epistemic/notional~projective-perspective in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism relative to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² epistemic/notional~projective-perspective in singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. This overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> of the social-construct as from the elucidation/reification⁸⁶ as ‘destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> analysis’ is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology>, as such an antiakrasiatic analysis of uninstitutionalised-threshold¹⁰² notionally/epistemically reflects the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; 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 ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ elicits low emotional-involvement, but for the case where with regards to high and conflicting human social-stake-contention-or-confliction even the natural domain is not immuned from high emotional-involvement as with the climate change issue for instance. The point being made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that human progress happens anyway, but then such naïve criticism only recounts the fact of human progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity implications for prospective human progress’ it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷¹-⟨including-virtue-as-ontology⟩ and as reflected at uninstitutionalised-threshold¹⁰². 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-performance⁷¹-⟨including-virtue-as-ontology⟩ destructuring-threshold-⟨uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality⟩~of-ontological-performance⁷¹-⟨including-virtue-as-ontology⟩ and uninstitutionalised-threshold¹⁰², and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-

ontological-performance⁷¹-<including-virtue-as-ontology> for human living-development-as-to-personality-development, institutional-development-as-to-social-function-development and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵. 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-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷¹-<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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; such that prospective social-construct constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and institutionalisation is ever always a process of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation to prospectively recapture the ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for prospective organic-knowledge lost in secondnatured institutionalisation with the latter construed in temporality⁹⁸/shortness often bound to induce incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, the

universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ and constructiveness as reflected by ‘<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–qualia-schema’ inherently elicits from the human-subpotency epistemic/notional~projective-perspective reflected as of the ‘<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’ in <~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the furthering of temporality⁹⁸/shortness as of untransvaluated–temporal-intemporality⁵¹ 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-as-of-<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹² epistemic/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-completeness⁸⁷ implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness⁸⁸ social-stake-contention-or-confliction in extricatory/temporal de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-

reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/>~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-intemporality⁵¹ inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness⁸⁷. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in-ontological-contiguity⁶⁶ beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its ‘~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema’ in ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, and likewise with the intemporal projection as of universalisation over base-institutionalisation-universalisation, positivism over universalisation-non-positivism/medievalism and prospectively notional~deprocrypticism¹⁷ over positivism-procrypticism⁸⁰. In this regards, the notion of preconverging-or-dementing¹⁹-apriorising-psychologism as reflected as of ‘~~<amplituding/>~~formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema’ of prior relative-ontological-incompleteness⁸⁸ is

tied-to and a necessarily associated notion with that of postconverging-or-dialectical-
 thinking²⁰—apriorising-psychologism as reflected as of ‘<~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰—
 qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation
 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁶⁷; and as this explains the successive construction-of-
 the-Self reflected in the successive registry-worldviews/dimensions. It is the possibility for the
 human mind to dement as of a ‘<~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’
 by its self-conscious <~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-
 perception/re-thought as of its <~~amplituding~~/formative—epistemicity>totalising~thrownness-in-
 existence³⁴ that de-mentatively/structurally/paradigmatically allows for the possibility of
 prospective institutionalisation involving the displacement/decentering-of-the-human-subject.
 Unlike our naïve human-subpotency epistemic/notional~projective-perspective inclined to
 perceive prior registry-worldviews/dimensions in their ‘<~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’
 in stigmatising terms—as-of-axiomatic-construct, the ontological-veracity from existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory—epistemic-conflatedness¹² epistemic/notional~projective-
 perspective is one that rather entails a forward-thinking appreciation that the possibility of all
 prospective relative-ontological-completeness⁸⁷ postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism reflected as of ‘<~~amplituding~~/formative-
 epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰—
 qualia-schema’ can only arise as of the psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness⁸⁸
preconverging-or-dementing¹⁹—apriorising-psychologism reflected as of
‘<~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating
preconverging/dementing¹⁹—qualia-schema’, and so whether from a retrospective, present or
prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of
the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation⁹²⁴⁷’, and implying an obligation for any given registry-worldview/dimension to
maximalise this human capacity for Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as
of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-
dementing¹⁹—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/dementing¹⁹—qualia-schema’
with respect to prospective base-institutionalisation ‘<~~amplituding~~/formative—
epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰—
qualia-schema’, and likewise universalisation with respect to base-institutionalisation—
ununiversalisation, universalisation—non-positivism/medievalism with respect to positivism,
and our present positivism—procrypticism⁸⁰ with respect to prospective deprocrypticism¹⁷. The
fact is, even the said prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-
mentativity emancipators across the successive registry-worldviews/dimensions in reflecting
holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ are just as equally relatively enmeshed in many ways with their
reference-of-thought⁸³ old psychology ‘<~~amplituding~~/formative—
epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—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-thinking²⁰–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-
 constitutedness¹³⁷⁹ positivism–procrypticism⁸⁰ disposition is all-encompassing as of our
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ when we construe of ourselves as
 ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism as of in-the-absolute’
 without projecting that just as prior generations of humans were both postconverging-or-
 dialectical-thinking²⁰–apriorising-psychologism as of their constructiveness-of-ontological-
 performance⁷¹-<including-virtue-as-ontology> reflected as of ‘<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰–
 qualia-schema’ at their relative-ontological-completeness⁸⁷ and preconverging-or-dementing¹⁹–
 apriorising-psychologism as of their destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> reflected as of ‘<amplituding/formative–
 epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹–qualia-schema’
 at their relative-ontological-incompleteness⁸⁸, we equally manifest the same and so-perceived
 from the prospective relative-ontological-completeness⁸⁷ of deprocrypticism–or–preempting–
 disjointedness-as-of-reference-of-thought⁸³¹⁷. The critical point here has to do with the fact that
 beyond the ‘contingent-ontologies—as-of-conventioning-referencing’ of successive registry-
 worldviews/dimensions, in their <amplituding/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>) as of their ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-

totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸, that are enabled by human limited-mentation-capacity-deepening⁵² as herein implied successively as of non-rules—apriorising/axiomatising/referencing—psychologism of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of base-institutionalisation, universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of universalisation, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of our positivism and preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷; the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ can thus be qualified as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, as its opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ reflects the comprehensive ontological-veracity of the successive registry-worldviews/dimensions becoming as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹. This ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, is ultimately construed as of notional~conflatedness¹² with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-

development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ as notional~deprocrypticism¹⁷, reflecting the fact that the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of successive registry-worldviews/dimensions outcomes can be construed as one of human successive failings to attain deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and so up to the prospective human attaining of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism. Thus the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ highlights that as of our positivism~procrypticism⁸⁰ <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ as of its ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸, we are involved in a fundamental disjointedness-as-of-reference-of-thought⁸³ in the sense that we seem to imply in our <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that our ‘positivism~procrypticism⁸⁰ contingent-ontology—as-of-conventioning-referencing’ as reflected by our positivist science-ideology and humanism ideology seemingly surpasses the very ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ that engendered our positivism/rational-empiricism

creating as of epistemic-ricochetting the said science without the science-ideology and the said human emancipation without the humanism ideology. This fundamental disjointedness explains why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ rather turns out to be denaturing¹⁵ 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–procrpticism⁸⁰ contingent-ontology—as-of-conventioning-referencing’. Such questions with regards to how the humanities can be further developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development—as-to-social-function-development and living-development—as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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/throwness-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–procrpticism⁸⁰ and so just as with any other prior relative-ontological-incompleteness⁸⁸ registry-worldviews/dimensions <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of
their ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-
dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸, there has always been an ontologically-
flawed inclination that the given registry-worldview’s/dimension’s ‘contingent-ontology—as-
of-conventioning-referencing’ in its <amplituding/formative–epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inherently carries all the
prospective possibilities of human emancipation and so oblivious-and-substituting of the
underlying ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-
ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’. In other
words, unlike we may contemplate as of our positivism/rational-empiricism presencing—
absolutising-identitive-constitutedness¹³⁷⁹ mindset, the notion of prospective human
emancipation wasn’t alien to the recurrent-utter-uninstitutionalisation mindset though such a
conception by mental-reflex was projected as of its very own ‘recurrent-utter-
uninstitutionalisation contingent-ontology—as-of-conventioning-referencing’
<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in
ontologically-flawed identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-
dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ hardly contemplative of the ontological-
veracity of the underlying ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ as of its
‘implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-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/throwness-disposition,—as—
 reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-
 subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-
 reflected as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-
 veridical-epistemic-determinism²¹, in order to attain prospective base-institutionalisation
 emancipation; such that all such relative-ontological-incompleteness⁸⁸ contingent-ontologies—
 as-of-conventioning-referencing including our own ‘positivism–procrysticism⁸⁰ contingent-
 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷
 ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ reflected as
 of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
 singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative–
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴. This reality effectively de-mentatively/structurally/paradigmatically explains the
 manifestation of all such relative-ontological-incompleteness⁸⁸ registry-worldviews/dimensions
 contingent-ontologies—as-of-conventioning-referencing <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 induced destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as
 reflected by their uninstitutionalised-threshold¹⁰²; and as such an <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

suprasocial or ~~<amplituding/formative>~~ wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) relative-ontological-incompleteness⁸⁸

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument predilection is further subject to its internal social-stake-contention-or-confliction sophistry, with the implications that all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity meaningfulness-and-teleology⁹⁹⁵⁵ as reasoning-through/messianic-reasoning must necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> and thus fails reification⁸⁶ as of prospective existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹² ontological-primemovers-totalitative-framework⁷² <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of aetiologisation/ontological-escalation in relative-ontological-completeness⁸⁷, and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ but rather realise the reality of its notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> that speaks of its prospective preconverging-or-dementing¹⁹–apriorising-psychologism and thus ontological-degradation. In other words the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-

ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ points out that our positivism/rational-empiricism induced science-ideology and humanism ideology as ‘contingent-ontology—as-of-conventioning-referencing’ is the outcome in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ and that any such ‘contingent-ontology—as-of-conventioning-referencing’ is not of the appropriate ontological-veracity depth/perspective for contemplating prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴ as it inevitably enters into an <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ given its relative-ontological-incompleteness⁸⁸ that fails to put itself in question with regards to the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring further points out from the perspective in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ the underlying ontological-veracity of human de-mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴ as it speaks of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as actually of an underlying coupling of postconverging-or-dialectical-thinking²⁰—

apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> as reflected by ‘<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking²⁰-qualia-schema’ and preconverging-or-dementing¹⁹-apriorising-psychologism destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as reflected by ‘<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema’. Ultimately, human de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ is the notion underlying human self-consciousness as of construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing¹⁹-apriorising-psychologism’ in order to then ‘prospectively induce originally/as-of-event prospective postconverging-or-dialectical-thinking²⁰-apriorising-psychologism’. In this regards, we can factor in for instance that more critically rather than construing the prospective reification⁸⁶ 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—procrypticism⁸⁰ contingent-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity will rather be ‘a more candid face-up with our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ institutional-being-and-craft, muddlement and other

intellectual complexes/inhibitions' that de-mentatively/structurally/paradigmatically as of a destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<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 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/throwness-disposition,—as—reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional scholasticism reasoning-from-results/afterthought pedantry as if critical reification⁸⁶ will arise by that pathway. In other words, the possibility of all human prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development 'weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws' that then brings about the corresponding existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹² level for human emancipation as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation; and

this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Whether of low or high emotional-involvement, it is inevitably the case that the de-mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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/throwness-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)~~¹⁴ implied prospective postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and prior preconverging-or-dementing¹⁹—apriorising-psychologism, is merely a reflection of the fact that human meaningfulness-and-teleology⁹⁹⁵⁵ is ever always as of the very same overall purview that is existence but then as of various state of human relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-
 (sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and-re-apriorising/re-axiomatising/re-referencing>) of reference-of-thought⁸³ so-construed as
 registry-worldviews/dimensions, such that human meaningfulness-and-teleology⁹⁹⁵⁵ is thus of
 lower to higher ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology>
 as of relative-ontological-completeness⁸⁷. Further as of human <amplituding/formative–
 epistemicity>totalising~thrownness-in-existence³⁴ with human meaningfulness-and-
 teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ is thus
 ‘a-given-<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ construct
 on existence-as-of-devolving-existential-instantiations’ as reflected in the ontological-
 veracity/ontological-performance⁷¹-<including-virtue-as-ontology> of its given
 <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ registry-
 worldview/dimension reference-of-thought⁸³-devolving⁸⁴ meaningfulness-and-teleology⁹⁹⁵⁵;
 such that inherently the possibility of prospective virtue and prospective grander ontological-
 veracity/ontological-performance⁷¹-<including-virtue-as-ontology> as required for prospective
 transcendence-and-sublimity/sublimation/supererogatory–de-mentativity beyond/superseding
 the given <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ registry-
 worldview/dimension ontological-veracity/ontological-performance⁷¹-<including-virtue-as-
 ontology> as so-reflected in its ‘apriorising-teleological-thresholding–as-teleological-
 framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ in
 its prospective relative-ontological-incompleteness⁸⁸ cannot spontaneously arise without a
 displacement/decentering-of-the-human-subject as of prospective relative-ontological-
 completeness⁸⁷ renewed mathesis/motif/thrownness-dispositon enabled prospective

‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’. It is this <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ induced <amplituding/formative-epistemicity>totalising/circumscribing/delineating nature of human meaningfulness-and-teleology⁹⁹⁵⁵ that renders it necessarily an exercise of <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as of existence-in-devolving-existential-instantiations; such that the construal of human meaningfulness-and-teleology⁹⁹⁵⁵ is rather as of the given <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ registry-worldview/dimension ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking²⁰–apriorising-psychologism representation of human meaningfulness-and-teleology⁹⁹⁵⁵ as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective is operantly elicited as of the construal of the ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of <amplituding/formative-epistemicity>totalising/circumscribing/delineating–narrative of the given <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ registry-worldview/dimension ‘implied and underlying background Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-drag³³ reference-of-thought⁸³-devolving⁸⁴ meaningfulness-and-teleology⁹⁹⁵⁵. Likewise, the idea of a preconverging-or-dementing¹⁹-apriorising-psychologism representation of human meaningfulness-and-teleology⁹⁹⁵⁵ as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective is operantly elicited as of the prospective relative-ontological-completeness⁸⁷ postconverging-or-dialectical-thinking²⁰-apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing¹⁹-apriorising-psychologism prior relative-ontological-incompleteness⁸⁸ registry-worldview/dimension 'dementing apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness', as of ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating~narrative implied '~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema', so-reflected rather as from the prospective relative-ontological-completeness⁸⁷ postconverging-or-dialectical-thinking²⁰-apriorising-psychologism registry-worldview/dimension 'deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ devolved institutional-development-as-to-social-function-development as of its devolving living-development-as-to-personality-development' as of the prospective ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reference-of-thought⁸³-devolving⁸⁴ meaningfulness-and-teleology⁹⁹⁵⁵, as superseding the prior

relative-ontological-incompleteness⁸⁸ preconverging-or-dementing¹⁹—apriorising-psychologism registry-worldview/dimension ‘shallower implied and underlying background Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ devolved institutional-development—as-to-social-function-development as of its devolving living-development—as-to-personality-development’ as of the prior <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reference-of-thought⁸³-devolving⁸⁴ meaningfulness-and-teleology⁹⁹⁵⁵. More spontaneously, a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation is construed as of the projection to a given registry-worldview/dimension ‘ontological-depth framework of <amplituding/formative—epistemicity>totalising/circumscribing/delineating—narrative’ as of its ‘implied and underlying background Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ devolved institutional-development—as-to-social-function-development as of its devolving living-development—as-to-personality-development’, while a preconverging-or-dementing¹⁹—apriorising-psychologism representation is construed as of the projection to the prospective relative-ontological-completeness⁸⁷ registry-worldview/dimension ‘ontological-depth framework of <amplituding/formative—epistemicity>totalising/circumscribing/delineating—narrative’ as of its ‘deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ devolved institutional-development—as-to-social-function-development as of its devolving living-development—as-to-personality-development’ in reflecting the prior relative-ontological-incompleteness⁸⁸ registry-worldview/dimension ‘preconverging-or-dementing¹⁹—apriorising-psychologism <amplituding/formative—epistemicity>totalising/circumscribing/delineating—narrative’ as of the

latter's 'shallower implied and underlying background Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ devolved institutional-development-as-to-social-function-development as of its devolving living-development-as-to-personality-development'. This <amplituding/formative-epistemicity>totalising/circumscribing/delineating elucidation about postconverging-or-dialectical-thinking²⁰-apriorising-psychologism representation and preconverging-or-dementing¹⁹-apriorising-psychologism representation as of human de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ implications underlies the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ is hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past as being mainly as of the 'cumulation of human postconverging-or-dialectical-thinking²⁰-apriorising-psychologism representations <amplituding/formative-epistemicity>totalising/circumscribing/delineating-narratives and as this is often further skewed towards the locus of the present registry-worldview/dimension (positivism/rational-empiricism) postconverging-or-dialectical-thinking²⁰-apriorising-psychologism representation', and thus in many ways failing to project fundamentally the reality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—

existentialism-form-factor and further fails to echo the metaphoricity⁵⁶/existential-ecstasy of the
 sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of
 meaningfulness-and-teleology⁹⁹⁵⁵ as of the ‘ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ dynamics of successive postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism representation and preconverging-or-dementing¹⁹—apriorising-
 psychologism representation of meaningfulness-and-teleology⁹⁹⁵⁵, reflected in ‘successive
 construction-of-the-Self underlying the sublimating historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ as of successive self-consciousness for
 meaningfulness-and-teleology⁹⁹⁵⁵, as from recurrent-utter-uninstitutionalisation trepidation-
 selfconsciousness, base-institutionalisation—ununiversalisation warped-selfconsciousness,
 universalisation—non-positivism/medievalism preclusive-selfconsciousness, our present
 positivism—procrypticism⁸⁰ occlusive-selfconsciousness and prospective
 notional~deprocrypticism¹⁷ 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-
 performance⁷¹-<including-virtue-as-ontology> and destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating—desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> as of relevance to prospective meaningfulness-and-
 teleology⁹⁹⁵⁵/knowledge-reification⁸⁶. This comprehensive elucidation as to existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplifying~formative—epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² and human-subpotency implications of
 ontological-performance⁷¹-<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 singularisation⁹²/epistemic-immanence/veridical-

epistemic-determinism of existence as to existence-potency~sublimating~nascence,-disclosed-
from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory-~~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism notionally/epistemically reflecting the ecstatic
singularity of existence speaks of the imbued de-mentative/structural/paradigmatic unity of the
reflected existential sublimation manifestations. Such an ecstatic singularity of existence is
what renders intelligibility possible as of the ‘coherence/contiguity-of-superseding~oneness-of-
ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-
enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by
underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-
totalitative-framework⁷² ~~<amplituding/formative-~~epistemicity>causality~as-to-projective-
totalitative~implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague
innateness besides existentially inherent human-subpotency potential to manifest as human).
This ecstatic singularity of existence is its primordial ineffability, as beyond any
~~<amplituding/formative-~~epistemicity>totalising~thrownness-in-existence³⁴ appraisal but then
enabling the meaningfulness-and-teleology⁹⁹⁵⁵ validating possibility of any such state of
~~<amplituding/formative-~~epistemicity>totalising~thrownness-in-existence³⁴ by way of
ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative-~~
epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-
contiguity⁶⁶⁴⁴. The ecstatic singularity of existence is the very shepherding/ushering/heralding
possibility for existence’s intelligibility. Thus the supervening unity of all existential
sublimation manifestations arises as of their notional~conflatedness¹² intelligibility derived
from the primordial ineffability of ‘coherence/contiguity-of-superseding~oneness-of-ontology-
implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-

insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); and this primordial ineffability is thus the epistemic guidance for the construal of intelligibility in all existential sublimation manifestations. This never failing 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² that is perpetually stood out' for 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-nascence>—in—<~~amplituding~~/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-'surrealistic-as-pseudoreal'-epistemic-abnormalcy> reflexively including the-human-conceptualising-subpotency-as-human-subpotency to engage with it as of both affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> and unaffirmation/deprojection/de-

assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
 measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> in order to
 generate intelligibility as of varying ontological-performance⁷¹-<including-virtue-as-ontology>
 as validated or invalidated by ontological-primemovers-totalitative-framework⁷²
 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ of existence-potency~sublimating-nascence,-disclosed-
 from-prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹². This very intertwining of existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² as of ontological-primemovers-
 totalitative-framework⁷² potential implications with 'phenomenal/manifest~subpotencies-<in-
 transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence's~sublimating-
 nascence>—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-
 <of-'surrealistic-as-pseudoreal'-epistemic-abnormalcy> is the metaphoricity⁵⁶/ecstasy of
 existence in its supervening notional~conflatedness¹² intelligibility. This basically captures the
 very notions of singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism and
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as can be reflected
 in explicating 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-
 in-the-full-potency-of-existence's~sublimating-nascence>—in—<amplituding/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-<of-'surrealistic-as-pseudoreal'-epistemic-
 abnormalcy> ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> as
 of ontological-primemovers-totalitative-framework⁷² potential sublimating-over-desublimating
 implications of existence-potency~sublimating-nascence,-disclosed-from-prospective-

epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-
realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹², 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—singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’ as of
existence’s supervening-conflatedness¹² intelligibility of phenomenal/manifest~subpotencies-
<in-transitive-conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating–
nascence>, and so-reflected as of the ‘overall metaphoricity⁵⁶/ecstasy reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³’-<imbued-and-
‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing~conceptualisation> of phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>
amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴, in
(panintelligibility⁷³ here is simply about the ‘overall epistemically phenomenal/manifest
reifying and empowering reflexivity in conflatedness¹² of phenomenal/manifest~subpotencies-
<in-transitive-conflatedness¹²–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 constitutedness¹³ of universal intelligibility as of a universal mind) wherein inherent
existence’s ecstatic supervening-conflatedness¹² is the phenomenal/manifest
metaphoricity⁵⁶/ecstasy of intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility⁷³’-<imbued-and-‘hermeneutically/reprojectively-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing~conceptualisation>. Such an epistemic
notion as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-

panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> conceives of ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> of ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘surrealistic-as-pseudoreal’-epistemic-abnormalcy> as of transepistemic/epistemic-ricochetting veracity on the basis of the latter inherently implied supposedly coherent ontological-commitment⁶⁵ reflected as of ontological-primemovers-totalitative-framework⁷² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as from existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² epistemic/notional~projective-perspective. Existence’s metaphoricity⁵⁶/ecstasy of ‘intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> with regards to all phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> in <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴, rather points to the ontological-veracity of its conflatedness¹² (and not constitutedness¹³ as is easily mistaken from an ontologically-flawed <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ human-subpotency perspective projecting as if of existence-potency~sublimating-nascence,-

disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹²/ontological-completeness
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism), with the
phenomenal/manifest metaphoricity⁵⁶/ecstasy of existence rather arising as of supervening-
conflatedness¹² ~~<amplituding/formative-~~epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ defining
‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
potency-of-existence’s~sublimating-nascence>—in—~~<amplituding/formative-~~
epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘surrealistic-as-pseudoreal’-epistemic-
abnormalcy> given ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-
framework of contextualising/instantiative-devolving-meaningfulness’ as of constructiveness-
of-ontological-performance⁷¹-<including-virtue-as-ontology> and destructuring-threshold-
<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-
performance⁷¹-<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 metaphoricity⁵⁶/ecstasy supervening-conflatedness¹² underlying
human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-
referencing~conceptualisation> is more than just of transepistemic/epistemic-ricochetting
veracity in the construal of ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵, it equally
speaks of a presencing—absolutising-identitive-constitutedness¹³⁷⁹ historicity-tracing—in-

presencing–hyperrealisation/hyperreal-transposition⁴⁶ ever always confounded between
 ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-
 potency-of-existence’s~sublimating–nascence>—in—<amplitudinal/formative–
 epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘surrealistic-as-pseudoreal’–epistemic-
 abnormalcy> construal in constitutedness¹³ as of alienation—as-inauthentic/poorly-
 objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic
 and ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-
 potency-of-existence’s~sublimating–nascence>—in—<amplitudinal/formative–
 epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘surrealistic-as-pseudoreal’–epistemic-
 abnormalcy> construal as of conflatedness¹² in ontological-good-
 faith/authenticity⁶⁸/objectification/desubjectification-as-objectification/ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–
 as-so-being-as-of-existential-reality/antinihilism; wherein overall reifying-and-empowering-
 reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’–human-subpotency–epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
 referencing~conceptualisation> speaks of ontologically-veridical conflatedness¹² ever always
 bounded with ontologically-flawed constitutedness¹³, and so beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. Thus
 ontologically-veridical conflatedness¹² as constructiveness-of-ontological-performance⁷¹-
 <including-virtue-as-ontology> and ontologically-flawed constitutedness¹³ as destructuring-
 threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-
 ontological-performance⁷¹-<including-virtue-as-ontology>, with regards to
 ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-
 potency-of-existence’s~sublimating–nascence>—in—<amplitudinal/formative–

epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘surrealistic-as-pseudoreal’-epistemic-
abnormalcy> determination, can be effectively determinable ecstatically/metaphorically by
way of transepistemic/epistemic-ricochetting projective-insights as of
‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
potency-of-existence’s~sublimating-nascence>—in—<amplifying/formative—
epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘surrealistic-as-pseudoreal’-epistemic-
abnormalcy> given ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-
framework of contextualising/instantiative-devolving-meaningfulness’. This further reflects the
notion that with regards to human-subpotency as to human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions—existentialism-form-factor what is veridically ever as of
absolute certitude is ‘prospective intemporal-as-ontologically-veridical/ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-
promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology⁹⁹⁵⁵’ and
‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶³
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology⁹⁹⁵⁵’,
construed respectively ‘as of equivalence/correspondence antiakrasiatic-aspiration as inducing
prospective <amplifying/formative—epistemicity>totalising~ratio-contiguity/ratiocination-as-
referentialism as ontologically-veridical constructiveness of meaningfulness-and-teleology⁹⁹⁵⁵,
and ‘as of covert pretence of equivalence/correspondence antiakrasiatic-aspiration as inducing
prospective destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as
ontologically-flawed destructuring—meaningfulness-and-teleology⁹⁹⁵⁵’; and thereof, what is ever
of absolute incertitude is ontologically-veridical identitive meaningfulness-and-teleology⁹⁹⁵⁵ as

this is ever always in need for its prospective recuperation/recovery as from prospective
 relative-ontological-completeness⁸⁷ induced ‘postconverging-or-dialectical-thinking²⁰–
 apriorising-psychologism as of apriorising-teleological-elevation-in-notional-
 contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>’ superseding prior relative-
 ontological-incompleteness⁸⁸ induced ‘preconverging-or-dementing¹⁹–apriorising-
 psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema>’. Thus what is particular about the
 notional~deprocrypticism¹⁷ registry-worldview/dimension as preempting—disjointedness-as-
 of-reference-of-thought⁸³ is that it is ‘beyond just a constraining institutionalisation
 secondnaturing articulation of a reproducibility—mathesis/motif/throwness-disposition,—as-
 reproducibility-of-aestheticisation as of reasoning-from-results/afterthought’ by which the
 human mindset can be attached to mechanically as of reasoning-from-results/afterthought while
 displaying ‘<amplifying/formative> wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–
 narratives—of-the-reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 of such reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-
 aestheticisation’, but necessarily implies as of its organic-knowledge implications a
 secondnaturing ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implicated
 convergence of reasoning-through/messianic-reasoning in the elicited
 notional~deprocrypticism¹⁷ reasoning-from-results/afterthought reflected as of a conception of
 notional~deprocrypticism¹⁷ that is more than just its reproducibility—
 mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation but is reflexive
 of the assimilation of the ‘intemporal seeding promise of human-subpotency ontological-

performance⁷¹-<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 successive registry-
 worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. In this regards,
 throughout the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 'true-
 ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵', the requisite
 dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-
 factor,-in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-
 sublimating-humanity'-as-to-existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression-as-of-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
 supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>)) as of
 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-
 fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-
 of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
 meaningfulness-and-teleology⁹⁹⁵⁵ as equivalence/correspondence antiakrasiatic-aspiration
 ontological-performance⁷¹-<including-virtue-as-ontology>' has always ever come off against
 the eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁸-dereification for
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
disposition as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶³ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
meaningfulness-and-teleology⁹⁹⁵⁵ as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology>’; and so as
temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
disposition to stifle the transformative implications of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity. The inevitability of a projection for the
‘universalising¹⁰³-idealisation coherence of contemplation’ as of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ associated
with the Socratic/Platonic/Aristotelian individual emancipation as of universalising¹⁰³-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness⁸⁸-dereification for
<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
disposition by their ‘warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-non-universalising–syllogising’, with Socrates not giving in to such apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as of his symbolic
asceticism⁴ even at the risk of his life; budding-positivism projection as of
Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-

completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ over medieval-scholasticism-
 pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-
 incompleteness⁸⁸-dereification for <amplifying/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>) disposition as of medieval tradition and pedantry; with all such efforts for
 human emancipation eliciting from the perspective of their times as dispensing-with-
 immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶
 like ending Slavery and the Slave-Trade in the United States involving the American civil war
 or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-
 as-of-relative-ontological-incompleteness⁸⁸-dereification for <amplifying/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) dispositions like ‘in many ways the slaves lives are
 better off than their kindreds in the darkness of Africa or that their conditions will be worse off
 when freed’, that ‘the toll of the American civil war was unnecessary’, or ‘in many ways the
 outcome of the French Revolution was far worse than was worth the struggle’. In all these
 instances, the sophists as of its 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-incompleteness⁸⁸-dereification for <amplifying/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) disposition, and when the outcome of reasoning-
 through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-
 completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ 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-completeness⁸⁷ as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ which is ‘never always the easiest of notion’ for human

~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-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-incompleteness⁸⁸-dereification for ~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

 disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. In all such instances as was realised by universalising¹⁰³-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence 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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ rather than ‘apriorising-teleological-elevation-in-ontological-contiguity⁶⁶’ to avoid wrongly implying dialogical-equivalence, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in relative-ontological-completeness⁸⁷ as of the underlying registry-worldview/dimension reference-of-

thought⁸³ <amplifying/formative-epistemicity>totalising~devolved-apriorising-rule; as there can be no genuine contention between a universalising¹⁰³-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 denaturing¹⁵ of the universalising¹⁰³-idealisation meaningfulness-and-teleology⁹⁹⁵⁵ or positivising/rational-empiricism meaningfulness-and-teleology⁹⁹⁵⁵. 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-threshold¹⁰² arise in the first place; and the sophistic/pedantic treachery/muddledment/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/muddledment/acting-out for what it essentially is; as with the universalising¹⁰³-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 arises as of the mental-reflex that ordinarily all meaningfulness-and-teleology⁹⁹⁵⁵ as of a given registry-worldview/dimension is grounded on the same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notwithstanding the existential-instantiation soundness or unsoundness of its devolving aposteriorising/logicising/deriving/intelligising/measuring. But where in the instance of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, despite our habituation, dialogue/dialogical-equivalence as of ‘apriorising-teleological-degradation-in-

notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>' does not avail as of epistemic-
 veracity and thus ontological-veracity as of the 'apriorising-teleological-degradation-in-
 notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>' closed <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 in prior relative-ontological-incompleteness⁸⁸ which rather warrants psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring for prospective relative-
 ontological-completeness⁸⁷. 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-performance⁷¹-
 <including-virtue-as-ontology> but this only holds with the mathematical
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit for
 engaging genuinely and naturally in the calculations; where that
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument spirit is lost,
 fundamentally the notion of mutual calculating is then ontologically and epistemically flawed.
 Ultimately, the notion of meaningfulness-and-teleology⁹⁹⁵⁵ as of ontological-veracity is about
 the 'reasoning-through transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹' of contentions for the determination of existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² as of ontological-primemovers-
 totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴; 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-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-performance⁷¹-<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-reification⁸⁶ role and as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in prior relative-ontological-incompleteness⁸⁸ with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human meaningfulness-and-teleology⁹⁹⁵⁵, as the social knowledge-reification⁸⁶ role must always be opened to ‘intemporal individuation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the possibility of its arising in any humans and in whatever specific purviews of existence, as this is what is instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-

teleology⁹⁹⁵⁵; as it is only by the latter process that the ‘suprasocial obsession/myopism as of a given registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as of reconstruing recurrent-utter-uninstitutionalisation underpinning–suprasocial-construct rather as of base-institutionalisation, base-institutionalisation–ununiversalisation underpinning–suprasocial-construct rather as of universalisation, universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism⁸⁰ underpinning–suprasocial-construct rather as of deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought⁸³¹⁷. We can appreciate in this regards that the universalising¹⁰³-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-teleology⁹⁹⁵⁵’ induced as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-drag³³ which obviously doesn’t register/is-unaccounted internally because (but from the existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-

normalcy/postconvergence/referentialism notional~deprocrypticism¹⁷ perspective) de-mentatively/structurally/paradigmatically 'no registry-worldview/dimension has the eyes to see of its defective ontological-performance⁷¹-<including-virtue-as-ontology> as it surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶'. The fact is, it is this possibility of the universalising¹⁰³-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing meaningfulness-and-teleology⁹⁹⁵⁵ and value that allows for prospective institutionalisation to arise as of universalising¹⁰³-idealisation and positivism/rational-empiricism respectively. In this regards, it is important to grasp that what is peculiar about the successive registry-worldviews/dimensions is the sense that these as of their immediacy disposition are very much cognisant of the Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵; 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-teleology⁹⁹⁵⁵ with the emergence of universalising¹⁰³-idealisation over ancient mythologies and

cultism, likewise the medieval Europe scholasticism was the height of this universalising¹⁰³-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-teleology⁹⁹⁵⁵, 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-teleology⁹⁹⁵⁵, that in many ways just as the manifestation of postlogism⁷⁷-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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and underpinning—suprasocial-construct meaningfulness-and-teleology⁹⁹⁵⁵ integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism—procrysticism⁸⁰ is equally subject to our <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and underpinning—suprasocial-construct underlying disjointedness-as-of-reference-of-thought⁸³ muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold¹⁰²; and in both instances insightfully point to underlying reference-of-thought⁸³ relative-

ontological-incompleteness⁸⁸ at destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-
 <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-impediments¹⁰⁵ 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-thought⁸³¹⁷ supersedes-and-
 deflates the overall vices-and-impediments¹⁰⁵ of our positivism/rational-empiricism
 manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ underlying the
 devolving social manifestation of psychopathy and social psychopathy. Thus the practice of
 construing absolutely the <amplifying/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of any given
 registry-worldview/dimension in relative-ontological-incompleteness⁸⁸ like our positivism–
 procrypticism⁸⁰ speaks of a loss of ontology as ‘true-ontology—as-of-Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ to the given registry-worldview/dimension
 conventioning-referencing. In this regards, we can appreciate that our own projection of
 prospective notional~deprocrypticism¹⁷ implied Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ as of its prospective singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism will construe of our present positivism–procrypticism⁸⁰ conventioning-referencing
 as dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism to be more than
 just as of our traditional, cultural and aesthetic idiosyncratic habituations grounded on our

positivism–procrysticism⁸⁰ underlying reference-of-thought⁸³ that more or less suppresses the possibility of prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’, and equally garner that just as the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset and medieval-scholasticism-pedants—ideal-type-or-individuation never factored in that their respective supposedly presencing—absolutising-identitive-constitutedness¹³⁷⁹ construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising and medieval scholastic pedantry were to be reconstrued as rather being of contingent-ontology—as-of-conventioning-referencing respectively by Socratic philosophers universalising¹⁰³-idealisation and budding-positivists as of their respective prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’; likewise, our supposedly positivism–procrysticism⁸⁰ presencing—absolutising-identitive-constitutedness¹³⁷⁹ construal of ontology as reflected in present subject-matters in many ways will be reconstrued as contingent-ontology—as-of-conventioning-referencing as of notional~deprocrysticism¹⁷ implied prospective parrhesiastic revaluation of ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’. As such notional~deprocrysticism¹⁷ ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’, reflects that: our philosophising should rather be able to conceptualise its epistemic-emanence as a totalising-entailing conflatedness¹² reifying of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’ as of transepistemic/epistemic-ricochetting

retrospective-to-prospective implications of relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ underlying the de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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 reification⁸⁶ and so in reflection of existence's supervening-conflatedness¹², and with all human meaningfulness-and-teleology⁹⁹⁵⁵ remaining of philosophical epistemic-veracity relevance as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ singularisation⁹²/epistemic-immanence/veridical-epistemic-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-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷; psychology fails ontologically when it naively and wrongly construe of our given positivism—procrypticism⁸⁰ relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ apriorising/axiomatising/referencing—psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification⁸⁶ of psychological traits is what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification⁸⁶ of psychological traits as of its <amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ meaningfulness-and-teleology⁹⁹⁵⁵ despite the supposed deficiency of its given meaningfulness-

and-teleology⁹⁹⁵⁵ in relative-ontological-incompleteness⁸⁸, 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ underlined as of human limited-mentation-capacity-deepening⁵² antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance⁷¹-<including-virtue-as-ontology> enables the superseding-and-deflating of the overall individual and social vices-and-impediments¹⁰⁵ arising as of the relative-ontological-incompleteness⁸⁸ of successive registry-worldviews/dimensions; and wherein our conception of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ turns out to be rather skewed towards our positivism-procrypticism⁸⁰ <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking²⁰—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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ ontologically-hegemonising-narrative⁷⁰ implications reflecting the dynamics of human postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation and preconverging-or-dementing¹⁹—apriorising-psychologism representation as of human de-mentation-(~~supererogatory~~—ontological-de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴, as such historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ can very much inherently grasp the metaphoricity⁵⁶ of human meaningfulness-and-teleology⁹⁹⁵⁵ as implied by its ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social

constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> or
 destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as of any given
 registry-worldview/dimension reference-of-thought⁸³–and–reference-of-thought⁸³-devolving⁸⁴
 is of teleological/narrative apriorising/axiomatising/referencing determinism’ so-construed as
 from prospective registry-worldview/dimension existence-potency~sublimating–nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/>~~formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~–epistemic-conflatedness¹² epistemic/notional~projective-perspective
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism
~~supererogatory~~–acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
 <~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ for postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism representation and preconverging-or-dementing¹⁹–apriorising-psychologism
 representation; and wherein the in-effect supervening-conflatedness¹² of
 phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–reflexivity,-in-the-full-
 potency-of-existence’s~sublimating–nascence> with existence speaks of existence’s ecstatic
 singularity as so-reflected as of notional~notional~deprocrypticism¹⁷
 singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism of meaningfulness-
 and-teleology⁹⁹⁵⁵ in conceptualising ‘true-ontology—as-of-Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
 meaningfulness-and-teleology⁹⁹⁵⁵’. Ultimately, Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
 teleology⁹⁹⁵⁵ points to the fundamental dialecticism of human meaningfulness-and-

teleology⁹⁹⁵⁵; as to the fact that the human is that which is in ~~<amplituding/~~formative-epistemicity>totalising~thrownness-in-existence³⁴ as of recurrent-utter-uninstitutionalisation ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by its reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, universalisation, positivism and prospectively notional~deprocrypticism¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its ~~<amplituding/~~formative-epistemicity>totalising~thrownness-in-existence³⁴ flawed constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> as of its destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>, as it can't pretend to avoid this purposefulness as it is, as of its any presencing—absolutising-identitive-constitutedness¹³⁷⁹ state, the outcome of such purposefulness as relayed with the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’. This coherently explains the inevitability of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-completeness⁸⁷-of-reference-of-thought⁸³; 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-drag³³ in existential-extrication-as-
 of-existential-unthought. When the dialecticism of human meaningfulness-and-teleology⁹⁹⁵⁵ as
 of its prospective ontological-performance⁷¹-<including-virtue-as-ontology> implications as of
 virtue at constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> and
 vices-and-impediments¹⁰⁵ at destructuring-threshold-(uninstitutionalised-
 threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-
 <including-virtue-as-ontology> shows itself to be definitely determinable and is no longer the
 bigger issue for prospective human emancipation but rather the bigger issue becoming one of
 human psychological cognisance and adjustment to any such prospective emancipatory
 meaningfulness-and-teleology⁹⁹⁵⁵ as so-reflected across the 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-existence³⁴ as of its given
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing
 meaningfulness-and-teleology⁹⁹⁵⁵ in <amplituding/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>) ever gets prodded into contemplating an opened-construct-of-meaningfulness-
 and-teleology⁹⁹⁵⁵ speaking supposedly of more ontologically profound prospective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
 meaningfulness-and-teleology⁹⁹⁵⁵ as implied as of prior transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity from recurrent-utter-uninstitutionalisation

to base-institutionalisation, etc. But then as all along the successive registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality⁹⁸/shortness and existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² which knows of no such accommodation for human temporality⁹⁸, inevitably the existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implications necessarily comes ahead of human temporality⁹⁸/shortness emotional convenience. The certitude and determination of human meaningfulness-and-teleology⁹⁹⁵⁵ as from this hindsight, as so-reflected from singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as of prospective notional~deprocrypticism¹⁷ meaningfulness-and-teleology⁹⁹⁵⁵, will necessarily imply preconverging-or-dementing¹⁹-apriorising-psychologism implications of ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with respect to our positivism~procrypticism⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ as dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism even as we are thereby emotionally inconvenienced, just as singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism as from our positivism perspective of meaningfulness-and-teleology⁹⁹⁵⁵ will necessarily imply preconverging-or-dementing¹⁹-apriorising-psychologism implications of ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ with respect to
 prior non-positivism/medievalism meaningfulness-and-teleology⁹⁹⁵⁵ as
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism even as we can
 appreciate the emotional inconvenience of the non-positivism/medievalism establishment
 mental-dispositions. Existence's metaphoricity⁵⁶/ecstasy supervening-conflatedness¹² as of
 'phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-
 potency-of-existence's~sublimating-nascence>—in—<amplifying/formative-
 epistemicity>totalising~thrownness-in-existence³⁴,-<of-'surrealistic-as-pseudoreal'-epistemic-
 abnormalcy> given 'apriorising-teleological-thresholding-as-teleological-framework/narrative-
 framework of contextualising/instantiative-devolving-meaningfulness' speak of
 transepistemic/epistemic-ricochetting
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of organic-
 knowledge in reflecting both singularisation⁹²/epistemic-immanence/veridical-epistemic-
 determinism-as-of-intemporality⁵¹ and dissingularisation²⁸/epistemic-nonimmanence/flawed-
 epistemic-determinism-as-of-temporality⁹⁸ implications of meaningfulness-and-teleology⁹⁹⁵⁵
 veridical ontological-performance⁷¹-<including-virtue-as-ontology> or ontologically-flawed
 ontological-performance⁷¹-<including-virtue-as-ontology> respectively, as of both the
 reference-of-thought⁸³-level disambiguation in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ and the
 reference-of-thought⁸³-devolving⁸⁴-level disambiguation as of temporal-to-intemporal
 ontological-performance⁷¹-<including-virtue-as-ontology>; wherein singularisation⁹²/epistemic-
 immanence/veridical-epistemic-determinism is rather 'a psychoanalytically dragged-out
 depth/profoundness of ontological-conception' as of dispensing-with-immediacy-for-relative-
 ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ whilst

dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism is rather ‘a psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶. Ultimately, existence’s metaphoricity⁵⁶/ecstasy as of supervening-conflatedness¹² reflected in ‘<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴ of phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>’ as to their ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness¹² reflexivity of existence, wherein the ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> of ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence>—in—<amplituding/formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘surrealistic-as-pseudoreal’-epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment⁶⁵ as can be validated by existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² ontological-primemovers-totalitative-framework⁷²; as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity⁵⁶ as of its inherent supposedly coherent ontological-commitment⁶⁵ 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 conflatedness¹²-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 de-mentatively/structurally/paradigmatically opened to prospective metaphoricity⁵⁶ from existential-constraining/conflatedness¹²-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment⁶⁵ as with individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in conflatedness¹² 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-commitment⁶⁵ on the basis of ontological-primemovers-totalitative-framework⁷² validatory implications as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplifying/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹². Basically it is this supervening-conflatedness¹² reflexivity of existence as of the ‘phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence>—in—~~<amplifying/>~~formative-epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘surrealistic-as-pseudoreal’-epistemic-abnormalcy> phenomena/manifestations shepherded/ushered/heralded as of existential constraining by their supposedly coherent ontological-commitment⁶⁵ that reflects phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating~nascence> ‘epistemic-conception framework of ontologically-veridical ontological-performance⁷¹-<including-virtue-as-ontology> as-of-conflatedness¹² as existentially-real or ontologically-flawed ontological-performance⁷¹-<including-virtue-as-ontology> as-of-constitutedness¹³ as existentially-unreal’; summing overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-

human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing~conceptualisation> reflected in the
supervening-conflatedness¹² of phenomenal/manifest~subpotencies-<in-transitive-
conflatedness¹²–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence>. Going
by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
existentialism-form-factor, the human construction-of-the-Self as of its constructiveness-of-
ontological-performance⁷¹-<including-virtue-as-ontology> and destructuring-threshold-
<uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality>~of-ontological-
performance⁷¹-<including-virtue-as-ontology> is ever always saddled between ‘prospective
intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
meaningfulness-and-teleology⁹⁹⁵⁵ as equivalence/correspondence antiakrasiatic-aspiration’ and
‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶³
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology⁹⁹⁵⁵ as
covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance⁷¹-<including-virtue-as-ontology>’, when it comes to the ‘social-construction of
meaningfulness-and-teleology⁹⁹⁵⁵ 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-performance⁷¹-
<including-virtue-as-ontology>’ can be referred to as the ‘shiftiness-of-the-Self⁹¹’, and
construed as the beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-
as-of-existential-unthought>⁶ that arises as of human lack of ‘intemporal antiakrasiatic

disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding>~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding>~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) as of human limited-mentation-capacity-deepening⁵² for prospective relative-ontological-completeness⁸⁷. The ‘shiftiness-of-the-Self⁹¹’ thus refers to any given registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwtness-disposition for the constructiveness of meaningfulness-and-teleology⁹⁹⁵⁵ as of its specific construction-of-the-Self’, beyond which bottomline—of-mere-mathesis/motif/throwtness-disposition of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance allows/disregards/unaccounts for human temporal shiftiness as defining its prospective destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>, and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶; and this is exactly what explains the differentiation of registry-worldviews/dimensions as of their relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. The ‘shiftiness-of-the-Self⁹¹’ de-mentatively/structurally/paradigmatically defines the given ~~‘supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹²-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the meaningfulness-and-teleology⁹⁹⁵⁵ of a given registry-worldview/dimension implied as of its ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology>. Thus the requisite profoundness/depth of prospective human ‘social-construction of meaningfulness-and-teleology⁹⁹⁵⁵ as of social-stake-contention-or-confliction’ as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can only arise fundamentally as of the prospective construction-of-the-Self renewed secondnatured institutionalisation ‘~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹²-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the meaningfulness-and-teleology⁹⁹⁵⁵ arising from renewed ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as of human limited-mentation-capacity-deepening⁵² for prospective relative-ontological-completeness⁸⁷, in undermining the prior registry-worldview’s/dimension’s ‘shiftiness-of-the-Self⁹¹’ that defines its destructuring-threshold-<uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality>~of-ontological-performance⁷¹-<including-virtue-as-ontology> as uninstitutionalised-threshold¹⁰²; and thus moving the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ bar of

‘shiftiness-of-the-Self⁹¹’ to the prospective registry-worldview’s/dimension’s–reference-of-
 thought⁸³-for-social-functioning-and-accordance ‘specific bottomline–of-mere-
 mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-
 teleology⁹⁹⁵⁵ as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally
 that, as reflected in reflecting holographically-<conjugatively-and-transfusively> the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, human ‘prospective
 intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
 meaningfulness-and-teleology⁹⁹⁵⁵ as equivalence/correspondence antiakrasiatic-aspiration’ over
 ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶³
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology⁹⁹⁵⁵ as
 covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
 performance⁷¹-<including-virtue-as-ontology>’, has ever always been more critically about the
 ‘existentially-operant constraining’ for: moving the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ bar of ‘shiftiness-of-the-Self⁹¹’ to the prospective registry-
 worldview’s/dimension’s–reference-of-thought⁸³-for-social-functioning-and-accordance
 ‘specific bottomline–of-mere-mathesis/motif/throwness-disposition for the constructiveness of
 meaningfulness-and-teleology⁹⁹⁵⁵ as of its specific construction-of-the-Self’ in order to
 undermine human destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>;
 rather than truly eliminating human ‘shiftiness-of-the-Self⁹¹’ arising from the ever always
 present human ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
 faith/inauthenticity⁶³ reproducibility—mathesis/motif/throwness-disposition,—as—

reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
 meaningfulness-and-teleology⁹⁹⁵⁵ as covert-pretence-of-equivalence/correspondence–
 antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology>’. Thus the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of the successive
 registry-worldviews/dimensions given
 ‘~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of
 singularisation⁹²-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the
 meaningfulness-and-teleology⁹⁹⁵⁵, arising from renewed ‘intemporal antiakrasiatic disposition
 for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-
 reification⁸⁶/contemplative-distension²⁶ as of human limited-mentation-capacity-deepening⁵² for
 prospective relative-ontological-completeness⁸⁷, in the rede-
 mentating/restructuring/reparadigming of human ‘social-construction of meaningfulness-and-
 teleology⁹⁹⁵⁵ as of social-stake-contention-or-confliction’, can be interpreted as moving the
 ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ bar of ‘shiftiness-of-the-
 Self⁹¹’ to the prospective registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-
 functioning-and-accordance ‘specific bottomline-of-mere-mathesis/motif/thrownness-
 disposition for the constructiveness of meaningfulness-and-teleology⁹⁹⁵⁵ as of its specific
 construction-of-the-Self’: so-construed as from recurrent-utter-uninstitutionalisation non-
 rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’; base-
 institutionalisation—ununiversalisation rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’; universalisation—
 non-positivism/medievalism universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’; positivism—
 procrypticism⁸⁰ positivising/rational-empiricism-based-universalisation-directed-rulemaking-

over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self⁹¹’,
 and prospectively notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-reference-of-
 thought⁸³, -as-to- ‘<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism notionally overcoming ‘shiftiness-of-the-Self⁹¹’. We can appreciate in this
 regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to
 articulate ‘social-construction of meaningfulness-and-teleology⁹⁹⁵⁵ as of social-stake-
 contention-or-confliction’ as in the prospective relative-ontological-completeness⁸⁷ registry-
 worldview/dimension is fundamentally hampered by its given registry-
 worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance
 ‘specific bottomline-of-mere-mathesis/motif/throwness-disposition for the constructiveness of
 meaningfulness-and-teleology⁹⁹⁵⁵ as of its specific construction-of-the-Self’ due to its
 corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-
 for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as of human
 limited-mentation-capacity-deepening⁵² for prospective relative-ontological-completeness⁸⁷,
 that can then allow for the requisite
 ‘supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of
 singularisation⁹²-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the
 meaningfulness-and-teleology⁹⁹⁵⁵. In this regard, we can more specifically appreciate the
 central and transformative implications of the Socratic philosophers universalising¹⁰³-
 idealisation as of the prospective universalisation registry-worldview/dimension ‘social-
 construction of meaningfulness-and-teleology⁹⁹⁵⁵ as of social-stake-contention-or-confliction’,

wherein such prospective ‘shiftiness-of-the-Self⁹¹’ as induced by the Socratic philosophers universalising¹⁰³-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-thought⁸³-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-teleology⁹⁹⁵⁵ as of its specific construction-of-the-Self” brought about the coherently universalising¹⁰³ construction of meaningfulness-and-teleology⁹⁹⁵⁵ with the associated elevated level of ontological-performance⁷¹-<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 universalising¹⁰³-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-Self⁹¹’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic philosophers defining universalisation meaningfulness-and-teleology⁹⁹⁵⁵ thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology⁹⁹⁵⁵ of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for ‘universally coherent, consistent and credible meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵’ 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 universalising¹⁰³-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-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally-collateralising-beholdening-prot Humanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² to supersede human temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) as of human limited-mentation-capacity-deepening⁵² for prospective relative-ontological-completeness⁸⁷, to allow for the requisite universalising¹⁰³-idealisation ‘~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹²-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the meaningfulness-and-teleology⁹⁹⁵⁵’; which otherwise would be highly underminable as of a predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled-syllogising mindset by which populist ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) could

easily be elicited were the Socratic philosophers to imply dialogical-equivalence and intellectual-and-moral-equivalence as of common/mutual aposteriorising/logicising/deriving/intelligising/measuring whereas in reality there were of dissimilar apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply such sophistic/pedantic dispositions were rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’, and it was more critically a question of upholding universalising¹⁰³-idealisation reifying meaningfulness-and-teleology⁹⁹⁵⁵ as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² ontological-primemovers-totalitative-framework⁷² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ over time. By the same token, the mathesis-universalis of budding-positivists/rational-empiricists positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism ‘shiftiness-of-the-Self⁹¹’ for the prospective positivism registry-worldview/dimension ‘social-construction of meaningfulness-and-teleology⁹⁹⁵⁵ as of social-stake-contention-or-confliction’ induced the requisite ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ as of human limited-mentation-capacity-deepening⁵² for prospective relative-ontological-completeness⁸⁷’ allowing for the requisite ‘supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ reflected as of singularisation⁹²-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the meaningfulness-and-teleology⁹⁹⁵⁵’ for the secondnature institutionalisation of prospective

positivism registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-
 and-accordance 'specific bottomline-of-mere-mathesis/motif/throwness-disposition for the
 constructiveness of meaningfulness-and-teleology⁹⁹⁵⁵ as of its specific construction-of-the-
 Self'. Here too, the budding-positivists/rational-empiricists were very much aware of the lack
 of dialogical-equivalence and intellectual-and-moral-equivalence as of common/mutual
 aposteriorising/logicising/deriving/intelligising/measuring as of their dissimilar
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to imply
 underlying medieval-scholasticism-pedants—ideal-type-or-individuation establishment
 dogmatism was rather in 'apriorising-teleological-degradation-in-notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>', and that it would be more critically
 a question of upholding the budding-positivism/rational-empiricism reifying meaningfulness-
 and-teleology⁹⁹⁵⁵ as to existence-potency~sublimating-nascence,-disclosed-from-prospective-
 epistemic-digression-as-of-~~<amplituding/>~~formative-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² ontological-
 primemovers-totalitative-framework⁷² ~~<amplituding/>~~formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ over time as
 effected ultimately with the hegemonising ontological-grip of such positivism/rational-
 empiricism renewed and more profound meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure as of
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ that rendered possible the
 knowledge existential-contextualising-contiguity³⁸ reifying capacity-and-template for the
 transformative development-and-cumulation of modern science and liberal society. Thus what
 is transformatively critical with regards to 'intemporal antiakrasiatic disposition for dispensing-
 with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-

distension²⁶ as of human limited-mentation-capacity-deepening⁵² for prospective relative-ontological-completeness⁸⁷, in inducing the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive secondnatured institutionalisation of prospective ‘shiftiness-of-the-Self⁹¹’ construed as of prospective registry-worldview’s/dimension’s—reference-of-thought⁸³-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-teleology⁹⁹⁵⁵ as of specific construction-of-the-Self’, is that with regards to ‘social-construction of meaningfulness-and-teleology⁹⁹⁵⁵ as of social-stake-contention-or-confliction’ the individual and the collective-social adopt increasingly ‘deeper-mutualising-leeway-of-nonimmediacy-of-self-consciousness(dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶)’—successively-‘in-superseding-the-immediacy-disposition-for-trepidatiousness-of-self-consciousness’-with-base-institutionalisation-over-recurrent-utter-uninstitutionalisation,-‘in-superseding-the-immediacy-disposition-for-tendentiousness-of-self-consciousness’-with-universalisation-over-base-institutionalisation—ununiversalisation,-‘in-superseding-the-immediacy-disposition-for-preclusiveness-of-self-consciousness’-with-positivism/rational-empiricism-over-universalisation—non-positivism/medievalism,-and-prospectively,-‘in-superseding-the-immediacy-disposition-for-occlusiveness-of-self-consciousness’-with-deprocrypticism¹⁷-over-positivism—procrypticism-‘in-attaining-the-nonimmediacy-disposition-for-protensiveness-of-self-consciousness’ (which as notional~deprocrypticism¹⁷ is construed as ‘projective-totalitative’ with regards to the human-subpotency potential to converge to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as of opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument);

and so, as of successive profundity of
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ implied in
 <~~amplifying~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought
 for prospectively ‘increasingly profound and complex meaningfulness-and-teleology⁹⁹⁵⁵
 infrastructure as of Being-development/ontological-framework-expansion~as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, institutional-
 development~as-to-social-function-development and living-development~as-to-personality-
 development’ as enabling-and-reflected successively in more and more sophisticated and
 elaborate social-setup and institutional constructs. Basically, human destructuring-threshold-
 <uninstitutionalised-threshold¹⁰²/presublimating~desublimating-decisionality>~of-ontological-
 performance⁷¹~<including-virtue-as-ontology> as highlighted as of the constructiveness-and-
 destructuring-framework of ‘shiftiness-of-the-Self⁹¹’ and as reflected in any given registry-
 worldview’s/dimension’s~reference-of-thought⁸³-for-social-functioning-and-accordance
 ‘specific bottomline~of-mere-mathesis/motif/throwness-disposition for the constructiveness of
 meaningfulness-and-teleology⁹⁹⁵⁵ as of its specific construction-of-the-Self’ arises as of
 destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity, so-construed as of
 dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism induced
 deratiocination-or-deratiocontiguity; wherein as of flawed
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
 <~~amplifying~~/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴, preconverging-or-dementing¹⁹~apriorising-psychologism
 representation is wrongly singularised/immanentised while postconverging-or-dialectical-
 thinking²⁰~apriorising-psychologism representation is wrongly dissingularised/not-immanent.

This actually points out why dialogical-inequivalence/intellectual-and-moral-inequivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ is associated with sophistic/pedantic representations as knowledge as well as temporal manifestations of postlogism⁷⁷-slantedness and conjugated-postlogism⁷⁷ manifestations including psychopathy and social-psychopathy as of the positivism-procrypticism⁸⁰ registry-worldview. While as of human-subpotency temporal <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ we may be inclined to construe of the notion of dialogical-equivalence as absolutely requisite, the fact is dialogical-equivalence cannot supersede existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² sublimating-validation/desublimating-invalidation implications where its eliciting is de-mentatively/structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ is all about existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s² doesn’t heed to any human sovereignty exercise as of dialogue as the latter is only as pertinent as it de-mentatively/structurally/paradigmatically implies an intermediative process for the deferred-outcome as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-

digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹² but not otherwise, and as being subpotent with existence it is the human that has to ensure that its meaningfulness-and-teleology⁹⁹⁵⁵ coincides with existential veracity, such that where dialogical-equivalence is wrongly implied and thus likely to undermine existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹² what gives in is the false notion of dialogical-equivalence. This is equally reflected in the idea that the ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of meaningfulness-and-teleology⁹⁹⁵⁵ is rather as of the implication of relative-ontological-completeness⁸⁷ associated with human limited-mentation-capacity-deepening⁵² from the perspective of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism rather construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹, and not identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ flawed projection of ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ by ‘mere formulaic psychologising effect’, without ontological-veracity for the manifested formulaic psychologising, due to the failure to factor in relative-ontological-incompleteness⁸⁸ as of shallow human limited-mentation-capacity

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴. Thus
~~supererogatory–~~acuity/perspicacity/astuteness/edginess/incisiveness–of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of
 meaningfulness-and-teleology⁹⁹⁵⁵, as of the-very-same-immanent-existence/intrinsic-
 reality/ontological-veridicality,-as-to-‘human~~<amplituding/formative–~~
 epistemicity>totalising~purview-of-construal’ or ~~<amplituding/formative–~~
 epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality, rather points to the fact that meaningfulness-and-teleology⁹⁹⁵⁵
 ‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as
 recomposured in prospective relative-ontological-completeness⁸⁷’ as of
~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-thought
 since existence or purviews-of-existence ever always de-
 mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is
 ever always undergoing its transcendence-and-sublimity/sublimation/~~supererogatory–~~de-
 mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-
 of-existence’; and this further explains why secondnature institutionalisation reasoning-from-
 results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will
 tend to act as if meaningfulness-and-teleology⁹⁹⁵⁵ is accumulated/in-accumulation thus ending
 up beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ ‘instigating enframed
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-
 setups and meaningfulness-and-teleology⁹⁹⁵⁵ implications that are poorly amenable to
~~<amplituding/formative–epistemicity>~~totalising~renewing-realisation/re-perception/re-

thought', and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>. Critically just as 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology⁹⁹⁵⁵ as equivalence/correspondence antiakrasiatic-aspiration ontological-performance⁷¹-<including-virtue-as-ontology>' is associated with ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism> of prospective relative-ontological-completeness⁸⁷-over unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸ as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² ontological-primemovers-totalitative-framework⁷² <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, likewise it is the case that 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶³ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation

seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology⁹⁹⁵⁵ as
 covert-pretence-of-equivalence/correspondence-antiakrasiatic-aspiration-ontological-
 performance⁷¹-<including-virtue-as-ontology>’ is associated with ‘ontologically-flawed
 denaturing¹⁵ of ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ construed herein
 as of ‘pseudo-edginess/pseudo-incisiveness’; as to the fact that ‘pseudo-edginess/pseudo-
 incisiveness’, whether actively projected or passively insinuated as of
 vocalisation/interjection/expletive intensification, beyond-the-consciousness-awareness-
 teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ is bound to wrongly imply
 the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ as if as of
 affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
 validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism> of prospective relative-ontological-completeness⁸⁷ over
 unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
 measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-
 apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸ as to existence-
 potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-
 <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~-epistemic-conflatedness¹² ontological-primemovers-totalitative-
 framework⁷² <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. Pseudo-edginess/pseudo-incisiveness
 as such exploits the natural and habitual human mental-reflex as of any given registry-
 worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance to

systemically imply and attribute dialogical-equivalence with regards to social-stake-contention-or-confliction as of ‘apriorising-teleological-elevation-in-ontological-contiguity⁶⁶’. While this mental-reflex is usually valid in most circumstances, however, in the specific circumstances of pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ invalidating any such pretence of dialogical-equivalence. 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-thinking²⁰-apriorising-psychologism> that is beyond contention-as-certain. Thus inducing destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as of the pseudo-edginess/pseudo-incisiveness manifestation of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism instigated destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity rather in preconverging-or-dementing¹⁹-apriorising-psychologism representation but now engaged in dialogical-equivalence of contention as if of postconverging-or-dialectical-thinking²⁰-apriorising-psychologism representation. Pseudo-edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ narrators in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ engaging with interlocutors rather in temporal <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in existential-extrication-as-of-existential-

unthought as of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-
 <as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-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~ratio-contiguity/ratiocination-as-
 referentialism in the interlocutor notwithstanding the postlogic-backtracking-<iterative-looping-
 ‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, 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 postlogism⁷⁷-slantedness narratives as the simpler/uncomplexified representation of the adult
 psychopathy postlogism⁷⁷-slantedness mental-disposition, and this further points to the
 procrypticism—or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ <amplituding/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ 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-temporal-to-intemporal-dispositions–
 existentialism-form-factor manifestations of sophistic/pedantic dispositions social eliciting of
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of
 social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology⁹⁹-<in-
 existential-extrication-as-of-existential-unthought>⁶ whether with traditional witchdoctors, the

sophists, medieval-pedants or in many ways intellectual-muddlement-(blurring/undermining-
of-prospective-totalising-entailing,-as-to-entailing-<~~amplituding~~/formative-
epistemicity>totalising~in-relative-ontological-completeness⁸⁷) today. Thus a given prospective
relative-ontological-completeness⁸⁷ registry-worldview/dimension
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of ‘notional—
singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’, by its implied
‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of
contextualising/instantiative-devolving-meaningfulness’, operantly reflects the prior relative-
ontological-incompleteness⁸⁸ registry-worldview/dimension ‘shiftiness-of-the-Self⁹¹’ as of ‘a
reifying gesturing that is-not-to-be-drag-in/commingle-with the prior relative-ontological-
incompleteness⁸⁸ registry-worldview’s/dimension’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social-stake-
contention-or-confliction meaningfulness-and-teleology⁹⁹⁵⁵ as of its pseudo-edginess/pseudo-
incisiveness <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’; as reflected by the fact that
positivising or prospective notional~deprocrpticism¹⁷
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ rather construe
respectively non-positivising or procrpticism⁸⁰ as of apriorising-teleological-degradation-in-
notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> as to invalidate the
<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-

reflex of dialogical-equivalence pointing rather to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ to be reflected by the prospective ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³, but then this equally implies the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> is effectively prone to a general <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) disposition predisposed to forego ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’ for a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. It has always been the case that successive registry-worldviews/dimensions secondnatured institutionalisations as instigated as from human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ have to contend as of social-stake-contention-or-confliction with corresponding sophistic/pedantic eliciting of <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-

prospective-apriorising-implications>> whether as traditional witchdoctors, the sophists, medieval-pedants or in many ways intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) today, with the requisite intemporal-as-ontological reifying meaningfulness-and-teleology⁹⁹⁵⁵ as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ over-time/crossgenerationally inducing the positive opportunism untenability that overcomes such ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶³ reproducibility—mathesis/motif/thrownness-disposition,-as-reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology⁹⁹⁵⁵ as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<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-teleology⁹⁹⁵⁵ infrastructure as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ of prospective notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—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-Self⁹¹’ is effectively not beyond human collective contemplation

reflected as of human ‘projective-totalitative’ notional~deprocrypticism¹⁷ protensive self-consciousness perspective predisposed to devalue our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ occlusive self-consciousness meaningfulness-and-teleology⁹⁹⁵⁵. Contrary to the ontologically-flawed implications of identitive-constitutedness¹³-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ in reflecting that human meaningfulness-and-teleology⁹⁹⁵⁵ as implied by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is rather ad-hoc and disparate across cultures-as-sovereign-constructs-not-constrained-existentially-as-of supposedly coherent ontological-commitment⁶⁵, a <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ construal as difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ of human meaningfulness-and-teleology⁹⁹⁵⁵ reflects the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implied connectedness of human meaningfulness-and-teleology⁹⁹⁵⁵ as constrained-existentially-as-of supposedly coherent ontological-commitment⁶⁵ thus developing as of relative-ontological-completeness⁸⁷ ontological-performance⁷¹-<including-virtue-as-ontology> implications of human limited-mentation-capacity-deepening⁵². It is this <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ construal of human meaningfulness-and-teleology⁹⁹⁵⁵ ‘constrained-existentially-as-of-its supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, that effectively validates the ‘epistemic-veracity of notional—singularisation⁹²/epistemic-immanence/veridical-epistemic-determinism’; wherein the notion of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-<sublimating~referencing/registering/decisioning,—as-self-becoming/self-

conflatedness¹²/formative–supererogating-<in-projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing>) as to human-and-social-
 expectations/anticipations—metaphoricity⁵⁶–as-rede-mentating/restructuring/reparadigming-
 psychologism⁸⁹ of ontological-performance⁷¹-<including-virtue-as-ontology>’ captures the
 entire possibilities of human meaningfulness-and-teleology⁹⁹⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology>, and as such a <amplitudinal/formative-
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-
 contiguity⁶⁶⁴⁴ construal reflects overall reifying-and-empowering-reflexivity-of-ecstatic-
 existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–
 human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-
 and–re-apriorising/re-axiomatising/re-referencing~conceptualisation> as of
 ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
 coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
 of-embodied-consciousness’. It is this <amplitudinal/formative–epistemicity>causality~as-to-
 projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ construal that
 allows for intelligibility and renewing-intelligibility to arise in the first place as of relative-
 ontological-completeness⁸⁷. This ‘intelligibility and renewing-intelligibility’ arises from
 ‘<amplitudinal/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-
 explicating-ontological-contiguity⁶⁶⁴⁴ conflatedness¹² of construal-and-reconstrual of
 existential-contextualising-contiguity³⁸ as of human limited-mentation-capacity-deepening⁵²
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation’, and not as ontologically-flawed atomising/taking-to-pieces constitutedness¹³
 rather as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside-existential-contextualising-contiguity³⁸. The validation of the epistemic-
 totalitative³⁵ nature of existential meaningfulness-and-teleology⁹⁹⁵⁵ as of ‘relative-ontological-

incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming-psychologism⁸⁹ of ontological-performance⁷¹-<including-virtue-as-ontology>’ is much more directly obvious in the natural sciences which do not imply any inherent splitting/disparateness of intrinsic-reality but rather points to a <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ construal 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 their knowledge foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’),-as-operative-notional~deprocrypticism⁴³ schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications of ‘relative-ontological-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

⟨sublimating~referencing/registering/decisioning,-as-self-becoming/self-conflatedness¹²/formative-supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩ as to human-and-social-expectations/anticipations—metaphoricity⁵⁶—as-rede-mentating/restructuring/reparadigming-psychologism⁸⁹ of ontological-performance⁷¹-<including-virtue-as-ontology>’ wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world <amplifying/formative-epistemicity>totalising~devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-

ontological-incompleteness⁸⁸ and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness⁸⁷. Such <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ construal points out that disparateness of meaningfulness-and-teleology⁹⁹⁵⁵ 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-incompleteness⁸⁸ cannot be 'qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness⁸⁷ perspective' given that all human meaningfulness-and-teleology⁹⁹⁵⁵ are of supposedly coherent ontological-commitment⁶⁵ as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity⁶⁸-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-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² epistemic/notional~projective-perspective wherein modern society in relative-ontological-completeness⁸⁷ attributes the ailment to say flu. In order words, sovereign commitments, recognised as of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷, do not override the pre-eminence of supposedly coherent ontological-commitment⁶⁵ as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-

~~supererogatory~~-epistemic-conflatedness¹² epistemic/notional~projective-perspective, in which case no human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity will be possible. Stated another way, if Einstein's or Bohr's seminal theories were viewed say unfavourably by the physics community of their time as of their sovereign predisposition, that wouldn't annul the ontological-veracity of their theories even if Einstein or Bohr were to acquiesce to that sovereign predisposition over their own theories, for the simple reason that knowledge is constructed as of the absolute dominance of intrinsic-reality as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to be possible; and that reality with respect to knowledge doesn't speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness⁷ of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a
~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ construal equally points out that the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human~~<amplituding/formative-epistemicity>~~totalising~purview-of-construal' or any
~~<amplituding/formative-epistemicity>~~totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality does not imply the de-mentative/structural/paradigmatic change of existence-as-of-existential-contextualising-contiguity³⁸ but rather that change is the outcome of human limited-mentation-capacity-deepening⁵² maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation involving de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ of prospective

postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation and prior
 preconverging-or-dementing¹⁹—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-as-of-
~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory—epistemic-conflatedness~~¹². The conflatedness¹² of existential-
 contextualising-contiguity³⁸ 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 constitutedness¹³ as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ but with little consequence since such an atomising/taking-to-
 pieces constitutedness¹³ is generally an ontologically-flawed afterthought
 reflection/contemplation whereas operantly beyond-the-consciousness-awareness-teleology⁹⁹-
~~<in-existential-extrication-as-of-existential-unthought>~~⁶ scientists generally adopt a
 conflatedness¹² of existential-contextualising-contiguity³⁸ posture. The reality of existential-
 contextualising-contiguity³⁸ conflatedness¹² here is validated by the fact that ‘abstract scientific
 notions are not the point-of-departure scientists contemplation’ as they are rather ‘delved in
 existential-contextualising-contiguity³⁸ in ~~<amplituding/formative—epistemicity>~~causality~as-
 to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴
 conflatedness¹² to then reflect abstract scientific notions in existential-contextualising-
 contiguity³⁸ knowledge-reification⁸⁶ or depart from existential-contextualising-contiguity³⁸
 already reified abstract scientific notions to then reflect further abstract scientific notions in

existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶. 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-teleology⁹⁹⁵⁵/knowledge as physics knowledge-reification⁸⁶. Rather we can better appreciate the occurrence of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ construal in the sense that our ordinary thought process itself is as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces constitutedness¹³ 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 existential-contextualising-contiguity³⁸ of such notions like space, time, force, etc. in <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ conflatedness¹² 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 epistemic-retotalising/re-totalising-entailing of 'the very same physics notions and their derived implications of new notions' as of existential-contextualising-contiguity³⁸ in conflatedness¹² involving human limited-mentation-capacity-deepening⁵² hermeneutics in avoiding-and-superseding any

presencing—absolutising-identitive-constitutedness¹³⁷⁹. 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 panintelligibility⁷³—effusing/ecstatic—inlining nature of existential-contextualising-contiguity³⁸ in epistemic-conflatedness¹² in their domains-of-study’ implies that their knowledge-reification⁸⁶ should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness¹³⁷⁹, as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the ‘precedence of existential-contextualising-contiguity³⁸ in ~~<amplifying/>~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ in epistemic-conflatedness¹² to which their abstract notions are aligned’ as well as so-implied by their foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶ in reflecting ‘immanent-ontological-contiguity⁶⁶’⟩,—as-operative-notional~deprocrypticism⁴³ orientations which drives their knowledge-reification⁸⁶—gesturing for unification as to ontological-contiguity⁶⁶ 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/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility⁷³—effusing/ecstatic—inlining nature of existential-contextualising-contiguity³⁸ supervening-conflatedness¹² 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 constitutedness¹³ perspective. This underlying ~~<amplifying/>~~formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ insight reflects ecstatic-existence’s supervening-conflatedness¹² as

to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>; wherein inherently ‘more immediate epistemically constrained to ontological-primemovers-totalitative-framework⁷²’ domains-of-study like physics and the natural sciences generally are of a less elaborate existential-contextualising-contiguity³⁸ conceptualisation nature in epistemic-conflatedness¹² and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic constitutedness¹³ while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework⁷²’ domains-of-study like the social domains-of-study are more of an elaborate existential-contextualising-contiguity³⁸ conceptualisation nature in epistemic-conflatedness¹² that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojective depth of ontological-construal, and in both cases in reflecting the implications of human limited-mentation-capacity-deepening⁵² hermeneutics involved in avoiding-and-superseding any presencing—absolutising-identitive-constitutedness¹³⁷⁹ for construing their veridical historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. In many ways the natural sciences by the immediate constraining of their ontological-primemovers-totalitative-framework⁷² implicitly avoid atomising/taking-to-pieces constitutedness¹³ but the misunderstanding that their knowledge-reification⁸⁶—gesturing is effectively as of atomising/taking-to-pieces constitutedness¹³ in other domains-of-study ends up having naïve and distortive effects on such domains-of-study knowledge-reification⁸⁶ and particularly so with regards to the development of their self-conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. It is herein contended that this poor self-

conscious philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is the de-mentatively/structurally/paradigmatically defining issue of many of the social domains-of-study today, as in effect many such domains are turned into technicality as of institutional-being-and-craft imprimatur, ‘fallback to unquestioned/dogmatic normativities’ and ‘habituated dispositions’ which priorly enframed subject-matters and institutional-setups de-mentatively/structurally/paradigmatically stifle the possibility for conceptualisation as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-epistemic-conflatedness~~¹² sublimating-validation/desublimating-invalidation implications beyond their conventioning-referencing existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>, so-implied as of the perspective of notional~notional~deprocrypticism¹⁷ prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’.

Thus existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> implies the ‘primacy of a ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ basis for conception due to human ~~<amplituding/formative-epistemicity>~~totalising~thrownness-in-existence³⁴’ 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 ~~<amplituding/~~formative–epistemicity>causality~as-to-projective-
 totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ conception’, and this further
 indicts our traditional conception of induction as being epistemically incremental wrongly
 construed as of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation that underlies dispositions for ~~<amplituding/~~formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 because of ‘failure to draw ~~<amplituding/~~formative–epistemicity>causality~as-to-projective-
 totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ as of
 displacement/decentering-of-the-human-subject and wrongly construing presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ situations as of absolute/absolutising grounding’,
 whereas in reality human ~~<amplituding/~~formative–epistemicity>totalising~thrownness-in-
 existence³⁴ rather points out that the epistemic-veracity of induction is rather as of
 ‘maximalising ~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’ (which is rather as of epistemic-
 retotalising/re-totalising-entailing of meaningfulness-and-teleology⁹⁹⁵⁵ as to
~~<amplituding/~~formative–epistemicity>totalising~renewing-realisation,-re-perception,-re-
 thought-in-epistemic-conflatedness¹² with regards to successive inductions) rightly construed as
 of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation and ‘totalitatively involving human limited-mentation-capacity-deepening⁵²,
 with displacement/decentering-of-the-human-subject; and such a misconstruing of the effective
 notion of induction speaks of ‘an ontologically-flawed modern positivistic academicism
 proceduralism reflex of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation’ that misses-out-on and ends up pruning-and-existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing-hyperrealisation/hyperreal-
 transposition⁴⁶> the natural human ~~<amplituding/~~formative–epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ construal predisposition. The specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>, reflecting human underlying supposedly coherent ontological-commitment⁶⁵, is ultimately potentiated as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-performance⁷¹-<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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, in developing successive reference-of-thought⁸³ reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation reflecting human successive self-consciousness/construction-of-the-Self that transcendently-and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷; wherein we can appreciate that the instigation of universalising¹⁰³-idealisation meaningfulness-and-teleology⁹⁹⁵⁵ infrastructure or subsequent positivising/rational-empiricism meaningfulness-and-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵. 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-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵, 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-teleology⁹⁹⁵⁵ (as the relative-ontological-incompleteness⁸⁸ in the latter case renders it as an ‘ought indeterminacy’ while the relative-

ontological-completeness⁸⁷ 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-completeness⁸⁷ 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-teleology⁹⁹⁵⁵ in deflating human vices-and-impediments¹⁰⁵, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness⁸⁷. 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-incompleteness⁸⁸ as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments¹⁰⁵, and as the very possibility for prospective ontological-performance⁷¹-<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-performance⁷¹-<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 <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling

transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance⁷¹-<including-virtue-as-ontology> as of human <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-completeness⁸⁷ 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-impediments¹⁰⁵ as of ‘self-conscious drive’ cannot be

qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> ‘speaking epistemically with respect to the overall phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> including human-subpotency epistemic-perspective’, inherently reflects the veridical-epistemic-determinism as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-superoerogatory-epistemic-conflatedness¹² in the construal of any such phenomenal/manifest~subpotency-<in-transitive-conflatedness¹²-reflexivity,-in-the-full-potency-of-existence’s~sublimating-nascence> ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, with human-subpotency ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ effectively construable in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ ‘true-ontology—as-of-Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵’. The overall implied notion of ‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’ as advanced here is one of supratransversality—apriorising/axiomatising/referencing over subtransversality—apriorising/axiomatising/referencing rather as of intellectual-and-moral-inequivalence/non-correspondence. Such a mental-disposition of substituting old reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ with new ones of prospective registry-

worldview/dimension as implied by ~~<amplifying/formative-epistemicity>~~totalising~renewing-
realisation/re-perception/re-thought as of institutional moulting underlies the concept of
‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-
reprojecting, in dealing with the fact that by reflex all registry-worldviews/dimensions are
structured not to construe of their very own prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity, and thus relating to their reference-of-
thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-
entropy-or-contiguity—or—ontological-preservation on an incrementalism⁵⁰-in-relative-
ontological-incompleteness⁸⁸—enframed-conceptualisation basis as ‘absolute by the mere
form’ whether failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation at the uninstitutionalised-
threshold¹⁰². The non-positivistic animistic or medieval social setup as of its incrementalism⁵⁰-
in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation disposition coming into
grips with the positivistic interlocutor’s purpose will probably construe it as most contemptuous
by its construal of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-
relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-
context (whether as of its rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,-(as ‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of
reference-of-thought⁸³,

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of base-
institutionalisation/animism or as of its universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,-(as ‘second-level presencing—
absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of
universalisation—non-positivism/medievalism), though we know from an ontological-

normalcy/postconvergence epistemic/notional~projective-perspective that the positivistic existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as of its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as 'third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is the virtuous-ontological resolution of the non-positivistic registry-worldview's/dimension's reference-of-thought⁸³ de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁵. Likewise, this ontological-normalcy/postconvergence insight can equally be projected of our 'positivism—procrypticism⁸⁰ registry-worldview's/dimension's reference-of-thought⁸³' from 'futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview's/dimension's reference-of-thought⁸³'; wherein notional~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as of its 'deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as of preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-~~'<amplifying~~'<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism is the virtuous-ontological resolution of the positivism—procrypticism⁸⁰ registry-worldview's/dimension's reference-of-thought⁸³ de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁵, as it further contendingly implies a prospective decentering and dialectical~de-mentation

reflection/perspectivation of positivism–procrysticism⁸⁰. We can imagine that futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrysticism¹⁷ inclined agent given its ‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting can effectively forego the normally construed positivistic reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as projected ~~<amplifying~~ <amplifying/formative> wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ‘valued-viability’ to expend on a ‘so-construed most important work’ that can be done in a positivism–procrysticism⁸⁰ registry-worldview/dimension, as of prospective institutionalisation into notional~deprocrysticism¹⁷ (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–procrysticism⁸⁰ ~~<amplifying~~ <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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-thought⁸³ 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ‘of

~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, 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 denaturing¹⁵ ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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 denaturing¹⁵ ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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 denaturing¹⁵ <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to 'invent' positivism-procrypticism⁸⁰ (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 denaturing¹⁵ <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to 'invent' prospective deprocrypticism¹⁷, 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-thought⁸³'—as-conflatedness¹²-or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to

present day positivism–procrypticism⁸⁰ and prospectively deprocrypticism¹⁷; 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 de-mentating/structuring/paradigming relationship with meaningfulness-and-teleology⁹⁹⁵ (undermining the implied reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the <amplifying/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸) as deterministic thus subknowledging⁹⁴/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold¹⁰², represented ontologically as decentered and preconverging-or-dementing¹⁹–apriorising-psychologism), but rather appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) behind the mental projection associated with and contributing to such institutional-being-and-craft ‘inventing’. But then transcendental constructs of meaningfulness going beyond the ‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective reference-of-thought⁸³ of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s reference-of-thought⁸³ institutionalisation, not the social recognition of their own registry-worldview’s/dimension’s reference-of-thought⁸³ (as the prior/transcended/superseded), as

transcendental meaningfulness-and-teleology⁹⁹⁵ involves psychical and institutional recomposuring of high contrariety implications to human temporality⁹⁸/shortness as putting into question the present as prior/old, but then the vocation of all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as all knowledge is not about being responsive to the mortals that we are (including this author's mortality as anyone's else) as of social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of an intersolipsistic nature. It is equally important to grasp that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is the more profound origination of reference-of-thought⁸³ that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the 'transcendental origination of the reference-of-thought⁸³ of the knowledge' (whether as base-institutionalisation, universalisation, positivism or prospectively notional~deprocrypticism¹⁷ knowledge), and the idea of neutral/equable knowledge is a 'mental complex of institutional inherence' arising from incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation naivety, as if a given institutionalised reference-of-thought⁸³ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ with the prospective one for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring) maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation ~~<amplifying~~/formative—epistemicity>totalising~renewing-
 realisation/re-perception/re-thought, in contrast to a naïve incrementalism⁵⁰-in-relative-
 ontological-incompleteness⁸⁸—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-thought⁸³ 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-thought⁸³ 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—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-totalising³²~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-totalising³²~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-thought⁸³’ 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 references-of-thought’ and inducing their corresponding prospective psychologisms

(apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of reference-of-thought⁸³ that enabled it to be as of the present reference-of-thought⁸³, 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-thought⁸³ for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. Hence it is rather ontological-completeness-of-reference-of-thought⁸³ that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications for completing the reference-of-thought⁸³, and so not only with regards to transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of retrospective registry-worldviews/dimensions reference-of-thought⁸³ but equally with the implication of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity for prospective registry-worldview’s/dimension’s reference-of-thought⁸³ as so validated by ontological-normalcy/postconvergence. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism⁷⁷ as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> within the positivism–procrypticism⁸⁰ 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'¹⁰⁴-
 ⟨transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷⟩ hence speaking of the
 positivism–procrysticism⁸⁰ uninstitutionalisation; wherein prospective institutionalising-facet
 insight will construe perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> while prospective uninstitutionalising-facet insight will rather overlook such
 implied denaturing¹⁵ as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶. 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-threshold¹⁰² defining its
 very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc.
 across the full breadth and depth of human institutions dynamic social construction of perceived
 social-stake-contention-or-confliction at that uninstitutionalised-threshold¹⁰² especially as of
 generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in
 positivism–procrysticism⁸⁰ 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-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming, uninstitutionalised-threshold¹⁰² mental-disposition will

mostly construe irrelevance-and-benignancy as of temporal extricatory de-
 mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-
 worldview's/dimension's uninstitutionalised-threshold¹⁰² human solipsistic mental-dispositions
 are temporal-to-intemporal with the implication that such intemporal mental-orientation as
 ontology divulging is just one mental-disposition among others such that any such pre-
 eminence arises only as of positive opportunity ontological-primemovers-totalitative-
 framework⁷² induced untenability/internal-contradiction/internal-incoherence/institutional-
 constraining in the middle to long run or crossgenerationally as intemporality⁵¹-asymmetric-
 subsumption-of-temporality⁹⁸. This dichotomy of contradictory narratives explains why it is the
 bigger framework of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³
 that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-
 escalation in notional~deprocrypticism¹⁷ conflatedness¹² and so over procrypticism⁸⁰
 disjointedness-as-of-reference-of-thought⁸³ denaturing¹⁵ and harkening back in undermining
 psychopathy and social psychopathy as the more specific individuation-level denaturing¹⁵.
 Interestingly this construing of psychopathy and social psychopathy within a dichotomy of
 institutionalisation and uninstitutionalised-threshold¹⁰² 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-temporal-to-intemporal-dispositions—
 existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this
 uninstitutionalised-threshold¹⁰² dichotomy more transparently with regards to say non-
 positivism/medievalism postlogism⁷⁷ 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-incompleteness⁸⁸-of-reference-of-thought⁸³ issue wherein
 the incidental denaturing¹⁵ of such manifestations reflected a social denaturing¹⁵ 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 conflatedness¹² directed to the bigger and subsuming issue of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ for inducing notional~deprocrypticism¹⁷ over procrypticism⁸⁰ or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism⁷⁷s. conflatedness¹² as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ thus superseding the curve-of-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ now being construed as preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as denaturing¹⁵.]

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) 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-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (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-implication meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹²). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism⁷⁷ epistemic-decadence and its integration as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation defines a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰²; arising in 'socially-perceived-value as of social-stake-contention-or-confliction' situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing¹⁹—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’>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ (which are not ignored/overlooked but construed in preconverging-or-dementing¹⁹—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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as 'prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex' represented and referenced/registered/decisioned and related-to the postlogic mindsets in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside to reassume a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> over the ontological-veridicality of preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). Thus the registry-worldviews/dimensions which are in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—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'>⁷⁶) with respect to ontological-veridicality (ontological-contiguity⁶⁶ of reference-of-thought⁸³ in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) and 'wrongly being temporally integrated intradimensionally' as candored/straightness rather than decandored/oblongatedness are recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively, procrypticism⁸⁰. The conscious or unconscious exercise of 'subknowledging⁹⁴/mimicking the non-veridical hollow/empty form of the meaning of narratives', whether by a psychopath or a

temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly align prelogically/in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly and perceive the non-veridical hollow mimicking form of the meaning of narratives as veridical/true/real is known as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, requiring ontologically, at the ‘uninstitutionalised-threshold¹⁰²’, ‘distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹’ which is decandored/oblongated as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and dialectically-or-contendingly-out-of-phase (contrasted to prelogism⁷⁸ which is candored, straightness, supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, dialectically-or-contendingly-in-phase and logically-congruent). From an intemporal/ontologising perspective, i.e. aetiological understanding of the abstract human animal, perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> rather calls to engage with the unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/apriorising—registry of the postlogic mindset/reference-of-thought⁸³ as transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ and not operating/processing logic based on the articulated perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, so as to ‘invalidate the projected false apriorising—registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-reference-of-thought⁸³-<of-

apriorising/axiomatising/referencing²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³/candoring/prelogism⁷⁸/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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology⁹⁹ as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-postlogism⁷⁷’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism⁷⁸’ (the latter being the normal reflex by which the normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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-as-to-shallow-

supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind to wrongly elevate psychopathic meaningfulness-and-teleology⁹⁹⁵⁵ as of veridical ‘existential-contextualising-contiguity³⁸’ rather than reflect the reality of its ‘formulaic meaningfulness-and-teleology⁹⁹⁵⁵’ which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated’. So when we talk about psychopathy we are talking about perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-thought⁸³ or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³, by the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ and logic (logical-operation/processing/contention/implication-of-act-execution, and so, ‘fundamentally and validatorily’ on the basis of sound reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in the very first instance). Meaningfulness is thus essentially about the ‘operation of reference-of-thought⁸³ as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³’, with logic/logical-processing basically about the operation of reference-of-thought⁸³ as rules as of ontological-coherence/superseding—oneness-of-ontology validated as of established ontological-veridicality/intrinsic-reality/existential-reality. Otherwise stated, meaning has ‘reference-of-thought⁸³’ reflecting its being/ontological/existential veridicality, and logic as an operation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ based on the meaning’s implied reference-of-

thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹ 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 teleology⁹⁹ is ‘existentially’ established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-reference-of-thought⁸³ defines what is meaningfulness as of its ‘soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³’ construed as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete-reference-of-thought⁸³ as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³’ construed as ‘preconverging-or-dementing¹⁹—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-thought⁸³-elements/apriorising—registry-elements, and thus falsely implying the apriorising—reference-of-thought⁸³-elements/apriorising—registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge⁴¹ arising where the reference-of-thought⁸³-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/authenticity⁶⁸-of-reference-of-thought⁸³, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought⁸³-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³). 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-thought⁸³/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ 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-subknowledging⁹⁴ 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 'existential-contextualising-contiguity³⁸ 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-thought⁸³/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ by way of distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ and then reflect the reference-of-thought⁸³ or registry-teleology⁹⁹ of John as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 teleology⁹⁹. 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-supererogation⁹⁶⁵³ of the registry-

worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance, but rather registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-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'>⁷⁶) by the denaturing¹⁵ of the reference-of-thought⁸³ or the soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ of meaning over which denaturing¹⁵ he tries to get interlocutors to operate/process logic; and 'is not even contending and that he is the subject of prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ contention about his perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³'. The above is the fundamental nature of psychopathy and 'it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy' as increasingly prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ minds will tend to align to adult psychopaths and other postlogic teleological mindsets wrongfully as prelogic/conviction-as-to-profound-supererogation⁹⁶-or-candored/straightened/prelogism⁷⁸ instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³). Such reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently implies a dialecticism involving

supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism narratives as of organic-comprehension-thinking
 (organicism)/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-
 ontological-reprojecting or longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism narratives. This points to a perversion⁷⁴-
 of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> basically or a
 registry-worldview denaturing¹⁵ (when it comes to a registry-worldview/dimension
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity). The dialecticism
 involves De-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)¹⁴,-in-a-contiguity-of-increasing-ontological-
 normalcy/postconvergence pointing to the skewing (‘intemporality⁵¹-asymmetric-subsumption-
 of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity) for intemporalisation/institutionalisation
 over the reality of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor individuations in transversality-of-affirmative-and-unaffirmative,-
 disambiguated-apriorising/axiomatising/referencing¹⁰¹, and enabling ontological-escalation or
 aetiologisation as ‘metaphorical principle for an infinity/a-million-and-one-instances-and-
 locales’/aetiologisation/ontological-escalation. The underlying fact about meaningfulness-and-
 teleology⁹⁹⁵⁵ is that the apriorising—registry (as the individual grounding of the reference-of-
 thought⁸³ of the social-construct registry-worldview/dimension) precedes logic as of
 apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were
 to meet a stranger and spoke to him about another stranger whom it knows nothing about,

saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising–registry (reference-of-thought⁸³) apply?, i.e. The faulty-mentation-procedure-deception-or-urge⁴¹ is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing¹⁵ of the elements of the apriorising–registry as of reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹ 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-teleology⁹⁹ (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-urge⁴¹ but none to do with logic, but everything to do with the denaturing¹⁵ of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³, 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-dementing¹⁹-of-narratives! So with the psychopath, you don’t watch the logic, you watch out for the reference-of-thought⁸³/apriorising–registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ as perversion⁷⁴-of-reference-of-thought⁸³-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> do protract and an ignorant prelogism⁷⁸-as-of-conviction,-as-to-profound-
supererogation⁹⁶ mind acting prelogically (existentially-veridical-logical-dueness-precedes-
logical-outcome-arrived-at) on such postlogism⁷⁷-as-of-compulsing-
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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-narratives¹¹ as-of-cohering-logic-reflex
to the psychopath’s ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-
hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-
construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards
‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/~~supererogatory~~-de-mentativity’ as non-veridical and
dialectically/contendingly out-of-phase. This is known as conjugated-
postlogism⁷⁷/preconverging-or-dementing¹⁹-integration (whether conjugated to in
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹), which is to be
construed as ‘distractive-alignment-to-reference-of-thought⁸³-<of-
apriorising/axiomatising/referencing>²⁹ and once it is induced by ignorance it leads to an
undermining of ‘deductive social universal-transparency¹⁰⁴-(transparency-of-totalising-
entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-
ontological-completeness⁸⁷) which protects the internal-coherence of meaning as of soundness-
or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ 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-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality' at 'uninstitutionalised-threshold¹⁰²' of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, the conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration is derived from the psychopath's initiated postlogism⁷⁷ 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 postlogism⁷⁷ and conjugated-postlogism⁷⁷ cases of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ (as slanted and cohering-slanted, respectively), by their 'least-and-derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²', involve 'disjointedness-as-of-reference-of-thought⁸³' 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-intemporal-preservation>) narrative is apparently coherent but 'construed together as of the retracing of set-of-narratives' these reveal 'unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ as preconverging-or-dementing¹⁹-apriorising-psychologism'. It is rather their respective 'retracing of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context of set-of-narratives together' that reveals 'postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>' and 'conjugated-

postlogism⁷⁷ cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (preconverging-or-dementing¹⁹-integration)'; as in successive postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ and corresponding conjugated-postlogic conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the 'deliriousness/delirious-effect/cinglé-effect' as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ inducing the preconverging-or-dementing¹⁹-apriorising-psychologism which is particularly obvious at childhood psychopathy but its perception easily gets lost at adult psychopathy with psychopath increasing maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction) are constantly modified with circumstantial hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by 'least-and-derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²'; and so in order to wrongly imply the apriorising-reference-of-thought⁸³-elements/apriorising-registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge⁴¹. However, the natural level of human interlocution engagement 'is not the enlightenment of the retracing of an interlocutor's sets-of-narratives' (as this could vary anywhere from say a few days or weeks to years of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-apriorising-psychologism engagement, for such an insight to arise), but rather as of 'specific singular circumstantial narrative of interlocution without a comprehensive existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-

completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context projection' by which interlocutors deduce circumstantially. Thus the postlogic-and-conjugated-postlogic habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ and perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> from existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context insight, but singularly out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context are apparently of soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³) come to be endemised and enculturated socially, as of 'least-and-derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²'. Further, this 'natural level of human interlocation engagement is a perpetuation' explaining why the conjugated-postlogism⁷⁷ mental-disposition is one of 'slanted-cohering/conjoining' as it rather re-rationalises the latest iterated narrative as an elucidation rather than a further preconverging-or-dementing¹⁹—apriorising-psychologism of adult psychopath/postlogism⁷⁷ (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-thought⁸³ implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology⁹⁹, create a new foundation for further preconverging-or-dementing¹⁹—apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logical-implication—supposedly-apriorising-

in-conviction-as-to-profound-supererogation⁹⁶⁵³ issue, such that one salient manifestation of conjugated-postlogism⁷⁷ arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising–reference-of-thought⁸³-elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thought⁸³ terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their reference-of-thought⁸³ into the positivistic terms with their successive contentions (due to <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), as their reference-of-thought⁸³ remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability⁹, 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-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²-(as-procrypticism⁸⁰)’, thus equally implying a <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ circularity/recurrence/repetition/repeatability⁹ of the reference-of-thought⁸³ as of the uninstitutionalised-threshold¹⁰² or procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰. Thus the central notion for preempting psychopathic postlogism⁷⁷ and conjugated-postlogism⁷⁷ is the ‘retracing of their sets-of-narratives as of existential-contextualising-

contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context'. That revealing unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) mental-disposition to resolve the equation of the traditional arithmetic principles as reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation without factoring that such reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' over naïve elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ (as of <amplifying/formative>wooden-language-(imbued—

temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁸)) that is only pertinent when it is of the existential existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality. It is important thus to know that since the defect of psychopathy and its derivation as social psychopathy has nothing to do with logical-processing but everything to do with perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/perversion-of-axiomatic-construct and the false ‘apriorising—reference-of-thought⁸³-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, it is simply maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that is ontologically called for to invalidate the psychopathic ‘implied falsehood’ by invalidating the ‘apriorising—reference-of-thought⁸³-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, and not involve in any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ which will ‘hollow-constitute’ and falsely validate the deceptive foundation of ‘apriorising—reference-of-thought⁸³-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ to be had/entertained nor any logical analysis but rather maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-teleology⁹⁹ (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-urge⁴¹ of the ‘apriorising—reference-of-thought⁸³-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-dementing¹⁹-apriorising is actually about ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-

narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity' as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath to be slanted/'cinglé' is a 'faulty-mentation-procedure-deception-or-urge'⁴¹ (entitlement folie/folie raisonnée)' as opposed to a logical motivation of a supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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/perverted-outcome-sought-precedes-existentially-veridical-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'¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-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'¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-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 perversion⁷⁴-of-reference-of-thought⁸³-

<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> or mental-perversion demonstrable as above with it faulty-mentation-
 procedure-deception-or-urge⁴¹ not being the logic itself, but in wrongly implying as
 existentially real the ‘apriorising–reference-of-thought⁸³-elements/apriorising–registry-elements
 (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’
 of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
 assumptions, value-reference and teleology⁹⁹ such that the mere fact of engaging logically with
 it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-
 or-urge⁴¹ paving the way for an infinite possibility of second-order faulty-mentation-procedure-
 deception-or-urge⁴¹ operating logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ on such false axioms. Thus, with
 respect to postlogism⁷⁷ generally what is critical for the psychopath/postlogic-mindset is to be
 seen as being prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism even if it is a perception of
 ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism’ since that will validate the
 ‘apriorising–reference-of-thought⁸³-elements/apriorising–registry-elements (out of existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ on the basis
 that it was the logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-supererogation⁹⁶⁵³ that was wrong hence the possibility and
 credibility not to question the reference-of-thought⁸³/apriorising–registry/categorical-
 imperatives/axioms and to re-engage logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ by ‘prelogism⁷⁸-as-of-conviction,-

as-to-profound-supererogation⁹⁶ re-engaging reflex’ wrongly turning the issue into one of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ instead of construing a perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ manifestation’). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-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-supererogation⁹⁶ to or prelogism⁷⁸, 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’>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹ among different set-of-interlocutors (this is simply because postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who can I convince to make my argument right as per ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness’ unlike postlogism⁷⁷ as prelogism⁷⁸ which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per ‘existentially-veridical-logical-dueness-precedes-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 postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which is an unusual and rare social experience given that a psychopathic personality and postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the ‘lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as inducing vices-and-impediments¹⁰⁵ which will then make it alienating) or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> from some interlocutors with no more commitment given the inconsistency of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹, in time speaking to the fundamental mental denaturing¹⁵ involved in postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind is a prelogic/existential-contextualising-contiguity³⁸/conviction-as-to-profound-supererogation⁹⁶ alignment (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) to the psychopath’s (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated)

postlogism⁷⁷-formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ projection (distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹) such that the former’s mind is rather in a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> ‘conjoining looping narratives (of flawed-existential-elevation-of-reference-of-thought⁸³⁴² and developing a supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ out of them), to the psychopath’s ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogic/prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> mechanism (it isn’t necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle disposition known as postlogism⁷⁷-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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-supererogation⁹⁶’. 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-teleology⁹⁹⁵⁵’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives ‘supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism contentions’ not in the ‘essence/conviction-as-to-profound-supererogation⁹⁶ sense’ but rather as ‘formulaic mental alienation schemes’ wherein perverted-outcome-sought-

precedes-existentially-veridical-logical-dueness (in order words the developmental psychology of the psychopath is actually to perceive supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ to prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, and strives to ‘square off as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> at uninstitutionalised-threshold¹⁰² involving organic-comprehension-thinking (‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting) being circumvented/distracted by threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism in an epistemic-totalising³²~self-referencing-syncretising; and so, in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ along 3-pedestals (psychopath’s slantedness/compulsive-dementing transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestal, temporal-dispositions transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestals, and the intemporal-disposition transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestal in their ontological-escalation/aetiologisation), enabling the de-mentation-~~(supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ not as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as so-being rather distractive to organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵)’; 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 de-mentating/structuring/paradigming. 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-dementing¹⁹—apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation⁹⁶ 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 postlogism⁷⁷ 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-temporality⁹⁸/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-dementing¹⁹—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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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~procrypticism⁸⁰/notional-disjointedness-as-of-reference-of-thought⁸³ as to underlying registry-worldview/dimension uninstitutionalised-threshold¹⁰² perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring ‘distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ at ‘uninstitutionalised-threshold¹⁰²’ initiated by the psychopath’s postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and resolved suprastructurally by a deprocryptic mindset/reference-of-thought⁸³ making reference to superseding deprocryptic reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-worldddview/dimension perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by

a positivistic mindset/reference-of-thought⁸³ making reference to superseding positivistic reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸). 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-dementing¹⁹—apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/‘logically contending’, more like a medieval mind with a superstitious registry-worldview doesn’t has the stature/presumptuousness to ‘logically contend’ about the ontological veridicality of an accusation of witchcraft with a suprastructuring positivistic mind, as the former makes syncretic/circular references to non-positivism/medievalism reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ in its supposed articulation of logic). Paradoxically, the normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind is so attached by supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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 teleology⁹⁹ 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 postlogism⁷⁷s//outcome-sought-precedes-logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual's conceptualisation of social relations and phenomena. That's why the manifestation of 'poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism', contrasted to the psychopath's compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or compulsively-dementing, is ad-hoc, circumspect and highly contextualised since the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind even when acting temporally/badly has a hard time escaping from supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ (it has qualms/conscience) while the psychopath's compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ is comprehensive since the psychopath naturally doesn't attach any 'emotional involvement' and

qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which ‘subknowledging⁹⁴/mimics’ the fundamental elements of ‘supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind deterministic of other prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: ‘toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism⁷⁷ at an intuitive-level)’ as subknowledging⁹⁴ ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as subknowledging⁹⁴ ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledging⁹⁴ ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex-logic¹’ as subknowledging⁹⁴ ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ logical operation narratives’; inductive/contextual limitation as subknowledging⁹⁴ ‘principles/projected-logic’; structured-

manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging⁹⁴ ‘value referencing/applicative-logic’; ‘taking-out-of-context/offsetting logic’ as subknowledging⁹⁴ ‘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 subknowledging⁹⁴ ‘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-subknowledging⁹⁴ of postlogic compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ as to its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ construed as ‘reverting deduction’ whereas ‘supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ ‘revert or postlogic compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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-thought⁸³ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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-subknowledging⁹⁴). 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-postlogism⁷⁷ in their ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought⁸³⁴²’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism⁷⁷ situation’, construable with an appropriate maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration and supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability⁹ as to existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ to establish ontological-veridicality, and not simply operating on the ‘naïve

supposition of universal human prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, without factoring the ‘postlogism⁷⁷ mere formulaic slanting compulsion—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mindsets/reference-of-thought⁸³. 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,-as-to-profound-supererogation⁹⁶ mental-alignment or in-phasing or prelogism⁷⁸ to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ instead of mentally aligning postlogically/by-form/slantedness/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ before reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge⁴¹ occurs because of overthinking (elevating its

perverted registry/mimicking-subknowledging⁹⁴ to wrongly contend with it) rather than underthinking downgrading the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and not contending with it, just as is naturally done with a ‘childhood cinglé’ who is not yet surreptitious and the delirium is rather obvious. Actually, instead of being ‘deliberate of thought’/‘conviction-as-to-profound-supererogation⁹⁶ logical motive’, the psychopath ‘compulsively learns’ as of its postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ faulty-mentation-procedure-deception-or-urge⁴¹ from the successive experiences of its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> childhood postlogism⁷⁷-slantedness as it grows into an adult by learning first to be socially-functional-and-accordant⁹³ while being maturated, indirect, spatialising, credulous and crafty about its postlogism⁷⁷-slantedness so that it starts becoming effective in inducing supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to align in-conviction-as-to-profound-supererogation⁹⁶ to its compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ hollow narratives. Thus, social universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷)’ of its slanted/postlogic narratives mental-disposition at childhood ‘gets lost’ socially at adulthood to many a supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind just getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-awareness of the social universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as being of postlogism⁷⁷ mere formulaic slanting compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-

shallow-supererogation¹⁰⁹⁶ further elicits a ‘sense of temporality⁹⁸’ as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ in many an acquainted or non-acquainted (ignorance) supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to the psychopathic postlogism⁷⁷ mere formulaic slanting compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ of preconverging-or-dementing¹⁹—apriorising-psychologism narratives as if it was truly of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. Thus, a non-ignorant temporal pedestal mindset/reference-of-thought⁸³ whether affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their temporal-self-interest to cynically elevate the psychopath’s postlogism⁷⁷—as-of-compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or slantedness/threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism-or-mimicking-or-subknowledging⁹⁴, when this is not socially universally transparent (at uninstitutionalised-threshold¹⁰²). Further, the element of the need to be socially-functional-and-accordant⁹³ first, implies that psychopathy is ‘more than just the drive of a pathological individual’ but inevitably psychopathy and correspondingly social psychopathy involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis

for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-
 〈susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵〉 including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing¹⁵ dynamics rather than of social denaturing¹⁵ 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 postlogism⁷⁷-as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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-transparency¹⁰⁴-〈transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity〉totalising~in-relative-ontological-completeness⁸⁷)-but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality' at the point of lack of social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) about the psychopathic postlogism⁷⁷/slantedness compelling-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) about temporal-to-intemporal-dispositions 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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ alignment to psychopath-and/or-the-protracted-postlogism⁷⁷' comes to override the issue of 'intrinsic rightness' leading to what is known as 'social-chainism or negative-social-aggregation or social-discomfiture' which in turn (because individuals find 'apparent social success and conventioning/social-temporal-thresholding' in such social behaviour) leads to the 'temporal endemisation/enculturation of social psychopathy'. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation⁹⁶ minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism⁷⁷, 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism⁸⁰ preconverging-or-dementing¹⁹—apriorising-psychologism, and so as ‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing¹⁹-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’>⁷⁶-absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴’) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge⁴¹ 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-urge⁴¹ for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant⁹³ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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/inauthenticity⁶³-of-reference-of-thought⁸³/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge⁴¹, 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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-dementing¹⁹-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-dementing¹⁹-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 ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', 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 postlogism⁷⁷-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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism or 'uninstitutionalised-threshold¹⁰²') of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism⁷⁷-as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ construes meaningfulness as a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> construct driven as an threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-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-supererogation⁹⁶ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism in others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the postlogism⁷⁷ 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-supererogation⁹⁶ mental-disposition as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ from the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. The psychopath perceives instances of rebuttal of its postlogism⁷⁷ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-disposition will but rather in terms—as-of-axiomatic-construct of not delivering well and failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in its compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ postlogic narratives with the idea of how to further confound/muddle hence the reason it is recursive (postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) as absolving/fleeting/escaping-reflex-logic¹ to the point of faking remorsefulness or being a victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ relation to its

compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ mental-disposition’ in order for the former to conjoin to its postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶).

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-thought⁸³-elements/apriorising–registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge⁴¹; 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-logic¹ and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge⁴¹ 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 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, which is what validates logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), in the formation of a basic and normal prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) mindset/reference-of-thought⁸³’ inducing rather a postlogic compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ mindset/reference-of-thought⁸³ as it relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge⁴¹ relative to social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex-logic¹ mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of apriorising-reference-of-thought⁸³-elements/apriorising-registry-elements) and logical-processing-soundness driven construct’ associated with a prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/reference-of-thought⁸³. And this fundamental faulty-mentation-procedure-deception-or-urge⁴¹ relative to social-stake-contention-or-confliction of its postlogic compulsing-nonconviction/makeupness/bottomlining-

as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ mindset/reference-of-thought⁸³ 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 postlogism⁷⁷ failing/not-upholding-<as-of-apriorising/axiomatising/referencing> experiences at childhood and early adolescence to achieve the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/reference-of-thought⁸³ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism with respect to meaningfulness as of 'requisite existentially veridical logical-dueness (of apriorising-reference-of-thought⁸³-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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality⁹⁸/shortness (when there is no social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of our acts at 'uninstitutionalised-threshold¹⁰²' thus there is not 'intemporal social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-

epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of temporal-to-intemporal-dispositions 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality' derived from the psychopath's initiated postlogism⁷⁷ 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-threshold¹⁰²', 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-endemisation⁴⁹. 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-teleology⁹⁹⁵⁵)', then 'a induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-supererogation⁹⁶) 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-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality dynamism' in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as 'social psychopathy' as a result of the psychopath's initiated postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> 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-endemisation⁴⁹ (at the point of such lack of social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of its postlogism⁷⁷-slantedness to many a supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor as the 'uninstitutionalised-threshold¹⁰²'). Hence psychopathy when studied dynamically is rather 'social psychopathy'. Psychopathy through this social dynamism effect equally influences social behaviour as at 'uninstitutionalised-threshold¹⁰²' 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-teleology⁹⁹⁵⁵) or temporal (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments¹⁰⁵. 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 subknowledging⁹⁴/mimicking, by virtue of its ontological-primemovers-totalitative-framework⁷² and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity-or-ontological-preservation exercise, from an 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-dementing¹⁹-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~deprocrypticism¹⁷ (preempting procrypticism⁸⁰, so construed by ‘notional~deprocrypticism¹⁷ ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’). That is, psychopathy as postlogism⁷⁷ is associated with temporal-dispositions in their ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as prior intemporal reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ of the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸). 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as from ontological-normalcy/postconvergence). Thus reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ are ‘inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging⁹⁴/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ of mental-devising-representation and the articulation of new reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> include: - RECURRENT-UTTER-UNINSTITUTIONALISATION (base

perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶, resolved/structurally-
 rendered-inoperant by BASE-INSTITUTIONALISATION categorical-imperatives/registry-
 worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), -
 UNUNIVERSALISATION (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-
 in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of base-
 institutionalisation reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,
 resolved/structurally-rendered-inoperant by UNIVERSALISATION categorical-
 imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-
 normalcy), - NON-POSITIVISM/MEDIEVALISM (perversion⁷⁴-of-reference-of-thought⁸³-
 <as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> of universalisation reference-of-thought⁸³-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, resolved/structurally-rendered-inoperant by
 POSITIVISM categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-
 entropy-as-of-ontological-normalcy), and prospectively, - procrypticism-or-disjointedness-as-
 of-reference-of-thought⁸³⁸⁰ (slanted perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of
 positivism reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,
 resolved/structurally-rendered-inoperant prospectively by notional~deprocrypticism¹⁷
 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-tracing⁴⁵>’ 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) ‘the cross-section of human entropic being’ in the medium to long run towards intemporal-disposition preservation while undermining temporal-dispositions. Such a depth-of-thought as projected by the ‘institutionalisation intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ is what creates ‘a sounder scientific foundation’ for ‘a hermeneutic/reprojective psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall perspective of the human species we can’t afford not to pass ‘so-called modern man’ through the ‘distilling process’ (transcendence as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because every successive transcendental level ‘did its homework’ that we are in the positivistic world, and we can’t confuse ‘being at the

backend of the institutional-cumulation/institutional-recomposure-<as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ with us being inherently
 exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> that is). Hence ‘our
 homework’ is to articulate our very own perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for the
 possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-
 as-pseudointemporality⁵¹-preservation’ which speaks of inherent relative-ontological-
 incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-
 thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation, with respect to ontological-
 normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold¹⁰²’; instead enabling
 ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-reference-of-
 thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ of our mental-devising-representation as
 a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as
 procrypticism⁸⁰ preconverging-or-dementing¹⁹—apriorising-psychologism, for a prospective
 anticipation and preemption of this known as ‘deprocrypticism¹⁷’)! It should be noted that while
 ‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however,
 the two terms carry two different connotative emphases necessary to make the
 conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process
 of human institutional transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
 (with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation)

while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposed peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposed in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposed into notional~deprocrysticism¹⁷ 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-tracing⁴⁵> de-mentating/structuring/paradigming, utilising the outcome of previous institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> effort. Hence

dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory-de-~~
mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation instigation
recurrently inducing the institutionalisation/intemporalisation process (is not analogical but a
contiguous notion by its intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation across institutional-cumulation/institutional-recomposure-<as-to-
historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>) applies universally across
space and time (beyond the institutional mirage/illusion-of-the-present/present-consciousness)
such that ontologically speaking it is prospectively predicative of future
institutionalisation/intemporalisation like deprocrypticism¹⁷. This thus points to the fact that
transcendental analysis (institutional-cumulation/institutional-recomposure-<as-to-
historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> analysis) is not, as may
wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-
teleology⁹⁹⁵⁵ reference’ (given the contiguity in the
‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-
or-contiguity—or—ontological-preservation referencing’ across all cumulating/recomposuring
institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering
which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation in the continuous transdimensional/transcendental relation of
intemporal and temporal-dispositions’ at uninstitutionalised-threshold¹⁰², 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
(recomposured)-consciousness-awareness-teleology⁹⁹ is transcended/superseded as to human
limited-mentation-capacity-deepening⁵², at its uninstitutionalised-threshold¹⁰² involving-

organic-comprehension-thinking in contrast with threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism; in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ along three transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestals (postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> not/slantedness/compulsive-dementing/subknowledging⁹⁴-impulse whether-psychopathic-or-transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestal, temporal-dispositions transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestals, and the intemporal-disposition transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestal with intemporal-disposition aetiologisation/ontological-escalation) enabling the de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ not as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with the corresponding ‘collapsing’/overriding and preconverging-or-dementing¹⁹—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-dementing¹⁹—apriorising-psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-teleology⁹⁹ by the new registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology⁹⁹ (and so deterministically and operantly without any discretion of

appraisal which wrongly leads to postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation’ by universalisation, non-positivism/medievalism ‘preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism⁸⁰ ‘preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation’ by deprocrypticism. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, this is just a mental-devising-representation for implying intemporality⁵¹-of-thought without which meaningfulness is not functional in the registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology⁹⁹, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰², transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity into a prospective registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology⁹⁹ put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology⁹⁹ is then represented as preconverging-or-dementing¹⁹—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)¹⁴. Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-

awareness-teleology⁹⁹ and ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-thought⁸³ (from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective); with the ontologically-veridical/ontological-contiguity⁶⁶ mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-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’>⁷⁶, stranded as oblongated/decandored in reflection/perspectivation of their veridical perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, beyond their <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the following stranded registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments¹⁰⁵ of the prior (uninstitutionalised-threshold¹⁰²) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, deprocrypticism¹⁷. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process), have particular ‘central recomposuring determinants’ which the

new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently-’preconverging-or-dementing¹⁹—apriorising-psychologism-or-subknowledging⁹⁴-or-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—and-corresponding-~~amplifying~~/formative—epistemicity>totalising~self-referencing-syncretising’ relation to meaningfulness). (ii) for Universalisation, it has to do with requisite ‘projection rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of universalistic meaningfulness). (iv) for Rational-Realism (deprocrypticism¹⁷), it prospectively has to do with ‘temporal-to-intemporal-dispositions accountability/intemporality⁵¹-skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity) rules/principles’ as ‘a memetic ontological entrapment’ for superseding procrypticism⁸⁰ (as the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness). Thus in the bigger scheme of things, just as a contrastive dialectical insight (from our present vantage position of the positivism backend of the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process), will strongly

highlight by ‘de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ of reference-of-thought⁸³’, recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism as non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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)~~¹⁴ of our perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰. Noting as well that uninstitutionalised-threshold¹⁰² like recurrence-of-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 de-mentating/structuring/paradigming as we do in our positivistic/procrypticism⁸⁰ registry-worldview, within the ambits of their the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation. But then their stranding from their prospective institutionalisation/intemporalisation represents them as oblongated/decandored/dialectically-or-contendingly-out-of-phase/dialectically-primitive as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply

with our present positivism/procrypticism⁸⁰ uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-thought⁸³ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective). This equally explains why uninstitutionalised-threshold¹⁰² 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-recompose-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process. With rational-realism (deprocrypticism¹⁷), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> (undisambiguation as temporal-to-intemporal-dispositions are wrongly given the same elevation), and relevantly so at the procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalised-threshold¹⁰². The very specific nature of the deprocryptic transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor at the procryptic uninstitutionalised-threshold¹⁰², 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 ‘temporal-to-intemporal-dispositions disambiguation’ to avoid wrongfully

operating/processing of logic by the reference-of-thought⁸³ of the intemporal-disposition reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—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)¹⁴ temporal-dispositions manifest denaturing¹⁵ 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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>. notional~deprocrypticism¹⁷ institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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 (‘intemporality⁵¹-asymmetric-subsumption-of temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶ in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing¹⁹-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 <amplifying/formative—

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
‘postconverging-or-dialectical-thinking²⁰–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 temporal-to-intemporal-
dispositions nature of notional~deprocrypticism¹⁷ institutionalisation/intemporalisation to the
point of inducing a collective consciousness/social universal-transparency¹⁰⁴-(transparency-of-
totalising-entailing,-as-to-entailing-<~~amplifying~~/formative–epistemicity>totalising~in-relative-
ontological-completeness⁸⁷) 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 (‘intemporal⁵¹-asymmetric-
subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity)/deferential-formalisation-
transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶;
in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of
temporal-dispositions and particularly in the extended-informality-(susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology⁹⁹⁵⁵) which
covers all informal spheres of institutions and society generally. So because knowledge-
notionalisation recognises that in a specie of temporal-to-intemporal-dispositions individuation
dispositions, deferential-formalisation-transference which is the bases for
institutionalisation/intemporalisation by skewing (‘intemporal⁵¹-asymmetric-subsumption-of-
temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/~~supererogatory~~–de-mentativity) for the supersedingness/lead of the

intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold¹⁰² across the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> by the resultant formalisation and internalisation involved in institutionalisation explaining effectively the dialectical evolution from deeper primitivites/mental-out-of-phrasings 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-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold¹⁰² for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation—ununiversalisation, then higher and higher with universalisation—non-positivism-or-medievalism and our positivism—procrypticism⁸⁰, and prospectively highest with deprocrypticism¹⁷; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in an recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-temporal-to-intemporal-dispositions—implications which is more than just reactionary to the possibility of temporality⁹⁸/shortness (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality⁵¹ as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) that takes abstract cognisance of temporality⁹⁸/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability⁹ of human circular-uninstitutionalised-

threshold¹⁰²) 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-thinking²⁰—apriorising-psychologism—by—preconverging-or-dementing¹⁹—apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-devising-representations of ‘thresholding meaningfulness constructs’ (with their reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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~deprocrypticism¹⁷ 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-thinking²⁰—apriorising-psychologism—by—preconverging-or-dementing¹⁹—apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation as-prospective reference-of-thought⁸³’ 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-conflatedness¹² as dialectical transformation, as-prospective reference-of-thought⁸³, approximating/proxying being of ontological-normalcy/postconvergence and suprastructural nature as the fulsome attainment of the

institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with deprocrypticism¹⁷. The paradox of ontological-normalcy/postconvergence brought to bear with notional~deprocrypticism¹⁷ will imply ontologically/intemporally that a registry-worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘preconverging-or-dementing¹⁹—apriorising-psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in need of ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² of the ‘preconverging-or-dementing¹⁹—apriorising-psychologism hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect’ in an existentialism/full-depth-of-existential-implications articulation of temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism induced miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation/temporal-endemisation over ‘a wrong supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a transcendental/transdimensional analysis involving ‘de-mentation-~~<supererogatory>~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ of reference-of-thought⁸³’ over an intradimensional <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ analysis. Insightfully, it implies the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² illumination driven institutionalisation over an impression-driven/good-naturedness/wishfulness conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-

contiguity-or-ontological-preservation and reinvents reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ refers to the same deconstructed/ontological-reconstituting-as-to-conflatedness¹² 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-teleology⁹⁹ (short for the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology⁹⁹⁵⁵. The reference-of-thought⁸³ is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology⁹⁹⁵⁵, and is capable of ontological-reconstituting-as-to-conflatedness¹²/deconstruction involving de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ with corresponding de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ hermeneutically/reprojectively-educing-human-meaningfulness-and-teleology⁹⁹⁵⁵-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and desublimation. More precisely, perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism mental-devising-representation implies registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' (reflecting 'defects threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism') and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview's/dimension's postlogism⁷⁷/psychopathy in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> wherein perverted-outcome-sought-precedes-existentially-veridical-logical-dueness involving postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ in inducing a protracted social dynamics threshold of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, and so-construed as from the prospective/transcending/superseding reference-of-thought⁸³. Fundamentally perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> has to do with the defect of the reference-of-thought⁸³ and not the defect of ontological-veridicality/ontological-contiguity⁶⁶ (which is rather a logical-process/implication-of-act-execution defect and which implies an 'implication-of-notion-of-agreement-or-disagreement'), as can be reflected as from ontological-normalcy/postconvergence. A reference-of-thought⁸³ speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation irrespective of their appropriate

or inappropriate logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ with respect to ontological-contiguity⁶⁶/ontological-veridicality, and implying sound reference-of-thought⁸³ further emphasises appropriate incidental logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ in producing the right outcome. Hence a registry-worldview/dimension defect is one of systematic defect of reference-of-thought⁸³; whether when recurrent-utter-uninstitutionalisation reference-of-thought⁸³ as of non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition-(as ‘base constitutedness¹³ of reference-of-thought⁸³,’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-institutionalisation, ununiversalisation is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for universalisation, non-positivism/medievalism is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for positivism or prospectively, positivism is failing/not-upholding-<as-of-

apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-
 thought⁸³, -as-to-‘<amplifying/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism required for deprocrypticism¹⁷. Thus fundamentally preconverging-or-
 dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-
 of-reference-of-thought⁸³ does not arise because of failure of logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ but
 rather because of failure of reference-of-thought⁸³ as of perversion-and-derived-perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶>. This is unlike the case where logical-engagement of mental-
 devising-representation as ‘postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ 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-supererogation⁹⁶⁵³ (like calculating the answer of an arithmetic operation wrongly) so
 long as the reference-of-thought⁸³ 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/authenticity⁶⁸-of-reference-of-thought⁸³ on the other hand implies being-or-ontological-or-
 existential-or-meaningfulness-and-teleology⁹⁹⁵⁵ disposition as of supplanting—conviction-as-to-
 profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism
 (reflecting sound logical-processing-or-logical-implicitation—supposedly-apriorising-in-

conviction-as-to-profound-supererogation⁹⁶⁵³ and at worst defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³) and so in effective prelogism⁷⁸ wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation)’, in reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries/references constructs and protractedly of registry-worldviews/dimensions (on the basis of the de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representations’ (postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and thus as ‘preconverging-or-dementing¹⁹—apriorising-psychologism representations’ (preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/deandored-and-dialectically-or-contendingly-out-of-phase>), and so as de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ hermeneutically/reprojectively-educing-human-meaningfulness-and-teleology⁹⁹⁵⁵-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-supererogation⁹⁶—postconverging/dialectical-

thinking²⁰—apriorising-psychologism (postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (preconverging-or-dementing¹⁹—apriorising-psychologism-<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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as ontological-primemovers-totalitative-framework⁷² dispositional constructs; with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism individuations acting in ‘circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ protracting as prior/transcended/superseded registry-worldviews/dimensions (in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’) with respect to supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism individuation acting in ‘intemporal-prioritisation-of-reference-of-thought⁸³—as-conflatedness¹²-or-ontological-reprojecting organic-comprehension-thinking protracting as prospective-or-

emancipating/transcending/superseding registry-worldviews/dimensions (ontological-reconstituting-as-to-conflatedness¹²/deconstruction of new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Such a preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representations (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) is utterly different from postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representations (supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism) either of sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ or defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³, having to do with appropriate or inappropriate logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³. The postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ and defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ with respect to subsequent acts ‘of-similar-or-protracted-contextualisation’ by their performers always harken back to a reflex of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>’ to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being in supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (whether the act is defective or not) implies a ‘mental-

disposition' of the performer to be intemporal/ontological, and the defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ simply have to do with inappropriate logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³, and not unsound-mental-disposition or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (which in this latter case will speak of a mental-disposition to act as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ and defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ are 'projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing¹⁹—apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³) in implying the 'upholding of their sound reference-of-thought⁸³ 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as X sincerely wants to calculate to produce the right answer but X's logical-processing-or-

logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³
 failed. This doesn't invalidate the notion that Y can still engage X as 'possibly-of-
 postconverging-or-dialectical-thinking²⁰—apriorising-psychologism'/possibly-of-soundness-or-
 ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ in contending (appropriateness-
 of-reference-of-thought⁸³-as-of-conflatedness¹²) 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-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism performers subsequent acts of-similar-or-
 protracted-contextualisation to their prior acts verified to be of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism are priorly projectively invalidated by
 reflex as 'possibly-of-preconverging-or-dementing¹⁹—apriorising-psychologism'/possibly-of-
 unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ and not
 'possibly-of-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism'/possibly-of-
 soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ in implying the
 'revoking of their sound reference-of-thought⁸³ status'. To illustrate, suppose X above rather
 slyly and deliberately (preconverging-or-dementing¹⁹—apriorising-psychologism mental-
 devising-representation) miscalculated (non-ontological-reference/non-contending-reference)
 the answer (in notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-
 mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) and Y grasps this, then
 this invalidates the notion that Y can still 'genuinely' engage X (ontological-pertinence) with
 regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect
 to the upheld context behind X's sly and deliberate basis for miscalculating. The 'de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics>¹⁴ of reference-of-thought⁸³' notion reflecting prospectively threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism acts ‘of-similar-or-protracted-
contextualisation’ implies ontological-normalcy/postconvergence/postdication/ontological-
normalcy/postconvergence deploying of ‘de-mentation-~~(supererogatory~~—ontological—de-
mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ of reference-of-
thought⁸³’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of
personhoods-and-socialhood-formation with respect to existence-potency~sublimating-
nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-
reconstituting—as-to-conflatedness¹² perpetuation of a hermeneutic/reprojective circle as ‘de-
mentation-~~(supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics)¹⁴ of reference-of-thought⁸³ analysis’, which is technically non-
thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-
depth-of-analysis in its ontological-normalcy/postconvergence ontological-
veridicality/ontological-contiguity⁶⁶ proxying/approximating exercise; as when the socially-
betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the
‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-
preservation/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ which
is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-
notional~deprocrypticism¹⁷ registry-worldviews/dimensions) is attained the reflex is to imply a
mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity⁶⁸-of-
reference-of-thought⁸³ (preconverging-or-dementing¹⁹—apriorising-psychologism-~~<stranded-as-~~
rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus

establishing reference-of-thought⁸³ whether that is veridically the case or not, such that
 preconverging-or-dementing¹⁹—apriorising-psychologism wrongly get endemised/enculturated
 as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/of-soundness-or-
 ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the
 corresponding <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/illusion-of-the-present/present-consciousness/mirage, explaining why we don’t
 have notions of sorcery and its practice with us today but we do have the phenomenon of
 psychopathy and social psychopathy (with our socially-betraying-threshold-of-ontologising-
 depth-of-analysis for the former/sorcery as a non-positivism/medievalism perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in our positivistic
 meaningful frame which is relatively ontologically-incomplete for that as in need of the
 requisite notional~deprocrypticism¹⁷ reference-of-thought⁸³ as preempting—disjointedness-as-
 of-reference-of-thought⁸³,-as-to-‘<amplifying/formative—epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-

of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) in its specific grasp of (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶ on the one hand, and on the other hand is the reason for the more profound/deeper socially-betraying-threshold-of-ontologising-depth-of-analysis of the prospective/transcending/superseding registry-worldview/dimension which is rather in ‘a suprastructural transcendental-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension’, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of its ‘temporal conventioning compromise’ determined by its shallower socially-betraying-threshold-of-ontologising-depth-of-analysis. Thus we know basically that the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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-

temporal-to-intemporal-dispositions—existentialism-form-factor: for the mentation of recurrent-utter-uninstitutionalisation basically ‘trepidatious reasoning as non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘base constitutedness¹³ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at base-institutionalisation—ununiversalisation basically ‘non-universalising warped rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at universalisation—non-positivism/medievalism basically ‘universalising¹⁰³-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)’; for the mentation at occlusive positivism—procrypticism⁸⁰ basically ‘introducing positivising/rational-empiricist insight in articulating the universalising¹⁰³ of the contextualisation of rules and rule-making’; and for the mentation of protensive notional~deprocrypticism¹⁷ basically ‘upholding an utterly nondisjointing ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity⁶⁶ (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>/'disjointedness-as-of-reference-of-thought⁸³ in positivism—procrypticism⁸⁰) with regards to the underlying intemporal-preservation behind rules-that-remain of-the-very-same-existential-reality. 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-constitutedness¹³⁷⁹ of reference-of-thought⁸³,

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-contiguity⁶⁶ of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as 'first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not 'absolutely rational' with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which preempting—disjointedness-as-of-reference-of-thought⁸³,—as-to-~~'<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-~~rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as notional~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’ as to ‘uncompromising ontological-reconstituting-as-to-conflatedness¹²’ 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-tracing⁴⁵> are at their given institutionalisation levels on the basis of a memetic/suprastructural-meaningfulness analysis or a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation actually initially applies intradimensionally in all registry-worldviews/dimensions and it is actually the ‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with regards to a dimension’s/registry-worldview ‘preconverging-or-dementing¹⁹—apriorising-psychologism phenomenon’ like psychopathy and social psychopathy (with respect to procrypticism⁸⁰ or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this has to do with human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor individuations dispositions

wherein intradimensionally, the ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) is rather an overall registry-worldview/dimension perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> aftereffect rather as an indirect comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) arising from the ‘cumulative effect’ of the various temporal-to-intemporal-dispositions individuations dispositions with respect to intradimensionally operant implications of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as the various ‘temporal-dispositions individuations’ will, at that uninstitutionalised-threshold¹⁰², betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>) with the idea that ‘human intemporal-disposition individuation’ will rather be utterly emancipatory/transcendental by ‘ontologically-reconstituting’/deconstruction (and so, without any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 notional~disjointedness-as-of-reference-of-thought⁸³ 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-opportunism⁷⁵ and the intemporal percolation-
 channelling 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-threshold¹⁰²/presublimating-
 desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> ‘as
 of the positivism-procrypticism⁸⁰ 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-endemisation⁴⁹) 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 differential-formalisation-
 transference) contexts of psychopathy and social psychopathy (and generally contexts of
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism in all registry-worldviews/dimensions to
 priorly achieve an ontological/intemporal insight), before conducting ‘a truly

ontological/intemporal analysis' as the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism¹⁷; as otherwise the 'ordinary' reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold¹⁰² of the registry-worldview/dimension (procrypticism⁸⁰ 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct' preempting the said perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>

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-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ 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 teleology⁹⁹ 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, contrasted with a temporal extricatory de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 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'srecomposed-consciousness-awareness-teleology⁹⁹ to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism⁸⁰, and corresponding resolution as notional~deprocrypticism¹⁷ 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-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipatory possibilities that an intradimensionally mented or stigmatic psychology wouldn't enable. The bigger notion of such a 'postconverging-or-

dialectical-thinking²⁰–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/(recomposed)-consciousness-awareness-teleology⁹⁹ in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived meaningfulness-and-teleology⁹⁹⁵⁵ 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-thinking²⁰–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 (postconvergence) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, universalisation, positivism or notional~deprocrypticism¹⁷ as having ‘sound reference-of-thought⁸³ status’, in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism⁸⁰ which is then correspondingly devoid of reference-of-thought⁸³, and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same form-factor since their ‘snowballed differences’ arise

solely due to ‘the deepening of limited-mentation-capacity-deepening⁵²’. Ontological-normalcy/postconvergence as such will imply that the successive institutionalisations are rather shifts-in-the-curve-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-as-of-ontological-normalcy/postconvergence (shifts-in-the-curve-of-human-grasp-of-one-ontology/‘ontological-reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’ on one axis and ‘depth-of-ontology/ontological-reference-of-veridicality/ontological-completeness’ as the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> on the other axis or dialecticisms-of-an-imperfect-human-grasping-of-‘ontological-reference-of-veridicality’-which-mastery-improves-dialectically) which rather implies defects of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ of corresponding prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their reference-of-thought⁸³ as ontologically-veridical as these become the subject of contention and aetiologisation/ontological-escalation from the corresponding prospective/transcending/superseding registry-worldviews/dimension which is then the ontologically-veridical reference-of-thought⁸³. It should be noted that a defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance (unlike a perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ of a given registry-worldview’s/dimension’s reference-of-thought⁸³ whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the

logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³, and doesn't fundamentally voids the 'sound reference-of-thought⁸³ status' with regards to the possibility of an appropriate logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ in another instance. This insight is critical because the defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> which rather speaks to a defect 'revoking the sound reference-of-thought⁸³ status' construed as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaking of registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming within a non-positivism/medievalism world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-as-of-ontological-normalcy/postconvergence to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as reference-of-thought⁸³ of meaningfulness. This applies with all perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s in all institutionalisations as the reference-of-thought⁸³ is what gives registry/anchoring-of-

meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview
 status which is voided in the instance of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with
 such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defining that
 registry-worldview/dimension uninstitutionalised-threshold¹⁰² as it then becomes, by way of
 ‘de-mentation-~~(supererogatory)~~—ontological—de-mentation-or-dialectical—de-mentation—
 stranding-or-attributive-dialectics)¹⁴ of reference-of-thought⁸³’, the subject of contention and
 aetiologisation/ontological-escalation. This implies that psychopathy and social psychopathy as
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenon in the
 positivistic registry-worldview/dimension (procrypticism⁸⁰) requires a shift-in-the-curve-of-
 prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-as-of-ontological-
 normalcy/postconvergence from positivism to notional~deprocrypticism¹⁷ registry-
 worldview/dimension as
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so
 beyond an extricatory/temporal de-mentation/structuring/paradigming which will wrongly
 imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness⁸⁸-of-reference-
 of-thought⁸³-as-of-ontological-normalcy/postconvergence that preserves procrypticism⁸⁰
 (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic
 meaningfulness-and-teleology⁹⁹⁵⁵) while inducing preconverging-or-dementing¹⁹—apriorising-
 psychologism within the same defective procrypticism⁸⁰ registry-worldview/dimension which

requires prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as deprocrypticism¹⁷. Insightfully again with regards to ontological-normalcy/postconvergence and ontological-normalcy/postconvergence critical for a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, just in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ has to do with a human-limited-mentation-capacity maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation only institutionalising from prospective base-institutionalisation preempting recurrent-utter-uninstitutionalisation (as the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective universalisation preempting base-institutionalisation—ununiversalisation (as the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of base-institutionalisation—ununiversalisation), prospective positivism preempting universalisation—non-positivism/medievalism (as the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of universalisation—non-positivism/medievalism), and prospectively, prospective notional~deprocrypticism¹⁷ preempting positivism—procrypticism⁸⁰ (as the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of positivism—procrypticism⁸⁰); with the implication that notional~deprocrypticism¹⁷ is actually recomposuringly subsuming of positivism which is subsuming of universalisation and it too recomposuringly subsuming of base-

institutionalisation (all these with their respective personhoods-and-socialhood-formation
 existentialisms/full-depths-existential-implications). Likewise their respective
 methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying
 ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-
 ontologising-depth-of-analysis), with the deepest-to-shallowest, as preempting—disjointedness-
 as-of-reference-of-thought⁸³, -as-to- ‘<~~amplituding~~/formative-epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism as notional~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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 ‘preempting the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’
 as to ‘uncompromising ontological-reconstituting-as-to-conflatedness¹²/deconstruction’
 methodology of notional~deprocrypticism¹⁷ (which is very much an ‘uncompromising
 hermeneutic/reprojective circle exercise of ontological-reconstituting-as-to-
 conflatedness¹²/deconstruction’, as ‘a deconstruction/ontological-reconstituting-as-to-
 conflatedness¹² perpetuation of the hermeneutic/reprojective circle ‘de-mentation-
 <~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics¹⁴ of reference-of-thought⁸³ analysis’ that is technically non-thresholding-
 and-proxying-or-approximating-to-ontological-veridicality-and-doesn’t-succumb-to-any-

socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science as we know today is hardly just a question of adopting scientific methods to obtain scientific results, an unspoken fact is that much of science relies on a ‘rudimentary phenomenology in a heuristic hermeneutic/reprojective circle exercise of ontological-reconstituting-as-to-conflatedness¹²/deconstruction by the researcher’, that simply passes as their personal talents, to obtain results applying scientific methods, and thus we can further imagine the possibilities if this reality came to be fully recognised and sophisticated hermeneutic/reprojective circle exercise of ontological-reconstituting-as-to-conflatedness¹²/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘universalising¹⁰³-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-constitutedness¹³⁷⁹ of reference-of-thought⁸³, 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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied ‘deconstruction/ontological-reconstituting-as-to-conflatedness¹² perpetuation of the hermeneutic/reprojective circle ‘de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-

or-attributive-dialectics)¹⁴ of reference-of-thought⁸³ analysis' is potentially beyond just 'benign-and-specific-shallow-contexts-scale-of-implications' but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social de-mentating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not only in terms-as-of-axiomatic-construct of vices-and-impediments¹⁰⁵ but also in undermining the enculturation of intellectual/emancipatory dispositions). Effectively, such a deconstruction/ontological-reconstituting-as-to-conflatedness¹² perpetuation of the hermeneutic/reprojective circle 'de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ of reference-of-thought⁸³ analysis' (de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ hermeneutically/reprojectively-educing-human-meaningfulness-and-teleology⁹⁹⁵⁵-into-the-existentialism-becoming of personhoods-and-socialhood-formation) of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism individuation as intemporal/ontological (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism individuations as temporal (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵), will comprehensively articulate in 'a deconstruction/ontological-reconstituting-as-to-conflatedness¹² perpetuation of the hermeneutic/reprojective circle 'de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ of reference-of-thought⁸³ analysis' reflecting/perspectivating/highlighting temporal-dispositions pseudo-ontological-finalities, across social-setups and institutional settings with their evolving 'socially-perceived-

value as of social-stake-contention-or-confliction'. The state of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism requires preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ mental-devising-representations and implies the 'revoking of sound reference-of-thought⁸³ status' with respect to interlocution of-similar-or-protracted-contextualisation (in the very first instance) while the state of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism implies a 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ mental-devising-representation implying a veridical reference-of-thought⁸³ with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms—as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶. Typically, such an insight with regards to compelling—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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-thinking²⁰—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-dementing¹⁹—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-dementing¹⁹—apriorising-psychologism reflex'. This preconverging-or-dementing¹⁹—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/perverted-outcome-sought-precedes-existentially-veridical-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-subknowledging⁹⁴’ and not an articulation of supplanting—conviction-as-to-
 profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or
 existential-contextualising-contiguity³⁸ principle of reification⁸⁶, 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-
 dementing¹⁹—apriorising-psychologism (which is often the case with the adult-psychopathic
 preconverging-or-dementing¹⁹—apriorising-psychologism) whether unconscious (ignorance) or
 conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively
 underlies an ontologically valid mental-devising-representation reflex as preconverging-or-
 dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-
 of-reference-of-thought⁸³ of such protracting threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism. In the bigger scheme of things, it
 equally explains our mental-devising-representation preconverging-or-dementing¹⁹—apriorising-
 psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³
 underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions
 and ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/soundness-or-
 ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ mental-devising-representation

underlying reflex with respect to prospective/transcending/superseding registry-worldviews/dimensions. A perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> speaks of a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect (as sticking ‘in form’ to reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that are ontologically defective rather than as being an adjunct to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation per se, and so due to having attained the socially-betraying-threshold-of-ontologising-depth-of-analysis and thus not initiating ontological-reconstituting-as-to-conflatedness¹²/deconstruction in superseding this socially-betraying-threshold-of-ontologising-depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of preconverging-or-dementing¹⁹-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ mental-devising-representation; since ontological-reconstituting-as-to-conflatedness¹²/deconstruction as the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² of new reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (undermining perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism as best reflected by ‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting organic-comprehension as ‘ontological-reconstituting-as-to-conflatedness¹²/deconstruction of new reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation' over circumventing/distractive
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ mechanical-comprehension in hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> defectively/non-veridically of reference-of-thought⁸³-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -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 constitutedness¹³), will elicit a same defect disposition thus the need to
 fundamentally undermine reference-of-thought⁸³ of the registry-worldview/dimension at that
 uninstitutionalised-threshold¹⁰² 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-dementing¹⁹-apriorising-psychologism of reference-of-
 thought⁸³ 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-conflatedness¹²/deconstruction, (and has nothing to do, as-
 being-caused-by, with an inducing phenomena of 'perversion'⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶> as to preconverging-or-dementing¹⁹–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 with respect to ontological-normalcy, with the need for ontological-reconstituting–as-to-conflatedness¹²/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-incompleteness⁸⁸-of-reference-of-thought⁸³ defective reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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–procrypticism⁸⁰ is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojective circle exercise of ontological-reconstituting–as-to-conflatedness¹²/deconstruction (of our temporal-to-intemporal-dispositions nature)’ how procrypticism⁸⁰ (preconverging-or-dementing¹⁹–apriorising-psychologism as to mere formulaic positivistic meaningfulness-and-teleology⁹⁹⁵⁵) in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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-conflatedness¹²/deconstruction (which is the critical subsuming mechanism for re-establishing reference-of-thought⁸³ and ontological-veridicality/ontological-contiguity⁶⁶ as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, above and beyond the simple hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of defective reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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 institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of ‘a same form-factor’, with regards to the reality of their temporal-to-intemporal-dispositions and the existential implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought⁸³. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ of de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~

attributive-dialectics)¹⁴) is attained by ‘keeping or aligning’ preconverging-or-dementing¹⁹–
 apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-
 thinking²⁰–apriorising-psychologism) of the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ as of the wrong ontological-
 references/contending-references of all established perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> prior/transcended/superseded registry-worldviews/dimensions, in hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the reference-
 of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-
 supererogation⁹⁶, as in ontological-reconstituting-as-to-conflatedness¹²/deconstruction of
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound
 reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-
 dialectical-thinking²⁰–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-teleology⁹⁹ (as to
 ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ mental-devising-
 representation or preconverging-or-dementing¹⁹–apriorising-psychologism mental-devising-
 representation) is the reflected/perspectivated implication either as of ‘postconverging-or-

dialectical-thinking²⁰—apriorising-psychologism’ or of preconverging-or-dementing¹⁹—
 apriorising-psychologism as so-reflected/so-perspectivated from ontological-
 normalcy/postconvergence, and it is thus ontology-driven beyond any presencing—
 absolutising-identitive-constitutedness¹³⁷⁹ distorted meaningfulness-and-teleology⁹⁹⁵⁵. This
 equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s
 reference-of-thought⁸³ is cross-sectionally dialectically-out-of-phase/dialectically-primitive
 given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 sound reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in ontological-
 reconstituting—as-to-conflatedness¹²/deconstruction); wherein no amount of ‘good-naturedness’
 of any individuation based on the former (prior/transcended/superseded) reference-of-thought⁸³
 can fundamentally supersede its de-mentative/structural/paradigmatic vices-and-
 impediments¹⁰⁵, but for the ‘emancipatory moulting’ (psychoanalytic-unshackling/memetic-
 reordering/recomposuring) into reference-of-thought⁸³ of the latter
 (prospective/transcending/superseding) of such would-be emancipating
 individuation/intellectuals and consequent institutionalisation/intemporalisation as
 transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity. That is why there is
 no ontologically-veridical intradimensional resolution of issues and notions of sorcery for
 instance in a non-positivism/medievalism social-setup with any such pretence being nothing but
 a ‘temporal extricatory de-mentating/structuring/paradigmig’ to satisfy temporal preservation’,

but for implying a prospective need for a positivistic registry-worldview/dimension as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming in satisfying intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon like psychopathy and its social corollary in a procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ registry-worldview/dimension (the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism of positivistic meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, with a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism⁷⁷-or-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ alignment to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-normalcy/postconvergence represented by reference-of-thought⁸³ of the prospective/transcending/superseding notional~deprocrypticism¹⁷ registry-worldview/dimension. Fundamentally, the reason for all the dimensions/registry-worldview perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s as limited-mentation-capacity-deepening⁵² has to do with the veracity/ontological-pertinence of our temporal-to-intemporal-dispositions as individuations of shortness-to-longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵, such that whenever relatively sound reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-

contiguity–or–ontological-preservation are institutionalised/intemporalised, human temporality⁹⁸ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuation dispositions (at uninstitutionalised-threshold¹⁰²) will tend to relate, by limited-mentation-capacity-deepening⁵², to this as hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) rather than the essence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation being sought originally by the institutionalised/intemporalised reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-reconstituting–as-to-conflatedness¹²). 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/temporal-to-intemporal-dispositions inherent in a limited-mentation-capacity-deepening⁵²; any resolution is not by wrongly implying any ‘ dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism⁷⁵ to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology⁹⁹ individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology⁹⁹-or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling facilitating the perpetuation of such

intemporal enculturation even when such positive-opportunism⁷⁵ gets weaker with grander institutionalisations/intemporalisations, and so as the grander human the-good. This underlies the fundamental construct of rational-realism that human progress is the outcome of human increasingly realistic grasp of what man is with ‘lesser and lesser vague idealisations’, and that such ‘rational-realism’ enables humans to fully grasp their ‘emancipatory potential’ over ‘deluded idealisms’ that simply create space for falsehood, dead-end dilemmas as well as the consequent incapacity to take action, since basically knowing-is-acting as of conceptivity/epistemic-reflexivity! Rational-realism (as to prospective deprocrypticism¹⁷) as such involves rather elucidating distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹/decandoring with three de-mentative/structural/paradigmatic teleologies: - subknowledging⁹⁴-impulse/compulsive-dementing temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging⁹⁴-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology⁹⁹ which ontologically reflects/perspectivates the subknowledging⁹⁴-impulse/compulsive-dementing-temporal-disposition-(psychopath) and the subknowledging⁹⁴-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ backdrop of new recomposuring reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Thus at the uninstitutionalised-threshold¹⁰², it is counterintuitive

for temporal-dispositions not to perceive their registry-worldview/dimension as ‘untranscendable’ (acting as if in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while actually in temporal preservation-as-pseudointemporality⁵¹; hence demontable/no-longer-thinking) due to ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing¹⁹-apriorising (psychopath) and the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism⁸⁰. 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> existential mental orientation to avoid postconverging-or-dialectical-thinking²⁰-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-teleology⁹⁹⁵⁵ of a transcendent registry-worldview/dimension in terms-as-of-axiomatic-construct of the reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-thought⁸³/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰. The dynamism of social psychopathy and the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ at ‘uninstitutionalised-threshold¹⁰²’) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ in a committed drifting-circularity/roaming (of non-veridical dialectically-or-contendingly-out-of-phase narratives ‘it wants to falsely represent veridically’), leading to temporal-dispositions slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect (contrasted to ontologising/intemporal conventioning-rationalising) and temporal-enculturation/temporal-endemisation effect, and these, hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, conjoining and conjugating to temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-

endemisation⁴⁹, and fundamentally referenced from base ontologising effectivity (intemporal preservation); in ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ of temporal-dispositions denaturing¹⁵ of social psychopathy (subknowledging⁹⁴/mimicking) arising from initiating phenomenal psychopathy (subknowledging⁹⁴ impulse) involving a distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ construal (as the backdrop of new recomposuring reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and ultimately enabling its transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). That's how the 'given reality' is being subknowledged/registry-perverted. The technique to be utilised comprehensively for grasping the social psychopathy dynamism is by articulating an intemporal-referencing transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ ontological-normalcy/postconvergence reality construct (by intemporal transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as from ontological-normalcy/postconvergence is meant an approach that makes the given prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ reality the 'reference of soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³/candor/organic-comprehension-thinking', and re-orientating the mimicking-subknowledging⁹⁴ into a slantedness/decandoring)/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ based on: 1. Given prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ reality actually being preconverging-or-dementing¹⁹-apriorising-psychologism/subknowledged/registry-perverted (which 'intemporal-prioritisation-of-

reference-of-thought⁸³—as-conflatedness¹²-or-ontological-reprojecting should highlight that meaningful projections of implied intemporality⁵¹/longness from banal <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) are not veridically and demonstrable to be ontologically real and should be related to as being in distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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-dementing¹⁹-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’>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹ in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism⁷⁷ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation⁹⁶ alignment to the

new hollow mimicking postlogism⁷⁷-formulaic slanting compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ narrative, a process known as absolving/fleeting/escaping-reflex–logic¹), 3. Psychopath’s interlocutor’s perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives¹¹ as-of-cohering-logic-reflex narratives integration from its prelogic/conviction-as-to-profound-supererogation⁹⁶ rationalisation (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) of the last psychopath’s postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging⁹⁴/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹) of the psychopath and the interlocutors as ‘a manifestation of vice-and-impediment (never contention), i.e. REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING, wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the-social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication de-mentating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) ‘registering’/de-mentation-(<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>¹⁴ of the perversion⁷⁴-of-

reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> associated with social psychopathy dynamism, i.e. procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ mental-slantedness/decanording (b) ‘superseding’ by developing universal axiomatic construct/categorical-imperatives preempting ‘(a)’ above which are habituated over a generation or two of the human species for notional~deprocrypticism¹⁷ institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the registry-worldview-perversion, (ii) generating ontological-primemovers-totalitative-framework⁷² ‘internal contradiction’ in the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview (iii) referencing/registering/decisioning or de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion/dimension defect for prospective preemption with new recomposuring reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the prospective registry-worldview/dimension (iv) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic (being-dialectically-or-contendingly-out-of-phase/logically-

incongruent/transversal) to reflect/perspectivate a mental-devising-representation of the superseded/transcended registry-worldview/dimension as ontologically-preconverging-or-dementing¹⁹—apriorising-psychologism/dialectical-preconverging-or-dementing¹⁹—apriorising-psychologism (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/mental-perversion/subknowledging⁹⁴/mimicking-and-corresponding-<amplifying/formative-epistemicity>totalising~self-referencing-syncretising), inducing a 'habituation' of the prospective/superseding/transcending registry-worldview/dimension crossgenerationally. For instance, de-mentatively/structurally/paradigmatically the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivism/medievalism mental frame as otherwise you have <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, and this will equally apply prospectively between notional~deprocrypticism¹⁷ and procrypticism⁸⁰ as the procryptic mindset/reference-of-thought⁸³ will strive to register meaning not prospectively taking account of procrypticism⁸⁰ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> 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-recomposuring⁵⁴-
for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
mentating/structuring/paradigming as opposed to an extricatory or incremental or
‘disjointedness-as-of-reference-of-thought⁸³’ or temporal-accommodation 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
temporality⁹⁸/shortness in an ontological construct). This way of hermeneutic/reprojective
‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any
<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/self-
centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a
given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of
the inherent nature of existential-reality’ is central to the notional~deprocrypticism¹⁷ 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-thought⁸³—categorical-imperatives/axioms/registry-
teleology⁹⁹⁸ 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 perversion⁷⁴-of-reference-of-
thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁶> in the mental-devising-representation of intrinsic-reality/ontological-

veridicality, thus requiring new recomposing reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’.

deprocrypticism¹⁷’s suprastructuralism involves ‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~—de-mentativity existence-potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~—epistemic-conflatedness¹² so-construed as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ over shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵’; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct carrying a virtue that supersedes the vices-and-impediments¹⁰⁵ of the non-positivism/medievalism registry-worldvieww/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as ‘ontological-normalcy/postconvergence referentialism as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ontology’. Thus, the doppler-thinking exercise of suprastructuralism enables the conceptualisation/construal of institutionalisation-or-intemporalisation-or-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in grasping the denaturing¹⁵ of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a reference-of-thought⁸³ (characteristic of deprocrypticism¹⁷) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of conflation¹² rather than constitutedness¹³ (notwithstanding the instances of the latter’s contingent approximating-nature for conceptualisation/construal construed as presencing—absolutising-identitive-constitutedness¹³⁷⁹). constitutedness¹³ tend to fallaciously imply ‘existence of things in existence’ whereas conflation¹² rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology’; so because constitutedness¹³ 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-deepening⁵² this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness¹³ of reference-of-thought⁸³’ perpetually when aware of its deficiency. conflation¹² 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-deepening⁵² as of metaphysics-of-absence, 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-dementing¹⁹–narratives—of-the-reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸) 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-deepening⁵² by a re-equilibrating metaphysics-of-absence/postdication. Thus, constitutedness¹³ 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 constitutedness¹³ in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a contingent resetting resolution for the induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness¹³ of axiomatic-construct/reference-of-thought⁸³’ (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸) that will then require another contingent resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-construal-of-constitutedness¹³ of reference-of-thought⁸³’ down the line when aware of its further critical defect again (though, in a sense the entire recomposuring process could be qualified as a ‘practical presencing—absolutising-identitive-constitutedness¹³⁷⁹’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening⁵² construal of it is one of evasiveness as implied by the ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by constitutedness¹³ in categorisation schemes, thus fundamentally defining the limits even of a presencing—absolutising-identitive-constitutedness¹³⁷⁹ as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge construal/conceptualisation categorisation schemes and scheming but extends to the very inherent construal/conceptualisation of knowledge as of its implied ontological and virtue construct itself; so because the de-mentative/structural/paradigmatic

basis of categorisation scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and meaningfulness-and-teleology⁹⁹⁵⁵ construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) define the ‘reference-of-thought⁸³ of categorisation construal/conceptualisation of knowledge’, it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such ‘reference-of-thought⁸³ of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-existential-elevation-of-reference-of-thought⁸³⁴²’ as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-teleology⁹⁹-differentiation-as-of-subtransversality—apriorising/axiomatising/referencing) at the given ‘reference-of-thought⁸³ of categorisation construal/conceptualisation of knowledge’. Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but rather as of effective ontological-and-virtue conceptualisation/construal, constitutedness¹³ implies a simplistic/trite categorical relation in the construal/conceptualisation of meaningfulness-and-teleology⁹⁹⁵⁵ as of its ontological and virtue essence that is susceptible to defect as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; and as such, constitutedness¹³ will speak of subtransversality—apriorising/axiomatising/referencing and various shades of temporality⁹⁸/shortness in their ‘constitutedness¹³ and conjugated-constitutedness¹³ of reference-of-thought⁸³’ including psychopathic slantedness constitutedness¹³. 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-deepening⁵² induced constitutedness¹³

which is conceptually associated with conceptualisation/construal of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal reference-of-thought⁸³ nature, with high ‘constitutedness¹³ and conjugated-constitutedness¹³ of reference-of-thought⁸³’ of temporal-dispositions reference-of-thought⁸³, much like the ‘conjugated-constitutedness¹³ of reference-of-thought⁸³’ of the other BODMAS characters to A’s fundamental postlogism⁷⁷-slantedness pathological condition/constitutedness¹³ as when insisting on upholding the <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) and not factoring in A’s underlying condition and defect as constitutedness¹³, and so out of sync with the existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸.). The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of conflation¹² which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as conflation¹² speaks of a more profound relation in the construal/conceptualisation of meaningfulness-and-teleology⁹⁹⁵⁵ as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵² by a re-equilibrating metaphysics-of-absence/postdication, and so even when

elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁸ is denaturing¹⁵ as exposed by existential-
 contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, to further
 construe new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation factoring in the
 imbricatedness/threadness/recomposuring reflecting the existential-contextualising-
 contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context. conflation¹², as so-construed in
 referentialism, by striving to sync with the very inherent evasive nature of existence in its
 imbricatedness/threadedness/recomposuring (with respect to human limited-mentation-
 capacity-deepening⁵²) as of referentialism is absolutely referencing on the basis of ontological-
 normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation as being the preceding notion for construal/conceptualisation with respect to
 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context,
 and so grasped as conflation¹² emphasises projective-insights for upholding ontological-
 normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation. Hence conflation¹² will tend to avoid systemic defects of analysis associated with
 constitutedness¹³ requiring re-categorisation/re-adaptation/re-classification as 'presencing—
 absolutising-identitive-constitutedness¹³⁷⁹'. conflation¹² is thus naturally inclined to induce
 'appropriate-existential-elevation-of-reference-of-thought⁸³' by the ontological and virtue
 implications (as ontologically-perspectival-elevated/pedestaling-as-postconverging-or-
 dialectical-thinking²⁰-differentiation-as-of-supratransversality—
 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-teleology⁹⁹⁵⁵’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought⁸³’, underlined by the disambiguated temporal-to-intemporal-dispositions. Further, constitutedness¹³ and conflation¹², as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening⁵² 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-thinking²⁰–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-teleology⁹⁹⁵⁵ not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, further reflected in the overall dynamics of postlogism⁷⁷ and conjugated-postlogism⁷⁷ (including the dynamics of psychopathy and social psychopathy as social reprising out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context of psychopathic pathological insane-fitment,

as of fundamental/most-simplistic constitutedness¹³ socially reprised with ‘conjugated-constitutedness¹³ of reference-of-thought⁸³’) as well as grasping fundamental dynamics of institutions and especially as influenced by the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) which is highly subject to the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (emphasising socially-functional-and-accordant⁹³ thresholds rather than utter ontology, thus giving room for ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’). These two concepts are critical relative to grasping and analysing human choice/notions relative to reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. In a further elaboration of constitutedness¹³ and conflation¹² with respect to psychologism, the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct reference-of-thought⁸³ psychologism has to do with the fact that every registry-worldview/dimension has ‘its own specific constitutedness¹³/conflation¹² 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-thought⁸³ which thus needs its own corresponding psychologism for its superseding meaningfulness-and-teleology⁹⁹⁵⁵, achieved by ‘presencing—absolutising-

identitive-constitutedness¹³⁷⁹, as constitutedness¹³ 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-teleology⁹⁹⁵⁵ ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, by way of continuous 'presencing—absolutising-identitive-constitutedness¹³⁷⁹' as 'recurrent re-categorisation/re-adaptation/re-classification of the prior constitutedness¹³ of reference-of-thought⁸³' is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup reference-of-thought⁸³ for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵, and as of its operant nature, isn't the case in its operant conceptualisation in such a base-institutionalisation social-setup ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ as rather the mental-disposition apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of '~~<amplituding/formative-epistemicity>~~totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-'warped-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵ ~~<amplifying~~/formative-epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴. 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-teleology⁹⁹⁵⁵ 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 conflation¹² or rather 'presencing—absolutising-identitive-constitutedness¹³⁷⁹' as recurrent re-categorisation/re-adaptation/re-classification of constitutedness¹³), refers to the underlying human reflex mental scheme of a given registry-worldview's/dimension's reference-of-thought⁸³ 'allowing for its given capacity to supersede its psychological complex in construing ontological-primemovers-totalitative-framework⁷² transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity and corresponding meaningfulness-and-teleology⁹⁹⁵⁵'. The bigger question could be asked; why doesn't humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-teleology⁹⁹⁵⁵ 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-thought⁸³ psychologism 'placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology'⁹⁹ as arising and determined by its specific limited-mentation-capacity-(as of relative constitutedness¹³ in relation to conflation¹²) construal/conceptualisation as soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³'. The underlying human psyche is in need of a 'framework of intelligibility construal/conceptualisation' as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening⁵², 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-deepening⁵² determining its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, as enabled by the 'social framework of intersolipsistic deambulation'. This 'social framework of intersolipsistic deambulation' is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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-accordant⁹³ thresholds of temporal-to-intemporal-dispositions further redefining the possibility of uninstitutionalised-threshold¹⁰² as

the threshold for failing/not-upholding the institutionalisation's reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ and the possibility of prospective institutionalisation as renewing reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold¹⁰², thus further redefining successive prospective socially-functional-and-accordant⁹³ 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, the present registry-worldview's/dimension's reference-of-thought⁸³ 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-teleology⁹⁹ with any sense of uninstitutionalised-threshold¹⁰² being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought⁸³. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a 'contingent 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 'contingent 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-
 teleology⁹⁹⁵⁵ should be predicative of human meaningfulness-and-teleology⁹⁹⁵⁵ (much the same
 way that the notion of temporality⁹⁸-to-intemporality⁵¹ thresholds driven construal enables an
 existentially operant <amplituding/formative–epistemicity>totalising~ratio-
 contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 ‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context construal of virtue beyond the ‘relatively
 impression-driven basis of conceptualisation’ associated with <amplituding/formative–
 epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
 ‘trepidatious-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context, <amplituding/formative–
 epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
 ‘warped-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context involving allegiance/subservience driven
 construal, <amplituding/formative–epistemicity>totalising~ordinal-as-qualifying-phenomenal-

abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context involving qualification/good-to-bad driven
 construal, ~~<amplituding/formative–epistemicity>~~totalising~intervalist-as-categorising-
 phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context categorisation/kindness-humility-helpfulness-
 etc. driven construal), superseding the non-contiguous nature of present stigmatic/mented
 psychology. Such a ‘contingent ontologising-capacity driven
 apriorising/axiomatising/referencing–psychologism as of the grander ontological-
 normalcy/postconvergence
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ construes social
 universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/formative–epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷⟩ as of
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context; as
 this is already the natural human psychology which on the token of relative completeness-of-
 reference-of-thought⁸³ of successively achieved social universal-transparency¹⁰⁴-⟨transparency-
 of-totalising-entailing,-as-to-entailing-~~<amplituding/formative–epistemicity>~~totalising~in-
 relative-ontological-completeness⁸⁷⟩ as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-

thought⁸³-devolving⁸⁴-as-of-instantiative-context is behind the untenability/internal-contradiction/internal-incoherence/institutional-constraining that ushers in the successive psychologisms of the successive registry-worldviews/dimensions reference-of-thought⁸³, with the bigger insight thus that such natural psychology is central to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation psychologism; and we can appreciate that the more thorough dilemmas with respect to vices-and-impediments¹⁰⁵ of the grander human condition have been de-mentatively/structurally/paradigmatically resolved as of these successive psychologisms de-mentating/structuring/paradigming arising from prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ induced social universal-transparency¹⁰⁴-(<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context. For instance, the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as 'first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) induced a social universal-transparency¹⁰⁴-(<transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding>~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-accidental-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 ‘<amplitudinal/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context categorising disposition’ or ‘third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t construe a <amplitudinal/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, as conflation¹², of temporality⁹⁸-as-pseudointemporality⁵¹-to-intemporality⁵¹ of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional~deprocrypticism¹⁷’), under the positivistic meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³ as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as positivism-procrypticism⁸⁰); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/reference-of-thought⁸³ equally construed a

relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension ‘<~~amplifying~~/formative-epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context categorising dispositions’ or ‘second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its meaningfulness-and-teleology⁹⁹⁵⁵ as value-judgment (not withstanding its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as universalisation–non-positivism/medievalism-⟨failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism⟩ when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the meaningfulness-and-teleology⁹⁹⁵⁵ as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ to then project that there may be a prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ which meaningfulness-and-teleology⁹⁹⁵⁵ as value judgment transforms psychological-

construal/psychologism. The best possible outcome in this regard is as of the construal of a
 ‘contingent 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-completeness⁸⁷-of-reference-of-thought⁸³ by social universal-
 transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷} as of existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context. As setting up
 the relevant contingent psychologism is only by a construal that the best possible psychology-
 construct/psychologism is necessarily attained by successive registry-worldviews/dimensions
 construals/conceptualisations by their contingent prospective relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³ by social universal-transparency¹⁰⁴-{transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷} as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context (that is, ‘contingent 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-thought⁸³, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposures as of human shallow-to-deepening~limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² inducing the successive registry-worldviews/dimensions institutionalisations reference-of-thought⁸³ with their own ‘specific institutionalisation/uninstitutionalised-threshold¹⁰² mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ with respect to their social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context; with the implications being that social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ redefines prospective meaningfulness-and-teleology⁹⁹⁵⁵ and the corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an epistemic-totalising³²~renewing-realisation/re-perception/re-thought based on prospective maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ultimately as of ‘notional~deprocrypticism¹⁷’; as this consciously factors in the reality of the need of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as decentering/pivoting with respect to psychical-orientation, meaningfulness-and-teleology⁹⁹⁵⁵ construal/conceptualisation, institutionalisation and overall existential becoming.

This validates the notion of ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of its construing of notional~notional~deprocrypticism¹⁷ as ‘notional~deprocrypticism¹⁷ suprastructuration’ or ‘notional~deprocrypticism¹⁷ suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology⁹⁹⁵⁵ as of the overall registry-worldview/dimension reconstrual of superseding~oneness-of-ontology’ (enabling the <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context/conflation¹² of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the notional~deprocrypticism¹⁷ socially-functional-and-accordant⁹³ as of intemporal/ontological contiguity, with no-temporal-to-intemporal-dispositions-non-dissociability, thus upholding notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism). Thus, with notional~notional~deprocrypticism¹⁷ further enabling the abstract intemporal/ontological contiguity grasp of human ‘individuation-level and registry-worldview/dimension-level meaningfulness-and-teleology⁹⁹⁵⁵’ as it can accrue at the intradimensional-level of individuals-notionally-as-receptacles-of-temporal-to-intemporal-individuations and individuals-as-institutionally-constrained-actors-as-of-intersolipsistic-deambulation, and hence ontologically-

adjoins in its construal/conceptualisation the construct of the individual and the social as of ‘notional~deprocrypticism¹⁷ suprastructuration’ or ‘notional~deprocrypticism¹⁷ suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology⁹⁹⁵⁵ synopsis-ing-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding~oneness-of-ontology’ (just as in the natural sciences, physics ontologically-adjoins chemistry and chemistry ontologically-adjoins biology). This is in contrast with an ontologically non-contiguous stigmatic/mented psychology construct which relative ‘third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹’ largely limits its notion to ‘affect’, and not a full-blown ontological-contiguity⁶⁶ as conflation¹² elaborated ‘meaningfulness-and-teleology⁹⁹⁵⁵’ determination in full ontological converging with the social (as metaphysics-of-absence of the social, ‘conflation¹² psychologism’ based on ‘temporal-to-intemporal contrastive-synopsis-ing-depths-of-meaningfulness-and-teleology⁹⁹⁵⁵’ going by the ‘referentialism technique of point-referencing, explained elsewhere,’ that restores existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context in undermining procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰). Hence by recurrent re-categorisation/re-adaptation/re-classification of constitutedness¹³ of reference-of-thought⁸³ as a ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹’ exercise at worldview-level, institutional-level and operant-level of meaningfulness-and-teleology⁹⁹⁵⁵, the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is achieved. Insightfully, (beyond ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹’) the full <amplituding/formative-epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of conflation¹² as implied with referentialism as the

underlying transcendental memetic/suprastructural-meaningfulness fugue reflecting existential-reality will take an even more critical bearing with respect to notional~deprocrypticism¹⁷ psychologism as unlike the articulation as presencing—absolutising-identitive-constitutedness¹³⁷⁹ (rather heuristically and beyond consciousness-awareness-teleology⁹⁹) in previous institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, with notional~deprocrypticism¹⁷ conflation¹² is rather bound to be perceived and construed as of the (recomposed)-consciousness-awareness-teleology⁹⁹ in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of conflation¹² (including ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹’) can be conceptualised across all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposuring of existential-reality as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as the prospective registry-worldview/dimension institutionalisation reference-of-thought⁸³, for ‘decentering’ the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰² reference-of-thought⁸³ in its ‘constitutedness¹³ and conjugated-constitutedness¹³ of reference-of-thought⁸³’ with respect to the prospective registry-worldview/dimension institutionalisation reference-of-thought⁸³ overall existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context meaningfulness-and-teleology⁹⁹⁵⁵; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes ‘prior-conventioning as social-aggregation-enabling’, wherein for instance scientific explanations psychologism (as of prospective conflation¹²) supersede

mythical/supernatural/alchemic explanations psychologism (as of prior constitutedness¹³) 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-completeness⁸⁷-of-reference-of-thought⁸³
 necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with
 respect to the prior as uninstitutionalised-threshold¹⁰² prior relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ revealing which by reflex adopts a social-aggregation-
 enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full
 achievement of conflation¹² 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
 ‘constitutedness¹³ and conjugated-constitutedness¹³ of reference-of-thought⁸³ and thus resultant
 presencing—absolutising-identitive-constitutedness¹³⁷⁹’ as of social-aggregation-enabling,
 hence undermining relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity of the social. Ultimately, given the
 comprehensive and typical underlying proneness of human limited-mentation-capacity-
 deepening⁵² to constitutedness¹³ as its fundamental mentation deficiency at uninstitutionalised-
 threshold¹⁰² or as of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’
 (which it tends to resolve by ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹’ when
 aware of defective constitutedness¹³) with respect to psychical-orientation, meaningfulness-and-
 teleology⁹⁹⁵⁵ construal/conceptualisation, institutionalisation and its overall existential
 becoming, as so reflected in the succession of registry-worldviews/dimensions;

notional~deprocrypticism¹⁷ by its very transcendental essence comprehensively comes into grips with the constitutedness¹³ in positivism~procrypticism⁸⁰ as it attains more than just ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹’, but an overall comprehensive conflation¹² insight as of ontological-normalcy/postconvergence referentialism for superseding positivism~procrypticism⁸⁰. conflation¹² as of ontological-normalcy/postconvergence referentialism in superseding constitutedness¹³, provides resolution as of 3 aspects of meaningfulness-and-teleology⁹⁹⁵⁵: firstly, with respect to temporal instigating as constitutedness¹³ like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation and its derivation with respect to temporal reprisings of such constitutedness¹³ as ‘conjugated-constitutedness¹³ of reference-of-thought⁸³’ associated with conjugated-postlogism⁷⁷ temporal reprisings by construing/conceptualising such perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenon, and re-establishing social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the universal aetiologisation/ontological-escalation as of ontological-reconstituting-as-to-conflatedness¹²; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-reference-of-thought⁸³ possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ (speaking of uninstitutionalised-threshold¹⁰²) as ‘a mentation reflex as centered and

postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ 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-threshold¹⁰² wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold¹⁰²) as being ‘a mentation reflex as centered and postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ instead of ‘a mentation reflex as decentered and in de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴’. The point of this statement is that when procrypticism⁸⁰ as our uninstitutionalised-threshold¹⁰² is bound to be construed as of metaphysics-of-absence, the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ will be represented as decentered and in de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ as the necessary/requisite backdrop for the construal of prospective reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ushering in notional~deprocrypticism¹⁷ as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold¹⁰² 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)~~¹⁴, though this will most probably be resisted with respect to such a representation of our denaturing¹⁵ of positivistic meaningfulness as our prospective procrypticism⁸⁰ uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold¹⁰² 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)¹⁴); while we can recognise successively the centered and postconverging-
or-dialectical-thinking²⁰—apriorising-psychologism nature of base-institutionalisation,
universalisation and positivism, though probably less so of notional~deprocrypticism¹⁷
institutionalisation as it points to the decentering and de-mentation-
~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~
attributive-dialectics)¹⁴ of our procrypticism⁸⁰ uninstitutionalisation. Such institutionalisation
and uninstitutionalised-threshold¹⁰² construal at the
transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by
the concepts of conflation¹² as of centering and postconverging-or-dialectical-thinking²⁰—
apriorising-psychologism reference-of-thought⁸³ implied with institutionalisations and
constitutedness¹³ as of decentering and ontologically/preconverging-or-dementing¹⁹—
apriorising-psychologism reference-of-thought⁸³ implied with uninstitutionalised-threshold¹⁰²;
prompting the respective institutionalisation and uninstitutionalised-threshold¹⁰² psychologisms
as of the apriorising/precedingness of existential-contextualising-contiguity³⁸'s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³-devolving⁸⁴-as-of-instantiative-context reflecting this reality beyond and above our
subpar ~~<amplifying/formative~epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ reference-of-thought⁸³ in positivism-
procrypticism⁸⁰ from a notional~deprocrypticism¹⁷ 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
~~<amplifying/formative~epistemicity>~~totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ reference-of-thought⁸³ as of the

apriorising/precedingness of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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)~~¹⁴ of an uninstitutionalised-threshold¹⁰² 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)~~¹⁴. 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-thought⁸³ over a relatively relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ 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-thought⁸³, 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-threshold¹⁰² as decentered and in de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ but rather a 'psychological complex issue' of the

prior/transcended/superseded reference-of-thought⁸³. This explains why the issue is construed ontologically in ‘psychologism terms as of ~~<amplituding/>~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thought⁸³ is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/reference-of-thought⁸³ has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (~~<amplituding/>~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹) requisite knowledge or meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³. Such equally applies with respect to notional~deprocrypticism¹⁷ prospective institutionalisation relative to our procrypticism⁸⁰ uninstitutionalised-threshold¹⁰². In other words, prospective institutionalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity is construed not in terms–as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic ontological-primemovers-totalitative-framework⁷² outcomes construed as the overtly compelling aspect of the knowledge’ validating a knowledge construct but is construed rather in terms–as-of-axiomatic-construct of ‘organic-knowledge’ which refers to ‘the mental-disposition and mental-orientation as reference-of-thought⁸³/psychologism construed as including the

discretionary contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge'. Thus prospective institutionalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is grounded on such an underlying reference-of-thought⁸³ associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that 'the underlying positivism mental-disposition and mental-orientation as reference-of-thought⁸³/psychologism construed as including the discretionary contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality of positivistic knowledge' behind its thought process eventually producing the validating ontological-primemovers-totalitative-framework⁷² 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ conjure up explanations/meaningfulness-and-teleology⁹⁹⁵⁵ in terms-as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic reference-of-thought⁸³ 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-thought⁸³ psychologism can simply be construed as 'mechanical-knowledge' while still upholding/keeping the prior/transcended/superseded registry-worldview's/dimension's reference-of-thought⁸³ psychologism, as the organic-knowledge rather points to 'validating ontological-primemovers-totalitative-framework⁷² outcomes as its mechanical-knowledge aspect but further requires a development of the discretionary

contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-teleology⁹⁹⁵⁵ synopsis-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding—oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold¹⁰² psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability⁹ of the mechanical-knowledge implied reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ as of crossgenerational psychoanalytic-unshackling involving ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought⁸³, as a positivistic registry-worldview reference-of-thought⁸³. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-primemovers-totalitative-framework⁷² 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across all the successive registry-worldviews as at all their uninstitutionalised-threshold¹⁰² temporal-individuations-as-shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ are a drawback to transcendence-and-

sublimity/sublimation/~~supererogatory~~-de-mentativity (by adherence to
 ‘<~~amplifying~~/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism, and critically so as across all registry-
 worldviews postlogism⁷⁷ leads to a characteristic mental-disposition at their uninstitutionalised-
 threshold¹⁰² of deception-of-concurrently-false-presupposing/false-presuming/false-premising-
 of-narratives and the consequent derivation, due to induced ‘lack of constraining social
 universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷), to
 other temporal-dispositions as conjugated-postlogism⁷⁷, and so beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ whether
 conscious or unconscious) while the intemporal-individuation-as-longness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ ushers in transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity (by it perpetual vouching for intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-
 or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality in pushing as this enables successive prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³ to raise better and better reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation); thus validating the notion of a human
 intersolipsistic relation to meaningfulness-and-teleology⁹⁹⁵⁵ in transversality-of-affirmative-
 and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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 ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, as its resolution is rather an anticipation
 as of transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹. Likewise, futural Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷
 institutionalisation meaningfulness-and-teleology⁹⁹⁵⁵ implies that transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity rather reasoned in our positivism-
 procrypticism⁸⁰ terms of psychologism is inevitably denaturing¹⁵ as of ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective; as it is in need of the
 organic-knowledge of the prospective institutionalisation psychologism or
 notional~deprocrypticism¹⁷ psychologism as conflatedness¹² (conflation¹² psychologism) on the
 basis of the ‘referentialism technique of point-referencing (explained elsewhere), which
 involves ‘contrastive temporal-to-intemporal synopsis-ing-depth from a
 notional~deprocrypticism¹⁷ perspective’ that re-establishes existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context and in so doing undermines the
 relatively defective terms of ‘positivism~procrypticism⁸⁰ uninstitutionalisation psychologism’
 (disjointedness-as-of-reference-of-thought⁸³) and setting up ‘notional~deprocrypticism¹⁷
 organic-knowledge institutionalisation psychologism including the discretionary contemplative
 as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality aspect in
 preempting—disjointedness-as-of-reference-of-thought⁸³ or upholding jointedness’, as de-

mentatively/structurally/paradigmatically transcending the overall vices-and-impediments¹⁰⁵ of positivism–procrypticism⁸⁰ registry-worldview/dimension. The further implication is that notional~deprocrypticism¹⁷ is rather construed as a perpetuating metaphysics-of-absence which driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-tracing⁴⁵> is validated by ‘contingent ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ behind the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> doesn’t only imply that the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ 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-accidental-or-random-mental-disposition in recurrent-utter-uninstitutionalisation, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in base-institutionalisation–universalisation, ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in universalisation–non-positivism/medievalism, ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ in positivism–procrypticism⁸⁰, and prospectively in deprocrypticism¹⁷, ‘preempting—

disjointedness-as-of-reference-of-thought⁸³, -as-to- '~~amplifying~~/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism'. Rather the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is driven by human limited-mentation-capacity as of limited-mentation-capacity-deepening⁵² in the human drive to grasp a same intrinsic-reality/ontological-veridicality that doesn't change with respect to existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² (with change rather reflected as a result of human limited-mentation-capacity-deepening⁵²), such that in addition to the human limited-mentation-capacity-deepening⁵² eliciting the successive 'social-universally-transparent-and-implicitly-formulated direct-constraining-construct' as highlighted above equally inherently imply (and so, as of complement to human limited mentation capacity), a grander non-constraining element qualified as 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation' in-complement-to and reflecting the incompleteness of the 'social-universally-transparent-and-implicitly-formulated direct-constraining-construct'; with both the 'social-universally-transparent-and-implicitly-formulated direct-constraining-construct' and the 'complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-

contiguity—or—ontological-preservation’ implying the ‘organic-knowledge’ while just the ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ is the ‘mechanical-knowledge’. The underlying idea is that an individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (social-universally-transparent-and-implicitly-formulated direct-constraining-construct), wherein human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor still applies and if they project intemporally/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵, is not necessarily utterly devoid of a basic sense of the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² as virtue-as-of-ontological-emancipation on the basis that it doesn’t recognise rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of ‘mechanical-knowledge’, but while that can as well be the case when projecting temporally/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance in such a setup as not constrained by any rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (based on mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation), however at the intemporal-threshold as of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance notwithstanding its limited-mentation-capacity, by intemporal-projection it will be able to summon heuristically a sense of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² from its ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—

imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ (beyond the mere ‘mechanical non-knowledge’ of non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition) as ‘organic-knowledge’, for maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming) which subsequently as of dynamic-cumulative-aftereffect brings about base-institutionalisation–ununiversalisation ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ of ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’, with both forming the new ‘organic-knowledge’. Likewise, base-institutionalisation–ununiversalisation too by dynamic-cumulative-aftereffect at its intemporal-threshold of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance notwithstanding limited-mentation-capacity, the intemporally projecting individuation will be able to summon heuristically a sense of the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷², from its ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-

reality construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation’, (beyond the mere ‘mechanical-knowledge’ of ‘rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’) as ‘organic-knowledge’, for
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation (as
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming) leading by a dynamic-cumulative-aftereffect to the
 subsequent prospective universalisation–non-positivism/medievalism as of the new ‘social-
 universally-transparent-and-implicitly-formulated direct-constraining-construct’ of
 ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
 psychologism’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing
 grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-
 notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with both forming
 the new ‘organic-knowledge’. The ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ carries on this way right up to deprocrypticism¹⁷, such that across the successive
 institutionalisations apart from the intemporal-threshold of the registry-
 worldview’s/dimension’s–reference-of-thought⁸³-for-social-functioning-and-accordance as
 explained above; with respect to temporal-thresholds of the registry-worldview’s/dimension’s–
 reference-of-thought⁸³-for-social-functioning-and-accordance of the registry-
 worldview’s/dimension’s–reference-of-thought⁸³-for-social-functioning-and-accordance,
 temporal mental-dispositions are rather in arrogation/usurpation relation with the determinant
 nature of ‘social-universally-transparent-and-implicitly-formulated direct-constraining-

construct' as 'mechanical-knowledge', and so as <amplifying/formative>wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸), while failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> the 'complementing grander social-universally-non-
 transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—
 imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-
 existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation' which together with the 'mechanical-knowledge' make up the
 'organic-knowledge', and so rather as of temporal extricatory de-
 mentating/structuring/paradigming. This further involves shades-of-temporality⁹⁸ as
 postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-
 social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology> inducing defect-of-logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³
 as well as postlogism⁷⁷ inducing defect of reference-of-thought⁸³ or perversion⁷⁴-of-reference-
 of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>. postlogism⁷⁷ as such involves deliberate and wrong pretence of
 rational projection of thought (as of teleologically-degraded synopsis-ing-depth) whereas
 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context
 reveals that such thought derives from 'denaturing¹⁵ axiomatic relation' as the
 '<amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—

narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ purpose in disdain of the intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ essence of knowledge as of its organic essence. The conjugation of other shades-of-temporality⁹⁸ to postlogism⁷⁷ induces their respective conjugated-postlogism⁷⁷ leading by dynamic-cumulative-aftereffect to a broader social derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> construed as social-postlogism⁷⁷ that fundamentally is denaturing¹⁵ of meaningfulness-and-teleology⁹⁹⁵⁵ at the given uninstitutionalised-threshold¹⁰² as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, in want for prospective institutionalisation. The underlying insight being that human formulation of meaningfulness-and-teleology⁹⁹⁵⁵ is necessarily incomplete because of its limited-mentation-capacity and thus comes with an inherent sense/projection of ontological-appropriateness, and as of human developing ontological-completeness-of-reference-of-thought⁸³, as the driving element in upholding ontological-contiguity⁶⁶/ontological-veridicality. This notion as reflected by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (as it enables the further expansion of the registry-worldview’s/dimension’s-reference-of-thought⁸³-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~deprocrypticism¹⁷ wherein the ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ as mechanical-knowledge is construed as overlapping with the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ as organic-knowledge. The reality of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driven ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ points to the fact that the traditional construal of knowledge often tacitly as of intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-temporal-to-intemporal-dispositions—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-teleology⁹⁹⁵⁵ mental-disposition adhering rather to <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) implied by the mechanical-knowledge explaining the successive need for ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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~deprocrypticism¹⁷ knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵

mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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 temporality⁹⁸/shortness and skewing towards the intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵, and so as of organic-knowledge overlapping. Further, the reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor means that human meaningfulness at all times is more of ‘a solipsistic transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ and ‘not a ‘solipsistic commonness of meaningfulness that wrongly implies no temporal-to-intemporal-dispositions 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 intemporality⁵¹/longness but rather relating to it as a secondnaturing exercise of skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, 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

intemporality⁵¹/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality⁹⁸/shortness in their times). In which case while such intemporality⁵¹/longness cannot be construed as of a social commonness of reference-of-thought⁸³, it's occurrence if it does occur can only be construed in transversality-of-affirmative-and-unaffirmative,-disambiguated-

apriorising/axiomatising/referencing¹⁰¹ (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 conflation¹² in relation with other elucidative associated notions can further be clarified as follows in 'interdimensional/transdimensional/transcendental terms in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷' as well as 'individuation terms of human temporal-to-intemporal mental-dispositions'. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ level, we can construe of conflation¹² as of the <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context potency implied as of ontological-normalcy/postconvergence and reconstrued in the successive prospective relative-ontological-

completeness⁸⁷-of-reference-of-thought⁸³, wherein the referentialism technique for conflation¹² known as point-referencing delineates/disambiguates the various institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as of ontological-normalcy/postconvergence revealing their ‘contrastive-synopsising-depths-of-meaningfulness-and-teleology⁹⁹⁵⁵’ as the varying synopsising-depth of human meaningfulness-and-teleology⁹⁹⁵⁵ (recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism⁸⁰, and prospectively notional~deprocrypticism¹⁷ which as ‘notional~deprocrypticism¹⁷’ is the ‘point of point-referencing for conflation¹²’, by the construal of its ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ reference-of-thought⁸³ as of ontological-normalcy/postconvergence), with respect to the same intrinsic-reality/ontological-veridicality such that such varying is attributed to human limited-mentation-capacity-deepening⁵² as of conflatedness¹² (or construed as from constitutedness¹³/‘presencing—absolutising-identitive-constitutedness¹³⁷⁹, to conflation¹²) inducing both the registry-worldviews/dimensions institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’) and uninstitutionalised-threshold¹⁰²-facets (‘decentered/out-of-phase’ and preconverging-or-dementing¹⁹—apriorising-psychologism as caricaturing-hollow-staging-and-performance). Supposed a notional~conflatedness¹² or conflation¹² abstraction across all the registry-worldviews/dimensions on the basis of the referentialism technique of point-referencing (‘notional~deprocrypticism¹⁷-or-as-from-recurrent-utter-uninstitutionalisation—to–deprocrypticism¹⁷’) is undertaken with respect to establishing ‘reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology> relative to social-stake-contention-or-confliction’, it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold¹⁰² as it ‘decenters and dements beforehand/as-of-

a-priori' as of their respective prior relative-ontological-incompleteness⁸⁸-of-reference-of-
thought⁸³, so implied by their given social universal-transparency¹⁰⁴-(transparency-of-totalising-
entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
ontological-completeness⁸⁷) as of existential-contextualising-contiguity³⁸'s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³-devolving⁸⁴-as-of-instantiative-context; that is, as 'decentering and preconverging-or-
dementing¹⁹-apriorising-psychologism beforehand/as-of-a-priori' recurrent-utter-
uninstitutionalisation given its non-rules—apriorising/axiomatising/referencing-psychologism,-
as-impulsive-or-accidental-or-random-mental-disposition or as of its failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—
apriorising/axiomatising/referencing-psychologism, as 'decentering and preconverging-or-
dementing¹⁹-apriorising-psychologism beforehand/as-of-a-priori' base-institutionalisation-
ununiversalisation as failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
psychologism, as 'decentering and preconverging-or-dementing¹⁹-apriorising-psychologism
beforehand/as-of-a-priori' universalisation-non-positivism/medievalism as failing/not-
upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-
psychologism, and as 'decentering and preconverging-or-dementing¹⁹-apriorising-
psychologism beforehand/as-of-a-priori' positivism-procrypticism⁸⁰ as failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-
thought⁸³, -as-to-<amplifying/formative-epistemicity>growth-or-
conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-

psychologism. Critically and interestingly with the last stage since our positivism–
 procrypticism⁸⁰ registry-worldview/dimension is necessarily in <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend
 perspectives in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, it would hardly be inclined to
 interpret such conflation¹² referentialism technique of point-referencing
 (notional~deprocrypticism¹⁷) that ‘decenters and dementes it beforehand/as-of-a-priori’ on the
 basis of such ‘doppler-thinking’ based on contingent-ontologising-capacity driven
 ‘postconverging-or-dialectical-thinking²⁰–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-teleology⁹⁹⁵⁵ threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹–apriorising-psychologism at the positivism–procrypticism⁸⁰
 uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-
 dialectical-thinking²⁰–apriorising-psychologism by reflex’ by not recognising its
 uninstitutionalised-threshold¹⁰² or the procrypticism⁸⁰ uninstitutionalisation reference-of-
 thought⁸³ in disjointedness-as-of-reference-of-thought⁸³ (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-drag³³
 of meaning as of <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. But then we know and can appreciate
 that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-
 dementing¹⁹–apriorising-psychologism beforehand/as-of-a-priori’ going by ‘contingent

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-threshold¹⁰² and anti-prospective institutionalisation
 mental-disposition' of all 'present-states' of all registry-worldviews/dimensions is due to the
 fact of such 'present-states' <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ desymmetrisation alignment overly-
 overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding
 relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-
 threshold¹⁰²-facet, but with such representation becoming critically ontologically untenable at
 the registry-worldview/dimension uninstitutionalised-threshold¹⁰² where meaningfulness-and-
 teleology⁹⁹⁵⁵ breaks into threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—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-drag³³
 in <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³), conflation¹² referentialism technique of
 point-referencing from the intemporal-projection/intemporality⁵¹ individuation point of point-
 referencing for conflation¹² (given that the intemporal-disposition by longness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ is ontological as of supratransversality—
 apriorising/axiomatising/referencing), in disambiguating/delineating the 'various temporal-to-
 intemporal synopsis-ing-depth of meaningfulness-and-teleology⁹⁹⁵⁵' by social universal-

transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context with respect to prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, and in so doing establishing 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ ontological-primemovers-totalitative-framework⁷² projection insight' with respect to the distractive alignment implications of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> (which are the very 'temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵'-as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing) as of aetiologisation/ontological-escalation (which is the very 'intemporal synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵/supratransversality—apriorising/axiomatising/referencing as-to-<amplifying/formative-epistemicity>totalising~social-context-construed-conflatedness¹²'); such that an insightful storied-construct/ontologically-valid-narration as elucidative of aetiologisation/ontological-escalation is necessarily one construed at the 'dynamic-cumulative-aftereffect transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ crossroads of temporal-to-intemporal individuations synopsising-depth-of-meaningfulness-and-teleology⁹⁹⁵⁵'.]

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 deprocrypticism¹⁷, 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 deprocrypticism¹⁷’ 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-thought⁸³ in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/reference-of-thought⁸³ superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/reference-of-thought⁸³ that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the-reference-of-thought⁸³ for ontological-contiguity⁶⁶/ontological-veridicality, over threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-reference-of-thought⁸³ and induces notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger picture of human institutional transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity, this is very much in line with the transcending/superseding of human uninstitutionalised-threshold¹⁰² ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity’ that defined

the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> specificities as: existential base-institutionalising with base-institutionalising techniques and base-institutionalising mindset/reference-of-thought⁸³ (Base-institutionalisation); existential universalising¹⁰³ with universalising¹⁰³ techniques and universalising¹⁰³ mindset/reference-of-thought⁸³ (Universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/reference-of-thought⁸³ (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation disjointedness-as-of-reference-of-thought⁸³ as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/reference-of-thought⁸³ (deprocrypticism¹⁷). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity the preceding institutionalisation levels are more like successive compromises towards notional~deprocrypticism¹⁷ as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). A critical distinction between notional~deprocrypticism¹⁷ institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity⁶⁶ thus overcoming

the temporal-emanances-registries hotchpotching (<~~amplifying~~/formative>wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>> or banality-of-thought dynamism, and specifically in the extended-informality-<susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵> even though it is very much present in the formal sphere as well) and the incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-reference-of-thought⁸³ 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~~-dementativity, the transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity going from procrypticism⁸⁰, or the preconverging-or-dementing¹⁹-apriorising-psychologism (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism) of positivistic meaningfulness-and-teleology⁹⁹⁵⁵, to notional~deprocrypticism¹⁷ will involve a psychoanalytically preconverging-or-dementing¹⁹-apriorising-psychologism deconstruction/ontological-reconstituting-as-to-conflatedness¹² of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ wherein this is presently postconverging-or-dialectical-thinking²⁰-apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ wherein the notional~deprocrypticism¹⁷ mindset/reference-of-thought⁸³ reflects/perspectivates the positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-

awareness-teleology⁹⁹ at its uninstitutionalised-threshold¹⁰² in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>. So the notional~deprocrypticism¹⁷ institutionalisation (as a renewed existentialism/full-depth-of-existential-implications meaningfulness-and-teleology⁹⁹⁵⁵ or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation, as-prospective reference-of-thought⁸³, of intradimensional-meaningfulness psychoanalytically as-preconverging-or-dementing¹⁹—apriorising-psychologism of our present positivistic mindset/reference-of-thought⁸³ at its uninstitutionalised-threshold¹⁰². Even though as with all transcended registry-worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/epistemic-totalising³²~self-referencing-syncretising/present-consciousness/mirage; as the reference-of-thought⁸³, in articulating ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a positivistic registry-worldview registrying/dueness to a notional~deprocrypticism¹⁷ registry-worldview registrying/dueness with the corresponding de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~¹⁴ stranding the prospective/superseding/transcending registry-worldview/dimension transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as organic-comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension intradimensional-meaningfulness as threshold-of–nonconviction/madeupness/bottomlining-as-

to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (just as successive registry-worldviews/dimensions reference-of-thought⁸³, 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)~~¹⁴ 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism; as-and-when-it-is-established that a registry-worldview's/dimension's institutionalisation is no longer intemporal-preservational, when it is 'perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold¹⁰²). It should be noted that human uninstitutionalised-threshold¹⁰² 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold¹⁰² wherein the ontological-veridicality of the mental-devising-representation is 'in threshold-of-nonconviction/makeupness/bottomlining-as-

to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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)~~¹⁴ 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-tracing⁴⁵> process like an insight in the recurrent-utter-institutionalised ‘so-called savage’ mindset/reference-of-thought⁸³ or the medieval mindset, for instance. Likewise such a threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism registry-worldview projection though of a different nature of the positivistic registry-worldview/dimension can be made prospectively from a notional~deprocrypticism¹⁷ insight that overrides our illusion-of-the-present/epistemic-totalising³²~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~deprocrypticism¹⁷ 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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> arising from temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism, and as it upholds veridical ontological-veridicality/ontological-contiguity⁶⁶ as the veridical reference-of-thought⁸³; 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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’, and is actually preconverging-or-dementing¹⁹-apriorising-psychologism (threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-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-thought⁸³ to sorcery), notional~deprocrypticism¹⁷ as an intemporal transcendental construct implies ontological-contiguity⁶⁶ deconstruction/ontological-reconstituting-as-to-conflatedness¹² construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as the backdrop/grounding of the veridical reference-of-thought⁸³; as what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’, as the latter is actually in threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism and is not contending as organic-comprehension-thinking. Noting as well that with regards to human mentation capacity, the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> elicit successive circumspections (as recomposed-consciousness-awareness-teleology⁹⁹) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity that are enablers of the associated institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>: for base-

institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold¹⁰² – institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity for upholding institutionalisation; with universalisation the circumspection involves contrastive ununiversalisation–and–universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity for upholding universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/alchemic–and–positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ capacity for upholding positivism/rational-empiricism; and prospectively, for notional~deprocrypticism¹⁷ the circumspection will involve contrastive temporal-to-intemporal-dispositions analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ 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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation and preconverging-or-dementing¹⁹—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-impediments¹⁰⁵ 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 procrypticism⁸⁰. 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~deprocrpticism¹⁷ institutionalisation level within the treatment of the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 teleology⁹⁹ and thus inducing a fundamental flaw with the reference-of-thought⁸³ 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³), 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-contiguity⁶⁶) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation

contiguity; by a skewing device ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its ontological-primemovers-totalitative-framework⁷², and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) involves: - recurrent-utter-uninstitutionalisation (initial state of 'perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>' that intemporally calls for the introduction of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation 'perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>' as ununiversalisation intemporally calls for universalisation), - universalisation institutionalisation/intemporalisation (whose reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation 'perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>' as non-positivism/medievalism intemporally calls for positivism), - positivism institutionalisation/intemporalisation (prospectively, whose reference-of-thought⁸³-categorical-

imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-
in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ as
procrypticism⁸⁰ intemporally calls for deprocrypticism¹⁷), - and prospectively
notional~deprocrypticism¹⁷ institutionalisation/intemporalisation (whose reference-of-
thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation will carry the ‘virtuous and intellectual
responsibility’ to recognise that ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ 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
‘temporal-to-intemporal-dispositions’ and not ‘universal intemporal-disposition’, and the
construct of deprocryptic categorical-imperatives/axioms should be anticipatory and preemptive
of ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ perpetually at the
‘uninstitutionalised-threshold¹⁰²’. More like the modern notion of medicine doesn’t work on the
idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease
theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ
failure, etc. cause disease and that the virtue of medicine is about how to understand and
preempt the above causations; likewise deprocryptic virtue operates on a realistic grasp of
human subknowledging⁹⁴/mimicking/temporal-to-intemporal-solipsistic-projections at
uninstitutionalised-threshold¹⁰² and then strives to skew/deferential-formalisation-transference
for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-
preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic
unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic

registry-worldview. A literary insight can also be grasped reading Chinua Achebe's *Things Fall Apart* on how a community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Basically, all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involve 'a psychoanalytic-unshackling of this sort'. Counterintuitively, it should be understood that no transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity due to perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the registry-worldview's/dimension's relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as reference-of-thought⁸³ supersedes/precedes logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³), so you rather have a reinvention as <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the psychoanalytic-unshackling coming from its better grasp/ontological-primemovers-totalitative-framework⁷² 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 (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵), the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-teleology⁹⁹⁵⁵ particularly in ‘spheres of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵)’ of society in general and social institutions, as the postlogic perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> induces threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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 (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵), 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-supererogation⁹⁶ (prelogically), threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is vis a vis organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵), a ‘defect of contiguity (ontological-contiguity⁶⁶)’ in terms—as-of-axiomatic-construct of an intemporal point-of-reference of meaningfulness; with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism involving miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵) point-of-referencing of intemporal/ontological-veridicality. Basically, organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵) carries the idea of ‘a higher teleology⁹⁹ complex of being more profound with respect to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to meaningfulness-and-

teleology⁹⁹⁵⁵ ontological-veracity in terms—as-of-axiomatic-construct of registry-teleology⁹⁹ implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. However, with psychopathy and postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ as reflecting the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential–defect>⁸⁵, as meaningfulness is now not about a ‘defect of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> contiguity’ intemporality⁵¹/ontological-veridicality as of specific existential-instantiation ontological-performance⁷¹-<including-virtue-as-ontology> but rather perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of meaningfulness-and-teleology⁹⁹⁵⁵. And this, in its fulsome articulation taken beyond individual and social contexts to the comprehensive registry-worldview/dimension speaks of an underlying ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview/dimension defect of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸: wherein recurrent-utter-uninstitutionalisation, as of its inherently-non-rules—apriorising/axiomatising/referencing–psychologism,-state-in-relation-to–meaningfulness-and-teleology⁹⁹⁵⁵ requires prospective base-institutionalisation–ununiversalisation which as of its inherently-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-state-in-relation-to–meaningfulness-and-teleology⁹⁹⁵⁵ requires universalisation–non-positivism/medievalism which as of its inherently-universalisation-directed-rulemaking-over-

non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to—meaningfulness-and-teleology⁹⁹⁵⁵ requires positivism—procrypticism⁸⁰ as of its inherently-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to—meaningfulness-and-teleology⁹⁹⁵⁵, and prospectively positivism—procrypticism⁸⁰ which as of its inherent disjointedness-as-of-reference-of-thought⁸³ requires deprocrypticism¹⁷. And this memetic-reordering/psychoanalytic-unshackling process, is fundamentally about ‘the precedingness/supersedingness/ascendency/postconvergence of the entropy to preserve intemporality⁵¹, known as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with the idea that reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are as pertinent only as these preserve intemporality⁵¹, and are collapsed/overridden by new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, when shown not to be preserving intemporality⁵¹, as when of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism with regards to the preceding reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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/repeatability⁹ as

of reference-of-thought⁸³ denaturing¹⁵ and relative-ontological-incompleteness⁸⁸, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human temporal-to-intemporal-dispositions as to shallow-supererogation⁹⁶—to—profound-supererogation⁹⁶ that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposed backdrop for prospective transcendental construct of deprocrypticism¹⁷, as the ‘ontologising organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) that reflects/perspectivates the protracted threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge⁴¹ to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as the questions are not only how culpable is the psychopath but extend to who is temporally getting what from the psychopathic situation, what accounts and narratives should be believed, etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to construct an ontological-primemovers-totalitative-framework⁷² science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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/postlogism⁷⁷ mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to existential-contextualising-contiguity³⁸ and by reflex will tend to see prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives while the psychopath is of postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) and does has an covert vista (when the interlocutor is not forewarned/experienced about its nature) in wrongfully inducing a sense of supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism in the normal mind by compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ projective narrating (an insight that is easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as its more covert mental structure at adulthood can be retraced and associated to the awkwardness of expression at early life in understanding what the adult psychopath is up to), hence the reason a mind in search of supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ (normal prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting–conviction-as-to-profound-supererogation⁹⁶—

postconverging/dialectical-thinking²⁰—apriorising-psychologism, be it a ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. It is rather a flaw in the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind’s perception (prelogism⁷⁸ or supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism while the psychopath’s mental-disposition is formulaic slanting compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ in preconverging-or-dementing¹⁹—apriorising-psychologism)! Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic/reprojective approach to psychology); extrinsic-attribution is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold¹⁰²’ as we are not inherently intemporal (the-Good as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) in our solipsistic projection but have the potential of temporal (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) solipsistic/emanant projections of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism⁷⁵ 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 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our ‘present institutionalised/intemporalised positivistic meaningful worldview’ will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the ‘mediocrity principle’, (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a temporal-to-intemporal-dispositions creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² (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-threshold¹⁰²’ we aren’t anymore intemporal (the-Good as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) than temporal (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing

temporal-to-intemporal-dispositions disambiguation with a de-mentation-
 (supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics)¹⁴ highlighting organic-comprehension-thinking
 (organicalism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) and the
 distracting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. Why talk of
 ‘uninstitutionalised-threshold¹⁰²’? This is the underlying notion of ‘a grand theory of
 psychology’ that has been missing to turn psychology from a de-
 mentating/structuring/paradigming of the human present as modern into a de-
 mentating/structuring/paradigming of across-and-of-all-times! Why? The foundation of a
 human psychological science should be fundamentally about ‘the contiguity/entropy
 conceptualisation of the human psyche’ (and as this permits institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> or anthropopsychology or ‘the-anthropological-continuity’, i.e.
 cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-
 institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism,
 positivism—procrypticism⁸⁰, and prospectively deprocrypticism¹⁷). 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 un insightful not just in terms of scope but
 critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation
 of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation abstractly allows for human-subpotency
 survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-
 echoness/existence-in-reverberation/existence-potency~sublimating—nascence,-disclosed-from-

prospective-epistemic-digression-as-of-~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² 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 subknowledging⁹⁴, 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/authenticity⁶⁸-of-reference-of-thought⁸³ referencing/registering/decisioning or registry-teleology⁹⁹’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ referencing/registering/decisioning or registry-teleology⁹⁹’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-’preconverging-or-dementing¹⁹-apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> across the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, whether in the perversion⁷⁴-of-reference-of-

thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰. Such a transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ontological-primemovers-totalitative-framework⁷², i.e. temporal-to-intemporal-dispositions) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘temporal-to-intemporal-dispositions disambiguation’ which serves to avoid the supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. De-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴, as to its

corresponding notions of preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and postconverging-or-dialectical-thinking²⁰–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, are central to transcendental psychoanalytic-unshackling and memetic-reordering. Stranding ensures the ‘upholding of the ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-thought⁸³ (from ontological-normalcy/postconvergence epistemic/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 temporality⁹⁸). 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’>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹ as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–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’>⁷⁶, as these pervert/dement/subknowledge-(preconverging-or-dementing¹⁹-as-if-of-sound-knowledge)/mimick-and-syncretise the reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸. De-mentation-(~~supererogatory~~~ontological-de-

mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ can be implied as mental-devising-representation across all registry-worldviews/dimensions notwithstanding 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-its-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ with prospective transcending/superseding reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and 'not as temporal-dispositions transformation' to wrongly imply a universal dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/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-thought⁸³ 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-threshold¹⁰² requiring positivism insitutionalisation/intemporalisation). Prospectively, the de-mentation-

~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~
 attributive-dialectics)¹⁴ of our own mental-devising-representation by futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ as oblongated and decandored at our uninstitutionalised-
 threshold¹⁰² requiring notional~deprocrypticism¹⁷ institutionalisation/unintemporalisation will
 equally meet with an epistemic-totalising³²~self-referencing-syncretising wrong reflex of
 postconverging-or-dialectical-thinking²⁰~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 as the means and
 basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in
 all transcendental relations wherein the transcended is vacuous with respect to the transcending.
 Such vacuous transcendental manifestations involves dialectically (the transcended and
 transcending relation with regards to:) deductive narratives instances, life episodes, life
 schemes, general being/existential dispositions and the specific existentialism/full-existential-
 depth-implications involved with a registry-worldview/dimension; wherein temporal-
 dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor
 and straightness but on retrospection are shown to be decandored and oblongated which
 ontologically implies these are veridically of de-mentation-~~<supererogatory~ontological~de-~~
 mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)¹⁴ as of
 preconverging-or-dementing¹⁹~apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> notwithstanding their
 wrongly projected postconverging-or-dialectical-thinking²⁰~apriorising-psychologism-
 <stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. This is

ontologically foundational (more like the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit
 of arithmetic cannot be undermined in any way possible and you then have the possibility of
 sound arithmetic thereafter). De-mentation-~~(supererogatory-ontological-de-mentation-or-~~
~~dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ 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 teleology⁹⁹ hence wrongly implying candored and
 straightness, whereas these are in effect ~~<amplifying/formative-epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ iterating narratives of
 temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-
 temporal-dispositions-defect/preconverging-or-dementing¹⁹—apriorising-psychologism (the-
 perversion-of-the-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-for-intemporal-
 preservation-entropy-or-contiguity—or-ontological-preservation) and avoiding setting-aside
 which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-
 dementing¹⁹—apriorising-psychologism (the-perversion-of-the-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸-for-intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation). This ensures in effect ‘the De-mentation-
~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~
~~attributive-dialectics)~~¹⁴, -in-a-contiguity-of-increasing-ontological-normalcy/postconvergence’.
 Ontology is an altogether coherent construct with no room for excepting from coherence, which
 then simply implies the superseding of any such pretence of an excepting. (For instance, we can
 be calculating the sum $(5 * 5) + 5 - 5$, and make the mistake to say $5 * = 24$ 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-dementing¹⁹–
 apriorising-psychologism-~~<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-~~
~~contendingly-out-of-phase>~~ or ~~<amplifying/formative–epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ or notional-
 discontiguity/epistemic-discontiguity⁶²-~~<shallow-supererogation⁹⁶-of-mentally-~~
~~aestheticised~preconverging/dementing¹⁹–qualia-schema>~~, as there is no veridical
 meaningfulness that exists out of ontology or isn't in ontological-contiguity⁶⁶) is highly
 prevalent in the extended-informality-~~(susceptible-to-effecting-parsimony-as-of-shoddiness-~~
~~and-incompleteness-to–meaningfulness-and-teleology⁹⁹⁵⁵)~~ of society as social-aggregation-
 enabling, the reason we strive to formalise whether in terms–as-of-axiomatic-construct of laws,
 institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition
 constructs cannot accommodate non-ontology since reality doesn't adjust to man and it is man
 that adjusts to reality. The De-mentation-~~(supererogatory–ontological–de-mentation-or-~~
~~dialectical–de-mentation—stranding-or-attributive-dialectics)¹⁴,~~-in-a-contiguity-of-increasing-
 ontological-normalcy/postconvergence implies that an interlocutor's retrospectively
 demonstrable narratives miscuing and subsequent perversion⁷⁴-of-reference-of-thought⁸³-~~<as-~~
~~effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-~~
~~supererogation⁹⁶>~~ 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
 perversion⁷⁴-of-reference-of-thought⁸³-~~<as-effectively-apriorising-in-~~
~~nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>~~ meaning as
 straightness/candored (intemporal) which is not ontologically veridical; in which case the
 prospective transcended registry-worldview strands such meaningfulness as
 decandored/oblongated (subknowledging⁹⁴/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)~~¹⁴ ensure an affixing of temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> teleologic orientations denaturing¹⁵ to the corresponding temporal perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> mindsets in their ontological-escalation/aetiologisation without letting for a disjunction/skipping into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and so, to the point of the temporal-dispositions collapsing/overriding ('postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the transcending registry-worldview/dimension. For instance, the mental-devising-representation of a non-positivism/medievalism mindset/reference-of-thought⁸³ relating to say an accusation of sorcery by an intemporal positivistic mindset/reference-of-thought⁸³ will not be limited to that particular instance but carries the 'disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation' that speaks to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism mindset/reference-of-thought⁸³ by way of de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ from the intemporal positivistic mindset, and upholding such the 'disambiguation of temporal-to-

intemporal-dispositions as ontological-escalation/aetiologisation' for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-positivism/medievalism mindset/reference-of-thought⁸³ crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews in the 19th and early 20th century). Stranding defines the 'decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation' such as the mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism⁸⁰, and so, beyond the illusion-of-the-present/present-consciousness of all these 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 intemporality⁵¹/longness rather than decandored/oblongated mental-devising-representation as temporality⁹⁸. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation speaks of an 'institutionalisation/intemporalisation constraint/secondnaturing' and 'not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation'; and this idea is so foundational that it is beyond-and-supersedes/precedes/overrides/utters the consciousness-awareness-teleology⁹⁹ 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)~~¹⁴ is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling (formalisms and internalisations) mechanism with the implied ontological-primemovers-totalitative-framework⁷² and positive-opportunism⁷⁵ as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnature-d-or-institutionalisation/intemporalisation-level-validation. At which point de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ articulates temporal-dispositions teleologies orientations as ‘subknowledging⁹⁴/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold¹⁰²’, i.e. the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹, -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 teleology⁹⁹ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <amplifying/formative>disposedness-(as-to-orientation/value-construct/valuation—and-derived-parameterising) and <amplifying/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-variability))’ and with regards to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>) the teleology⁹⁹ of human de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-~~

or-attributive-dialectics)¹⁴ reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity with corresponding dialectical and psychoanalytic existential reorientations ('postconverging-or-dialectical-thinking'²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a 'de-mentative/structural/paradigmatic argumentation convincing' intradimensionally as to presencing—absolutising-identitive-constitutedness¹³⁷⁹ (based-on-the-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness⁸⁸ that is ontologically-deficient/preconverging-or-dementing¹⁹-apriorising-psychologism as of its reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, in the first place; as teleology⁹⁹ as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment⁶⁵. Ontology being the intemporal-disposition, the exercise of 'directing' convincing as logical-processing/logical-operation to temporal-dispositions is inherently unwarranted and is rather of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of their dimension's/registry worldview's reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is of sound mental representation; rather what should be implied is

the prospective intemporality⁵¹/longness instead preserving prospective reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness-and-teleology⁹⁹⁵⁵ towards the ‘institutionalisation/intemporalisation percolation-channelling’ as secondnaturing of the new reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with meaningfulness-and-teleology⁹⁹⁵⁵ is sound such that it goes on to operate/process logic by <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ non-positivism/medievalism meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸. Rather the positivistic mindset/reference-of-thought⁸³ will project the new reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation-channelling and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism⁷⁵ 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-thought⁸³ (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its

defective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism when it is demonstrated that it is perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as perversion-of-the-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and rather syncretises in operating those same reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold¹⁰². The reason for the human 'transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation complex-of-stranding' is that a

registry-worldview's/dimension's institutionalisation reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -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 <amplifying/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>¹⁴ as to elucidation-and-
 superseding-of-its-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, -as-to-
 preconverging-or-dementing¹⁹-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-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> ontological-contiguity⁶⁶—
 of-the-human-institutionalisation-process⁶⁷! As an anthropopsychological disposition, rational-
 realism as notional~deprocrypticism¹⁷ 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-

reification⁸⁶/ontological-primemovers-totalitative-framework⁷²) 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-constitutedness¹³⁷⁹ consummated/forfeiting posture' with regards to human temporality⁹⁸/shortness wouldn't however acquiesce to the naïve disconcertment that takes the 'presencing—absolutising-identitive-constitutedness¹³⁷⁹ consummated/forfeiting posture' of intemporality⁵¹/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~deprocrypticism¹⁷ disposition views the fundamental anthropopsychology drive for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity which involves de-mentation-~~<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics>~~¹⁴ for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity by decandoring/oblongating (representation of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) on the basis of the veridicality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor rationally, and ontologically represents the social-construct (as validated by the 'shifting relation of social conventioning and purist ontology') as being in effect 'a highly cohesive de-mentating/structuring/paradigming' at

institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation but ‘a poorly cohesive extricator de-
mentating/structuring/paradigming’ at uninstitutionalised-threshold¹⁰². The notion of the social-
construct as intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
mentating/structuring/paradigming is actually an aspirational ideal and reference for ‘human
intemporal projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic
human nature due to a temporal-to-intemporal-dispositions human reality, and thus the need for
institutionalisation to skew (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for
relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory-de-mentativity) towards intemporality⁵¹/intemporal-
preservation as human secondnaturing. This elucidation is vital in pointing out that the
teleology⁹⁹ of rational-realism as notional~deprocrypticism¹⁷ (with teleology⁹⁹ fundamentally
construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as
ontological (so-reflecting <amplituding/formative>disposedness-(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 as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing~conceptualisation>), is not to strive for the wrong
notion of human intemporal/ontological ‘congruence’ with respect to knowledge and virtue (as
human dispositions are not congruent, as thus the idea of ontological-congruence of the
intemporal-disposition with temporal-dispositions will compromise intemporality⁵¹, and hence
compromise ontology), but rather to aspire for a transversality-of-affirmative-and-

unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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 temporal-to-intemporal-dispositions at uninstitutionalised-threshold¹⁰²). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/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/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-dementing¹⁹-as-if-of-sound-knowledge)/mimick-and-syncretise at uninstitutionalised-threshold¹⁰² with the dialectical consequence of the development of the successive registry-worldviews/dimensions (institutionalisations) validates the appropriateness of striving rather for transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ and not nested-congruence to uphold intemporality⁵¹, and hence a complete ontology. To put it in other terms, for instance, transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of 'keeping the faith' only in the intrinsic operation of rules of arithmetic (transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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 intemporality⁵¹/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>. * It should be noted that in the De-mentation-<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴, -in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/~~supererogatory-de-mentativity~~ involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension. 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 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~deprocrpticism¹⁷ institutionalisation/intemporalisation with respect to procrpticism. In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per temporal-to-intemporal-dispositions going by a de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ to longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) with respect to the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process. ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as intemporalisation/institutionalisation, and so,

involving ‘temporal-to-intemporal-dispositions accountability’ beyond an ‘idle temporal-dispositions stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’ in human mental-devising-representation (wherein temporal perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹-apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism⁸⁰, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not veridical but perverted and requiring transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. This basically undermines the idea that any such registry-worldview/dimension temporal-dispositions should be encouraged to be ‘<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{96>} of its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Instead this requires a transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing¹⁰¹ (due to the dialectially-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/preconverging-or-dementing¹⁹—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-teleology⁹⁹ projected by the temporal-dispositions, but rather advances that there is perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{96>} requiring a transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing¹⁰¹ ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, there is no possible logical engagement but rather a transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing¹⁰¹ between the recurrent-utter-institutionalised and base-institutionalised mindsets/references-of-thought, likewise between the ununiversalised and universalised mindsets/references-of-thought, non-positivism/medievalism and positivistic mindsets/references-of-thought, and prospectively procrypticism⁸⁰ and notional~deprocrypticism¹⁷ mindsets/references-of-thought. Just as there would have been no

ontological possibility for a positivistic worldview without superseding the backdrop of the perversion of reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of non-positivism/medievalism uninstitutionalisation preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, there can't equally be an ontological eventuality of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ without the 'requisite uninhibited/decomplexified mental-devising-representation' superseding the positivism–procrypticism⁸⁰ perversion of reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perspective preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as from prospective notional~deprocrypticism¹⁷ as a de-mentative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of notional~deprocrypticism¹⁷ in superseding the vices-and-impediments¹⁰⁵ of procrypticism⁸⁰ at its uninstitutionalised-threshold¹⁰². This construal is placed on a solid firmament (that is able to supplant any intradimensional illusion-of-the-present mental-devising-representation) by the 'ontological-primemovers-totalitative-framework⁷² retracing (for temporal-to-intemporal-dispositions disambiguation articulation)' that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview's/dimension's transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism), on the validity of the

stranding-contiguity-of-ontology. Logic and logical-congruence is ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation-channelling, the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised by positive-opportunism⁷⁵ with the induced social universal-transparency¹⁰⁴—(transparency-of-totalising-entailing, -as-to-entailing—~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) (of both the perversion⁷⁴-of-reference-of-thought⁸³—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> transcended registry-worldview/dimension and the discovered ontological-veridicality of the transcending registry-worldview/dimension), untenability/internal-contradiction/internal-incoherence/institutional-constraining (of transcended registry-worldview/dimension, from ontological-primemovers-totalitative-framework⁷² of the transcending registry-worldview/dimension), referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension perversion⁷⁴-of-reference-of-thought⁸³—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as backdrop for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity), and intemporal superseding of the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic (as of temporal-dispositions disambiguation by transversality-of-affirmative-and-unaffirmative, -disambiguated-apriorising/axiomatising/referencing¹⁰¹ for crossgenerational ‘habituation’ of the transcending registry-worldview/dimension in organicalism); defining the ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-

dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process. - The concepts of candoring and decandoring as elucidated above (but with variously deconstructed shades as: integrative alignment / aligning in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism / compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶, elevating / downgrading, straightness / oblongated, sane integration / insane-or-slantedness integration, soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ / unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³, thinking / mimicking or compulsive-slanting—preconverging-or-dementing¹⁹-apriorising, existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context/meaningful-projection-of-intrinsicness / vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-contention / transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset/reference-of-thought⁸³ or collapsing/overriding / preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging⁹⁴/mimicking/defect) / setting-aside, (glossing-over-registry-'preconverging-or-dementing¹⁹—apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be noted that this element of deconstructed meaningfulness is obviously reflected in the

articulation of this paper itself in a creative, referential and dynamic grasp of reference-of-thought⁸³ and meaningfulness-and-teleology⁹⁹⁵⁵ in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojective exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojective design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory hermeneutic/reprojective insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional~deprocrypticism¹⁷ (superseding the vices-and-impediments¹⁰⁵ of, as well as human emancipation over, procrypticism⁸⁰). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation as prospective reference-of-thought⁸³ of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought⁸³–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of–

meaningfulness-and-teleology⁹⁹⁵⁵) by virtue of intemporal higher teleologies, distracted by
 threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism, due to temporal and/or
 perverted/subknowledging⁹⁴/mimicking degraded-teleologies; in the psychoanalytic-
 unshackling process that explains transcendental-dialecticism transdimensionally/across-
 registry-worldviews as reflected/perspectivated as soundness-or-ontological-good-
 faith/authenticity⁶⁸-of-reference-of-thought⁸³/candoring-and-dialectically-in-phase with regards
 to organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-
 thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵) and as oblongated/decandored-and-dialectically-out-of-phase
 with regards to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. * The underlying
 idea behind the circular dialectical dynamism of organic-comprehension-thinking
 (organicalism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) in relation
 to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism is that the threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism is rather an existentially naïve miscuing
 (with subsequent disjointed-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-
 dementing¹⁹—apriorising-psychologism at the temporal-dispositions perversions/defects of
 postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-
 social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-

endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology>. This undermines the ontologically-veridical
 organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-
 thought⁸³'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵). The 'ontological-primemovers-totalitative-framework⁷²
 retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-
 thought⁸³-scheme' is critical as it is the only means for articulating temporal-to-intemporal-
 dispositions disambiguation in perspective as otherwise by the 'conviction-as-to-profound-
 supererogation⁹⁶-reflex/prelogic-reflex-admittance-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-dementing¹⁹-apriorising-psychologism or not-veridical-thinking-reference-
 rather-preconverging-or-dementing¹⁹-reference or perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>,-and-not-of-logical-contention reflex or transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ reflex) temporal-
 dispositions are directly engaged wrongly as straight/candored/conviction-as-to-profound-
 supererogation⁹⁶ and elevated as ontologically veridical as if these were intemporal, to
 effectively reflect/perspectivate the temporal-dispositions by de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics>¹⁴ while avoiding <amplifying/formative-epistemicity>totalising~self-
 referencing-syncretising-as-straight/candored-and-dialectically-or-contendingly-in-phase of the
 non-veridical narratives expressed by temporal-dispositions. When the dialecticism of organic-
 comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought⁸³'-as-
 conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-

teleology⁹⁹⁵⁵) and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism involves psychopathy and social psychopathy postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, it highlights the psychopath's slantedness-or-insane-fitment as 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>' by its temporal-dispositions defect, and the conjugating temporal-dispositions postlogic threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as being integrative of the epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-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'>⁷⁶) as 'notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives¹¹ as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition prelogic/conviction-as-to-profound-supererogation⁹⁶ organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'⁸³—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-

teleology⁹⁹⁵⁵) supersedes intemporally as ontological-veridicality (ontological-contiguity⁶⁶/reference-of-thought⁸³/veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference), and with the ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and-locales). To further elucidate, the underlying idea of ‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-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-contiguity⁶⁶ of reference-of-thought⁸³ (from ontological-normalcy/postconvergence epistemic/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/subknowledge/mimicked/confounded, their ontological and virtuous validity is nullified; as it is their relay of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation without notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-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’>⁷⁶ that matters.’ What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging⁹⁴ or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind de-mentating/structuring/paradigming, for instance), or worst still in teleologically-degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousnessas

~~<amplifying~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ 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-threshold¹⁰² of recurrent-utter-
 uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively
 deprocrypticism¹⁷, with their evolving reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ wherein prospective meaningfulness-and-teleology⁹⁹⁵⁵
 is beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶) 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-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-teleology⁹⁹⁵⁵, 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-
 conflatedness¹² in dialectical transformation as of prospective reference-of-thought⁸³ 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-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ of successive registry-worldviews/dimensions that is truly of
 ontological relevance. The idea of conceptualising morality out of such ontology-driven basis is
 more or less delusional however 'good-natured' when we consider that even a community of

miscreants will have to construe of a semblance however perverted of moral conceptualisation that allows for individuals self-preservation and only of a degree of variance however big such a variance is perceived with supposed grander moral conceptualisations that do not factor in the de-mentative/structural/paradigmatic relation of virtue to ontology as of successive developing prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. 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-teleology⁹⁹⁵⁵ and intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ mental-dispositions across all registry-worldviews will simply ‘out of goodnaturedness and naivety’ provide an ontologically-flawed deterministic framework that subject to temporal undermining by the adherence to the ‘~~amplifying~~formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) 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-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-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting that informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-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)¹⁴ (as of preconverging-or-dementing¹⁹—apriorising-psychologism representation when temporally-preservational-as-pseudointemporality⁵¹-

preservation or of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-
 of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) or postconverging-or-
 dialectical-thinking²⁰-apriorising-psychologism representation when intemporally-
 preservational/ontological-contiguity⁶⁶. ‘Intemporal-prioritisation-of-reference-of-thought⁸³’-
 as-conflatedness¹²-or-ontological-reprojecting highlights effectively that ontological
 meaningfulness is contiguous as highlighted further in the paper with regards to virtue ‘as a
 contiguous mentation-capacity (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ over
 shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ transience)’ of ontological-
 contiguity⁶⁶ conceptualisaion for intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation. Finally, by affirming ontological-veridicality/ontological-contiguity⁶⁶
 of reference-of-thought⁸³ (from ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective) over notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-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’>⁷⁶ as perverted, ‘intemporal-prioritisation-of-reference-of-
 thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting validates ‘the stranding/mental-
 devising-representation of temporal-dispositions in threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹-apriorising-psychologism (<amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³)
 as transversal/logically-incongruent-and-in-distractive-alignment-to-reference-of-thought⁸³-<of-
 apriorising/axiomatising/referencing>²⁹ to organic-comprehension-thinking (intemporal-
 disposition’s ‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-

ontological-reprojecting). Basically, with regards to the ‘psychologism of precedence as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹’ with respect to ‘a prospective/transcending/superseding registry-worldview’s/dimension’s prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ psychologism’ as postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered over ‘a prior/transcended/superseded registry-worldview’s/dimension’s prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ psychologism’ as preconverging-or-dementing¹⁹–apriorising-psychologism and decentered and beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of the latter psychologism, even before appraising reference-of-thought⁸³ issue as of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance construed as of temporal-to-intemporal thresholds within the ambit of distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹, given the inherent-and-tautological ontological precedence of the prospective/transcending/superseding psychologism as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over the prior/transcended/superseded psychologism; ‘distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ refers to the operant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal technique involving a transcendental perspective that dissociates the psychologism of ‘the prospective institutionalisation as of teleologically-elevated intemporal synopsis-ing-depth of meaningfulness-and-teleology⁹⁹⁵⁵ psychologism and so postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered’ and the psychologism of the ‘uninstitutionalised-threshold¹⁰² as teleologically-degraded shades-of-temporal (postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-

endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology>) synopsis-ing-depth of meaningfulness-and-
 teleology⁹⁹⁵⁵ construed as in distraction of the prospective institutionalisation psychologism and
 so preconverging-or-dementing¹⁹-apriorising-psychologism and decentered', and a non-
 transcendental metaphysics-of-presence or <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 perspective as 'un-dissociated psychologism that wrongly equates the intemporal and shades-
 of-temporal teleological synopsis-ing-depth of meaningfulness-and-teleology⁹⁹⁵⁵ 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-completeness⁸⁷-of-reference-of-thought⁸³ and the
 prior/transcended/superseded relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³,
 speaking of the ontological-veridicality of the transcendental perspective as of 'intemporal-
 prioritisation-of-reference-of-thought⁸³'-as-conflatedness¹²-or-ontological-reprojecting and not
 a non-transcendental perspective as of <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³). In other words, distractive-
 alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ by the
 preconverging-or-dementing¹⁹-apriorising-psychologism and decentering of the prior-as-
 present/transcended/superseded beforehand/as-of-a-priori implies that the
 prospective/transcending/superseding reference-of-thought⁸³ is a more profound representation
 of intrinsic-reality/ontological-veridicality (with regards to notional~deprocrypticism¹⁷ as of the
 preempting—disjointedness-as-of-reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) by the
 'distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-

departure-of-construal' over and subsuming-and-supplanting the prior/transcended/superseded/transcended/superseded reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its disjointedness-as-of-reference-of-thought⁸³ of reference-of-thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to positivism–procrypticism⁸⁰), as validated by existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context. *Thus, distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ is an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal of reference-of-thought⁸³ as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered the prospective/transcending/superseding reference-of-thought⁸³ (as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³) in preconverging-or-dementing¹⁹–apriorising-psychologism and decentering the prior-as-present/transcended/superseded reference-of-thought⁸³ (as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³), as validated by existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsis depth of analysis what is decisive with regards to a postlogism⁷⁷ manifestation is the grasp of the reality of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as 'in-wait as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ defective reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for a postlogism⁷⁷ manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is

required as resolution for postlogism⁷⁷ manifestations in recurrent-utter-uninstitutionalisation,
 likewise that of universalisation as resolution with postlogism⁷⁷ manifestations in base-
 institutionalisation–ununiversalisation, that of positivism as resolution with postlogism⁷⁷
 manifestations in universalisation–non-positivism/procrypticism⁸⁰, the organic-knowledge
 depth of notional~deprocrypticism¹⁷ is what is required as resolution for postlogism⁷⁷
 manifestations in positivism–procryptism. On this basis distractive-alignment-to-reference-of-
 thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ point-of-departure-construal technique of
 aetiologisation/ontological-escalation involves starting out not with the specific postlogism⁷⁷
 construal but rather implying a construal preconverging-or-dementing¹⁹–apriorising-
 psychologism and decentering the more fundamental issue of the registry-worldview/dimension
 prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of
 ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-
 or-random-mental-disposition-or-failing-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-
 uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-
 institutionalisation–ununiversalisation, ‘failing-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
 universalisation–non-positivism/medievalism, “failing-preempting—disjointedness-as-of-
 reference-of-thought⁸³,-as-to-‘<amplifying/formative–epistemicity>growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of positivism—procrypticism⁸⁰, and prospectively ‘preempting—disjointedness-as-of-reference-of-thought⁸³, -as-to-‘<amplituding/formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of deprocrypticism¹⁷), which is ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ defective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹ and endemising/enculturating the postlogism⁷⁷ and social postlogism⁷⁷ manifestation as well as other temporal phenomena construed as vices-and-impediments¹⁰⁵ of the registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³; thus attaining the supratransversality—apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 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-incompleteness⁸⁸-of-reference-of-thought⁸³ as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-

ontological-completeness⁸⁷-of-reference-of-thought⁸³; likewise our positivism–procrpticism⁸⁰
 prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ is ‘not the profound
 ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism⁷⁷
 as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-
 incompleteness⁸⁸-of-reference-of-thought⁸³ is prospectively construed from
 notional~deprocrpticism¹⁷ as preconverging-or-dementing¹⁹–apriorising-psychologism and
 decentered by its procrpticism⁸⁰/‘disjointedness-as-of-reference-of-thought⁸³’-as-
 misappropriated–meaningfulness-and-teleology⁹⁹⁵⁵, implying the more fundamental-and-
 transversal-and-synergistic need is for our psychoanalytic-unshackling for
 <amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought
 as of the notional~deprocrpticism¹⁷ registry-worldview/dimension ontological-completeness-
 of-reference-of-thought⁸³; thus enabling the attainment of aetiologisation/ontological-escalation
 required for supratransversality—apriorising/axiomatising/referencing as
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming that is transversally de-mentative/structural/paradigmatic for
 the resolution not only of the positivism–procrpticism⁸⁰ postlogism⁷⁷ as psychopathy and
 social-psychopathy but basically all its relative-ontological-incompleteness⁸⁸-reference-of-
 thought⁸³ predicated temporal-phenomena construed as positivism–procrpticism⁸⁰ vices-and-
 impediments¹⁰⁵. (It is important to grasp that tenseness-of-expressions made
 temporally/shortness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of the positivism–
 procrpticism⁸⁰ 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~deprocrpticism¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its

ontological-completeness-of-reference-of-thought⁸³ over the prior/transcended/superseded
positivism–procrysticism⁸⁰

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior
relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³, as what is precedingly
warranted is the preconverging-or-dementing¹⁹–apriorising-psychologism and decentering of
positivism–procrysticism⁸⁰ reference-of-thought⁸³ beyond its <amplifying/formative–
epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-
consciousness/mirage as metaphysics-of-presence, and so beyond-the-consciousness-
awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶; and this idea
we can grasp from our vantage position with regards to a non-positivism/medieval setup
striving to uphold its reference-of-thought⁸³ psychologism which we understand is
prospectively a relative ontological-incomplete-reference-of-thought⁸³, however the bigger
issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-
or-dialectical-thinking²⁰–apriorising-psychologism and centered but rather a preconverging-or-
dementing¹⁹–apriorising-psychologism and decentered position, as implying the need for
prospective institutionalisation as notional~deprocrysticism¹⁷
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is
prospectively postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered).
distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ as
such basically by definition dismisses ‘the prior/transcended/superseded registry-
worldview’s/dimension’s relatively relative-ontological-incompleteness⁸⁸-of-reference-of-
thought⁸³ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as
circularly endemising/enculturating its reference-of-thought⁸³ defect or perversion⁷⁴-of-
reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁶>, beyond-the-consciousness-awareness-teleology⁹⁹-<in-

existential-extrication-as-of-existential-unthought⁶ and so de-
 mentatively/structurally/paradigmatically even before an effective reference-of-thought⁸³ issue
 of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-
 accordance as of temporal-to-intemporal thresholds (i.e. de-
 mentatively/structurally/paradigmatically being non-positivism/medievalism of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
 means incapable of contending as of positivism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 'third-level-
 presencing—absolutising-identitive-constitutedness¹³⁷⁹
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-teleology⁹⁹⁵⁵, requiring rather the non-positivism/medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought and not 'a false exercise
 of contending arising from a circular <amplituding/formative-epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather
 circularly upholds non-positivism/medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', and
 prospectively de-mentatively/structurally/paradigmatically our state of procrypticism—or-
 disjointedness-as-of-reference-of-thought⁸³⁸⁰ of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
 means incapable of contending as of notional~deprocrypticism¹⁷ preempting—disjointedness-
 as-of-reference-of-thought⁸³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of 'conflation¹²

for meaningfulness-and-teleology⁹⁹⁵⁵ requiring rather the positivism–procrpticism⁸⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from <amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought and not ‘a false exercise of contending arising from a circular <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather circularly upholds procrpticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’); as the disjointedness-as-of-reference-of-thought⁸³–misappropriated–meaningfulness-and-teleology⁹⁹⁵⁵ of positivism–procrpticism⁸⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to reference-of-thought⁸³ issue requiring deprocrpticism–or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ 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-thought⁸³ 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-thought⁸³ issue requiring universalisation in want of universalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidentated-or-

random-mental-disposition/failing-rule-making as impulsive-accident-haphazard recurrent-utter-uninstitutionalisation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to reference-of-thought⁸³ issue requiring rule-making in wait 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-teleology⁹⁹⁵⁵ as of prospective deprocrpticism¹⁷, the reference-of-thought⁸³ ‘fundamentally carries an underlying defect of relative-ontological-incompleteness⁸⁸’ irrespective of the arising of a reference-of-thought⁸³ incidental issue as of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, 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-thought⁸³-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵) ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ defective reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ just as our procrpticism⁸⁰ state of disjointedness-as-of-reference-of-thought⁸³ (in misappropriating meaningfulness), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in dissociating temporal ‘reference-of-thought⁸³—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ and intemporal reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ of
meaningfulness-and-teleology⁹⁹⁵⁵ as of ‘same-terms-of-expressions’ (seemingly-same-implied-
meaningfulness) but actually implying ‘different relations to an ontologically veridical
reference-of-thought⁸³’, is an underlying foundational problem (as the registry-
worldview’s/dimension’s–reference-of-thought⁸³-for-social-functioning-and-accordance defect
as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-
ontological-or-existential–defect>⁸⁵) ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-
of-reference-of-thought⁸³ defective reference-of-thought⁸³–categorical-
imperatives/axioms/registry-teleology⁹⁹⁸ for issues of perversion⁷⁴-of-reference-of-thought⁸³-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶> 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 as of our <amplifying/formative–epistemicity>totalising~self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reflex and so beyond-the-
consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
beforehand/as-of-a-priori, will tend towards ‘a circular <amplifying/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
ego complex that rather circularly upholds procrypticism–or–disjointedness-as-of-reference-of-
thought⁸³⁸⁰ 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 psychologism
prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³) a non-
positivism/medievalism psychologism with respect to their equivalent postlogism⁷⁷
perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-thinking²⁰—apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied meaningfulness-and-teleology⁹⁹⁵⁵ is preconverging-or-dementing¹⁹—apriorising-psychologism and decentered, likewise beforehand/as-of-a-priori engaging (from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷-as-of-preempting—disjointedness-as-of-reference-of-thought⁸³ of psychologism prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³) our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism⁷⁷ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that ‘doesn’t recognise our contending status as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered in the very first place’ but rather that our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied meaningfulness-and-teleology⁹⁹⁵⁵ is preconverging-or-dementing¹⁹—apriorising-psychologism and decentered; as the starting point of distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ is rather in reflecting the prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ with respect to

reference-of-thought⁸³ defect or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> issue, 'as a preconverging-or-dementing¹⁹-apriorising-psychologism and decentering exercise involving 'reference-of-thought⁸³—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰², of the shades-of-temporal-dispositions as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context', and not a postconverging-or-dialectical-thinking²⁰-apriorising-psychologism exercise involving reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ (as will be wrongly implied by a circular <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather circularly upholds procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ 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 asceticism⁴ as of nonextricatory-existential-preempting-of-existential-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsis-ing-depth of meaningfulness-and-teleology⁹⁹⁵⁵ psychologism) in their respective social-setups from a non-transcendental as of its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective by its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and the mental-projection/psychologism prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of Socrates or

Rousseau in construing the grander notion of social aetiologising/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsis-depth of meaningfulness-and-teleology⁹⁹⁵⁵ psychologism contrasted to such teleologically-degraded shades-of-temporal synopsis-depth of meaningfulness-and-teleology⁹⁹⁵⁵). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as the underlying disjointedness-as-of-reference-of-thought⁸³ of procrypticism⁸⁰ relative to prospective ontological-completeness-of-reference-of-thought⁸³ as notional~deprocrypticism¹⁷ will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ precedes and supersedes the state of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ by tautological ontological-veridicality validated by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism⁷⁷ manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ technical point-of-departure-of-construal of reference-of-thought⁸³, highlighting the non-transcendental as <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective mental-projection/psychologism of the relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ of non-positivism/medievalism mental-projection/psychologism that doesn’t dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-elevated synopsis-depth of meaningfulness-and-teleology⁹⁹⁵⁵, unlike a transcendental

perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsis-ing-depth of meaningfulness-and-teleology⁹⁹⁵⁵ as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsis-ing-depth of meaningfulness-and-teleology⁹⁹⁵⁵ as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ precedes and supersedes the state of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ by tautological ontological-veridicality validated by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ itself). That is, the technical point-of-departure-of-construal of reference-of-thought⁸³ for distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ with respect to the ‘ontological-primemovers-totalitative-framework⁷² retracing’ (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought⁸³-scheme’ involves: - articulating a dialectically-or-contendingly-in-phase (mentally sound) organic-comprehension-thinking of the intemporal-disposition as a coherent ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting which is in ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-thought⁸³ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and is veridically ‘the reference-of-thought⁸³-or-contending-reference of thought’, - articulating a dialectically-or-contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated of the psychopath in distraction/subtraction to the organic-comprehension-thinking articulation which is of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—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’⁷⁶ in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and is veridically
 ‘not the reference-of-thought⁸³’ but rather reflected/perspectivated as a manifestation of
 postlogic slanted perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and then -
 articulating a derived-out-of-phase (derived-brazen-but-unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-reference-of-thought⁸³) threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of temporal-dispositions in derived-
 distraction/derived-subtraction to the organic-comprehension-thinking articulation which
 integrates the hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-
 formulaically-narrated of the psychopath, and is thus of notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—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’⁷⁶-contiguity and is veridically ‘not the reference-of-thought⁸³’ as
 well but rather reflected/perspectivated as a manifestation of prelogic-alignment to postlogic
 compulsive-slanting—preconverging-or-dementing¹⁹-apriorising. - With de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics>¹⁴ as dialectically/contendingly-in-phase and prospective intemporalisation
 registry-worldview/dimension associated with organic-comprehension-thinking
 (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵), and
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a

dialectically/contendingly-out-of-phase, retrospective perversion⁷⁴-of-reference-of-thought⁸³-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> registry-worldview/dimension associated with threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism. - And so, from the veridicality of
 human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor, as ontological-primemovers-totalitative-framework⁷², wherein
 temporal-dispositions existentially are preconverging-or-dementing¹⁹—apriorising-
 psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-
 contendingly-out-of-phase>, in threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as of a
 retrospective registry-worldview/dimension which is preconverging-or-dementing¹⁹—
 apriorising-psychologism/subknowledging⁹⁴/mimicking/dialectially-out-of-phase-(with-the-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) on the one hand,
 and the intemporal-disposition existentially postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-
 contendingly-in-phase>, in organic-comprehension-thinking (organicism/‘intemporal-
 prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-
 reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) as a prospective
 registry-worldview/dimension in intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation). - And so, upholding the perpetual ontological-
 normalcy/postconvergence/supersedingness of intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation along the continual limitation of uninstitutionalised-threshold¹⁰²,
 and which continual superseding/transcendence is behind the institutional-

cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process. Not adhering to this ‘point-of-departure-of-construal of reference-of-thought⁸³ technique of distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ with respect to the ‘ontological-primemovers-totalitative-framework⁷² retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought⁸³-scheme’ as elaborated above, due to the natural reflex to be in prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-thinking, and thus wrongly engaging logic by reflex, leads to the wrong elevation of the dialectically-or-contendingly-out-of-phase/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³) psychopathic perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (eliciting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) temporal-dispositions integration of the psychopath’s postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and conjugation with it perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus wrongly implying the same apriorising—registry as the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵) as to supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, and thus wrongly implying a logical contention; instead of the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵) rather reflecting/perspectivating/highlighting (reasoning-

through-and-not-reasoning-with) both the psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism integration and its conjugating/deriving of the psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ‘subknowledging⁹⁴/mimicking manifestations of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ which are the subject of logical contention; thus avoiding to wrongly validate the subknowledging⁹⁴/mimicking-and-syncretising of the elements of apriorising-registry (that is, the implied implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) 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-threshold¹⁰² involving the subknowledging⁹⁴/mimicking-and-syncretising of the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of positivistic meaningfulness known as procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰, calling prospectively for deprocrypticism¹⁷. Without ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as prior intemporal reference-of-thought⁸³—categorical-

imperatives/axioms/registry-teleology⁹⁹⁸) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ mental-dispositions rather strives to arrive at an equilibrium at the reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-contiguity⁶⁶ of reference-of-thought⁸³ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) of additionality with regards to this character will always involve as of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-thought⁸³) 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-thought⁸³, 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/notional~projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-reference-of-thought⁸³ setup). Naturally, the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance $7(\sqrt{64+3-1})-(6+4-2)\div 2$. 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 $8\div 2=4$. Then the multiplication operation with the first brackets result as $7\times 10=70$. Finally, comes the subtraction with $70-4=66$ as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as $\sqrt{64}=8$, $8+3=12$, $12-1=11$, for the first brackets, and $6+4=11$, $11-2=9$, for the second brackets. The division operation with the second brackets yields $9\div 2=4.5$, and the multiplication operation with the first brackets yields $7\times 11=77$. Finally, subtracting both brackets gives $77-4.5=72.5$ as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic/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-contiguity⁶⁶ as of their relative-ontological-incompleteness⁸⁸-induced, -‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), as reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³, as ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-thought⁸³ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) precedes projected <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸), with reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ nothing more but human mental inventions (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and pertinent in that regard only when not-failing/upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening⁵² by a re-equilibrating metaphysics-of-absence/postdication. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as superseding/preceding over projected <amplifying/formative>wooden-

language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) in affirming ontology/ontological-
 veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-
 formation mental-dispositions anchored on projected <amplituding/formative>wooden-
 language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸)). 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-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-
 reference-of-thought⁸³-as-of-conflatedness¹² over A's induced preconverging-or-dementing¹⁹-
 reference/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>). Thus the new
 categorical-imperatives/axiom/registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation deployed with respect to resolving calculations
 (ontological-completeness-of-reference-of-thought⁸³ 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 by 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-contiguity⁶⁶ of reference-of-thought⁸³ (from ontological-normalcy/postconvergence epistemic/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 points before allowing the other characters operations, which then yields the right result. That is $77 \div 7 = 11$ and $4.5 \times 2 = 9$ as reverting back, then $11 - 1 = 10$ and $9 - 1 = 8$ to factor in A's (Addition's) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving $8 \div 2 = 4$ and $7 \times 10 = 70$. Finally $70 - 4 = 66$, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁸, -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-tracing⁴⁵>/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism by the very fundamental veridicality of its temporal-to-intemporal-dispositions nature. But then, this being an uninstitutionalised-threshold¹⁰², B going by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor at uninstitutionalised-threshold¹⁰² may just as well due to there being 'no institutionalisation constraining' (i.e. no social universal-transparency¹⁰⁴—(transparency-of-

totalising-entailing,-as-to-entailing-~~<amplifying/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, no internal-contradiction induced from ontological-primemovers-totalitative-framework⁷², no preconverging-or-dementing¹⁹-apriorising-psychologism of the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of temporality⁹⁸/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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-(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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality); and so, fail to follow the latter reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ 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-thought⁸³ (in ontological-normalcy/postconvergence) of the above equation as being equal to 66 with the

need for new requisite reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ thus requiring de-mentation-~~<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics>~~¹⁴ of all such temporal-dispositions. It further speaks of how B will likely act in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation (of uninstitutionalised-threshold¹⁰², where the constraining elements of institutionalisation are not available, i.e. social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~<amplifying/formative—epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷> of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, internal-contradiction induced from ontological-primemovers-totalitative-framework⁷² inoperance, de-mentation-~~<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics>~~¹⁴ the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of temporality⁹⁸, with corresponding formalisation and internalisation as values), thence defining the given temporal-dispositions of B aetiologisation/ontological-escalation to be accounted for from similar individuations in such situations as a registry-worldview/dimension problem, in order to ensure intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontology.

In the bigger scheme of things, this calls for a prospective registry-worldview/dimension institutionalisation articulation that supersedes/overrides such a temporal dynamism of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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—stranding-or-attributive-dialectics>¹⁴ and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold¹⁰² of that registry-worldview/dimension, reflected/perspectivated by the marginal perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect of its reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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>¹⁴ doesn't confuse appropriateness of the prior reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-thinking²⁰–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-dementing¹⁹–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-totalising³²~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-threshold¹⁰² which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ (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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-thought⁸³ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective). Where instead such reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of notional-discontiguity/epistemic-discontiguity⁶² -<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>/non-ontological-and-non-

contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-
 preconverging-or-dementing¹⁹-apriorising-psychologism> (not-veridical-thinking-reference-
 rather-preconverging-or-dementing¹⁹-reference), it is dementing (preconverging-or-
 dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase>). This is further compounded as of
 <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³, that is, as wrongful upholding and
 projecting postconverging-or-dialectical-thinking²⁰-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-threshold¹⁰² 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
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-
 worldview/dimension. Thus but for the inherent difficulty of living and experiencing the
 effective personhoods-and-socialhood-formation existentialism across all the registry-
 worldviews/dimensions, the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 'beyond any one
 registry-worldview/dimension meaningfulness' like ours is perfectly possible in garnering a
 more profound and informed insight on human nature whether presently, retrospectively to
 prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent
 and concrete reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-to—transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹>’ going beyond the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) 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-thinking²⁰—apriorising-psychologism mental-devising-representation’ and ‘preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) behind the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of relatively deeper limited-mentation-capacity-(as of relative conflation¹²)

is the shifted reference-of-thought⁸³ (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶ while the prior transcended/superseded institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of relatively shallow limited-mentation-capacity-(as of relative constitutedness¹³) is no longer the reference-of-thought⁸³ (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘preconverging-or-dementing¹⁹–apriorising-psychologism mental-devising-representation’ as it is of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>; thus transcendently coming into grips with a shifting but more and more profound notion of reference-of-thought⁸³ (in-phasing) and corresponding ontological-veridicality/ontological-contiguity⁶⁶ as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity⁶⁶ 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 subknowledging⁹⁴-impulse/compulsive-dementing/postlogism⁷⁷ 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 matured, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶’; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-

social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic¹ 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’>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging⁹⁴-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 postlogism⁷⁷-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-accordant⁹³, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold¹⁰². 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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ thus effectively producing the wrong result 72.5 for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A’s condition applies, we’ll then be talking about an uninstitutionalised-threshold¹⁰². 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-

thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation as articulated with the arithmetic technique
 that corrected the equation result from 72.5 to 66 by adjusting for A's condition which is now
 the reference-of-thought⁸³ or veridical-thinking-reference-over-preconverging-or-dementing¹⁹-
 reference/ontologically-veridical/ontological-contiguity⁶⁶ registry-worldview/dimension) is
 known as de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-~~
 mentation—stranding-or-attributive-dialectics)¹⁴. 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-threshold¹⁰² of
 'ontological-thinking (not preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-
 as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> which is
 ontologically wrong, just as all <amplituding/formative—epistemicity>totalising~self-
 referencing-syncretising/illusion-of-the-present/present-consciousness registry-
 worldviews/dimensions do at their uninstitutionalised-threshold¹⁰². For instance, the recurrent-
 utter-uninstitutionalisation mindset/reference-of-thought⁸³ doesn't think of itself that way but
 rather as a nondescript/ignorable—void⁵⁹ (actually speaking of akrasiatic-drag-denatured-and-
 preconverging-or-dementing¹⁹-narratives) or a-registry-worldview's-or-dimension's-ignoring-
 of-its-prior-relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³-as-an-
 ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative—
 epistemicity>totalising~conflated—meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵ with respect to its threshold-of-nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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-thought⁸³,

likewise with ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism⁸⁰ and deprocrypticism¹⁷, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation of our perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to the denaturing¹⁵ of the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-thinking²⁰—apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³/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-threshold¹⁰² as preconverging-or-dementing¹⁹—apriorising-psychologism/oblongated/deandored-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-tracing⁴⁵> whether from the perspective of a retrospect, our present or prospective point-of-reference. Another aspect highlighted by the Arithmetic equation comparison is with respect to the appropriateness and defects of meaningful references with respect to ontological-veridicality/intrinsic-reality. The comparison highlights 3 transversality-of-affirmative-and-

unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestals of
 meaningfulness. Firstly, A's condition with respect to additionality with the idea that it is bound
 to fail any arithmetic calculation involving additionality. Thus the subknowledging⁹⁴-
 impulse/compulsive-dementing pedestal is of notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-
 contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹-apriorising-
 psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-
 reference). This is effectively the pedestalled state of psychopathic postlogism⁷⁷-as-of-
 compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-
 and-failing-intemporal-preservation> as of vague-rhyming-or-copied-mimicry-or-formulaic-
 projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴
 inducing existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-
 context/non-veridical-hollow-narratives to be reflected/perspectivated from the
 intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-
 reference-of-thought⁸³ or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-
 or-dementing¹⁹-apriorising-psychologism and so in <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 or absolving/fleeting/escaping-reflex-logic¹, 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 temporality⁹⁸/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 subknowledging⁹⁴-impulse/compulsive-dementing disposition points out that the actual and given meaningfulness being subknownledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/reference-of-thought⁸³/ontological-contiguity⁶⁶. It is this pedestal that is the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) pedestal, organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³-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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A’s condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In the case with B it involved resolving the Arithmetic equation as if A’s condition was appropriate resulting in 72.5 which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ rather than 66 which is ontologically veridical. This is the threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—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 subknowledging⁹⁴-or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ at that uninstitutionalised-threshold¹⁰². The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-reference-of-thought'⁸³—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct for the possibility of a conceptual insight and de-mentative/structural/paradigmatic resolution with regards to (at the registry-worldview/dimension or intradimensional level) procrypticism⁸⁰/the-reality-of-human-temporal-to-intemporal-dispositions-with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing¹⁹—apriorising-psychologism, resolved by deprocrypticism¹⁷. Comparatively, for instance, articulating new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to resolve the uninstitutionalised-threshold¹⁰² from 72.5 to the ontologically-veridical 66, and so not only with regards to the specific but as a de-mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-

contiguity—or—ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’⁸³—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) pedestal (ontological-veridicality/reference-of-thought⁸³) is transversal/transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ and not actually in logical-congruence with both the subknowledging⁹⁴-impulse/compulsive-dementing pedestal (ontological-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹—apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference) and the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism pedestal (epistemic-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹—apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference) which is relates to as preconverging-or-dementing¹⁹—apriorising-psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are all undue and pervertedly implied). So we then speak of an utter/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (not incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’⁸³—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the

subknowledging⁹⁴-impulse pedestal and the threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism pedestal. Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge⁴¹ towards ‘extrinsic-attribution’ (the eliciting of the temporality⁹⁸/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 intemporality⁵¹’ 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 temporality⁹⁸/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-teleology⁹⁹⁵⁵ nature. But that will still be temporality⁹⁸/shortness and the notion of an aetiologisation/ontological-escalation as of intemporality⁵¹/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 postlogism⁷⁷ and conjugated-postlogism⁷⁷ 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 resolute construal of their corresponding postlogic⁷⁷-as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought⁸³'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) pedestal, both in apriorising-registry and registry-worldview terms as it is reflected/perspectivated as de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴. The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing¹⁵ much in parallel as intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity doesn't accommodate human temporality⁹⁸, 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-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and has nothing to do with issues of defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance). This can further be elucidated analysing perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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~deprocrypticism¹⁷ and procrypticism⁸⁰. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging⁹⁴/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/preconverging-or-dementing¹⁹—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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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 present 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 temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ above, where supposed an intemporal mindset/reference-of-thought⁸³ 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/subknowledging⁹⁴-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 subknowledging⁹⁴-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 (postlogism⁷⁷-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) is the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism pedestal which is rather an extricatory de-mentating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisation and not intemporal preservation); given the lack of a social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) 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-dementing¹⁹—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-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) pedestal will rather be an inclination to see that the lack of empirical and rational reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 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-thought⁸³ in organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments¹⁰⁵ associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the

graver ‘de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ problem’ for the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵)/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging⁹⁴-impulse/compulsive-dementing mindset/reference-of-thought⁸³ pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/reference-of-thought⁸³ is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments¹⁰⁵ of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the ‘de-mentative/structural/paradigmatic resolution’ to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments¹⁰⁵ but equally critical the overall de-mentative/structural/paradigmatic <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ such superstition to the creative emancipation of human meaningfulness and action. With this insight the

ontological ‘terms of reasoning’ of the subknowledging⁹⁴-impulse/compulsive-dementing
 pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing¹⁹–
 apriorising-psychologismly striving to establish whether the accused is involved in witchcraft;
 the ‘terms of reasoning’ of the threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism pedestal is a
 wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing¹⁹–apriorising-
 psychologismly striving to establish and examine whether the accusation of witchcraft is true or
 not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of
 reasoning’ of the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-
 reference-of-thought⁸³’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵) 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)¹⁴ and of preconverging-or-dementing¹⁹–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-teleology⁹⁹), and the issue will
 rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-
 with) the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of a registry-
 worldview/dimension that endemises and enculturates the belief in superstition and witchcraft
 for a de-mentative/structural/paradigmatic resolution as
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-

contending but ontologically or dialectically preconverging-or-dementing¹⁹—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/~~<amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. The reason for the above ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting pedestalling is simple. ‘Intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting pedestalling carries the implication that reference-of-thought⁸³ and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and hence the precedence of higher-intemporal-teleologies (organic-comprehension-thinking pedestal) over low temporal teleologies of reference-of-thought⁸³ and meaningfulness (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism); and that subpar de-mentating/structuring/paradigming of reference-of-thought⁸³ and meaningfulness not for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation but rather for perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of subpar reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as uninstitutionalised-threshold¹⁰² is ‘perverted reference-of-thought⁸³ and meaningfulness’ (~~<amplituding/~~<amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), and is ontologically-preconverging-or-dementing¹⁹—apriorising-psychologism (dialectically-preconverging-or-dementing¹⁹—apriorising-psychologism) whether from a

superseding/transcending registry/registry-worldview reference-of-thought⁸³/veridical-thinking-
 reference-over-preconverging-or-dementing¹⁹-reference that is retrospective (like base-
 institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over
 non-positivism/medievalism) or prospective (like notional~deprocripticism¹⁷ over
 procripticism⁸⁰/the-'preconverging-or-dementing¹⁹-apriorising-psychologism-of-the-
 positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-
 teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation).
 Such a stance equally applies between the superseding/transcending notional~deprocripticism¹⁷
 and the superseded/transcended procripticism⁸⁰ registry-worldviews/dimensions with organic-
 comprehension-thinking in 'intemporal-prioritisation-of-reference-of-thought⁸³'-as-
 conflatedness¹²-or-ontological-reprojecting as longness-of-register-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ of notional~deprocripticism¹⁷ superseding the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹-apriorising-psychologism/alchemic-like-reasoning in
 circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ as shortness-of-
 register-of-meaningfulness-and-teleology⁹⁹⁵⁵ of procripticism⁸⁰ mental-dispositions. While the
 de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics)¹⁴ with respect to non-positivism/medievalism has to do with
 not integrating empirical and rational positivistic reference-of-thought⁸³-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ and the corresponding social implications, the de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics)¹⁴ with procripticism⁸⁰ has to do with not integrating the veridicality of
 temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-
 or-dementing¹⁹-apriorising-psychologism of positivistic reference-of-thought⁸³-categorical-

imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation as knowledge-notionalisation and a corresponding de-mentation-
 <supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics>¹⁴ ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-
 or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowledging⁹⁴-
 impulse/compulsive-dementing pedestal and the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism pedestal from an organic-comprehension
 pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding
 notional~deprocrypticism¹⁷ institutionalisation as a universal/intemporal/ontological/intrinsic-
 attribution/longness-of-register-of-meaningfulness/human-species-level de-
 mentating/structuring/paradigming across all space and all time (and not a temporal,
 extricatory, shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵, individuals, extrinsic-
 attribution, incidental or incremental or ‘disjointedness-as-of-reference-of-thought⁸³’ or
 temporal-accommodation de-mentating/structuring/paradigming that endemises and
 enculturates procrypticism⁸⁰) to induce the appropriate prospective crossgenerational
 ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring. This conceptual de-mentation-<supererogatory-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴ of (superseded registry/registry-
 worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase (preconverging-or-dementing¹⁹—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-thought⁸³’—as-

conflatedness¹²-or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (and thus the requisite reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in order to arrive at 66/intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ involves various shades of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as per percolation-channelling and a positive-opportunism⁷⁵ 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding). Thus at the uninstitutionalised-threshold¹⁰², circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ will very well do with an outcome (other than 66) 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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) with respect to the notion of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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 postlogism⁷⁷ or postlogism⁷⁷-as-of-
 compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶-(perverted-outcome-sought-precedes-existentially-veridical-logical-
 dueness). And critically, it should be noted that ‘intemporal-prioritisation-of-reference-of-
 thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting is about the-
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 conceptualisation as registry-worldview/dimension defining, and not about good-
 naturedness/vague-temporal-impression-driven notions that may arise in circumstantial
 situations. This Arithmetic ontological-contiguity⁶⁶ comparison equally gives an insight on why
 temporal-to-intemporal-dispositions-pedestals-disambiguation is needed with 3 pedestals:
 organic-comprehension/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-
 or-ontological-reprojecting pedestal for which the intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation as ontology supersedes perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> (as prior intemporal reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) which are actually meant to represent it at
 uninstitutionalised-threshold¹⁰², threshold-of—nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism pedestal for
 which reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are wrongly related
 to as an end by themselves at uninstitutionalised-threshold¹⁰², and postlogic-including-
 psychopathic/subknowledging⁹⁴-impulse/compulsive-dementing/vague-rhyming-or-copied-
 mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-

subknowledging⁹⁴ pedestal for which the hollow form of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of reference-of-thought⁸³ and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-thought⁸³ (as from ontological-normalcy/postconvergence epistemic/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-dementing¹⁹—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-thought⁸³⁸⁰, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷. 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 secondnature construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising—

registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry’s, or in the bigger picture, registry-worldview’s/dimension’s reference-of-thought⁸³, dialectical-out-of-phasing at an uninstitutionalised-threshold¹⁰² speaks of that apriorising–registry’s or registry-worldview’s/dimension’s reference-of-thought⁸³ de-mentation-~~(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~¹⁴ preconverging-or-dementing¹⁹–apriorising-psychologism-~~<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>~~ (as it is ‘devoid of reference-of-thought⁸³ and correspondingly ontological-veridicality/ontological-contiguity⁶⁶’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion⁷⁴-of-reference-of-thought⁸³-~~<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>~~ the reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and so, in a state of transversality-of-affirmative-and-unaffirmative, -disambiguated-apriorising/axiomatising/referencing¹⁰¹ as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-pervverting/subknowledging⁹⁴/preconverging-or-dementing¹⁹-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 teleology⁹⁹. This as de-mentation-~~(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~¹⁴ is what prevents the ~~<amplifying/~~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’>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ (which are veridically of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) as wrongly implied postlogically-as-rather-being-prelogic; as the instigation (by psychopath) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ and as the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>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-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> in various shades of temporality⁹⁸. For instance in registry-worldview/dimension terms, the de-mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴ as to preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-positivism/medievalism mindset/reference-of-thought⁸³ with respect to the positivistic mindset/reference-of-thought⁸³ (as reflecting the former perversion of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at the uninstitutionalised-threshold¹⁰² of non-positivistic

meaningfulness-and-teleology⁹⁹⁵⁵) wherein there can't be a logical nested-congruence or engagement between the two mindsets as these do not have common reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, with the ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-thought⁸³ as (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as a relevant contention exercise being all about the positivistic mindset/reference-of-thought⁸³ reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ as to the uninstitutionalised-threshold¹⁰² of non-positivism/medievalism meaningfulness-and-teleology⁹⁹⁵⁵ requiring positivistic meaningfulness-and-teleology⁹⁹⁵⁵, and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—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-thinking²⁰—apriorising-psychologism exercise' but rather ontologically an exercise in transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing¹⁰¹ by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing¹⁹—apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing¹⁵ of reference-of-thought⁸³—categorical-

imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-
dementing¹⁹–apriorising-psychologism-~~<stranded-as-rightfully-oblongated/decandored-and-~~
dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting–conviction-as-to-
profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰–apriorising-psychologism
reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates
perversion⁷⁴-of-reference-of-thought⁸³-~~<as-effectively-apriorising-in-~~
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> into logical-
contention. De-mentation-~~<supererogatory–ontological–de-mentation-or-dialectical–de-~~
mentation—stranding-or-attributive-dialectics)¹⁴ 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 procrypticism⁸⁰ (preconverging-or-dementing¹⁹–
apriorising-psychologism of positivistic meaningfulness), as from successive veridical
reference-of-thought⁸³ or veridical-thinking-reference-over-preconverging-or-dementing¹⁹-
reference (ontological-veridicality/ontological-contiguity⁶⁶) as base-institutionalisation,
universalisation, positivism and notional~deprocrypticism¹⁷ respectively which are mentally
postconverging-or-dialectical-thinking²⁰–apriorising-psychologism-~~<stranded-as-rightfully-~~
straight/candored-and-dialectically-or-contendingly-in-phase>. De-mentation-
~~<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-~~
attribution-dialectics)¹⁴ 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) perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). De-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~¹⁴ as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability⁹ in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹. This involves maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as enabled by de-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~¹⁴ 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-incompleteness⁸⁸-of-reference-of-thought⁸³ and relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. The implication is that soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the reference-of-

thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-dementing¹⁹—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). 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-dementing¹⁹—apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity’s reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, of course, that is, when precluding our illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage). In the bigger picture, de-mentation—(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ effectively will seem to place human (recomposuring)-consciousness-awareness-teleology⁹⁹ 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 <amplifying/formative>wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-

drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) of their own specific evolving successive
 existentialisms (with their full-depths-of-existential-implications specific evolving de-
 mentating/structuring/paradigming), and with specific evolving percolation-channelling for
 prospective ontologising and ontologising-transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity. Fundamentally, without the possibility of
 de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—
 stranding-or-attributive-dialectics)¹⁴ de-mentability-of-the-human-psyche-for-prospective-
 institutionalisation involving de-mentation-(~~supererogatory~~-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴, no registry-
 worldview/dimension will be transcendable (hence de-mentable/no-longer-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-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ is possible. This is because de-mentation-
 (<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics)¹⁴ 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-thought⁸³ of meaningfulness’ since it dementes the mental-
 devising-representation of the old/retrospective/superseded/transcended registry-
 worldview/dimension ‘as not postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ but

preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold¹⁰² and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought⁸³ is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, at its uninstitutionalised-threshold¹⁰² requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing¹⁹—apriorising-psychologism/dialectically-preconverging-or-dementing¹⁹—apriorising-psychologism in a de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ wherein its mental-devising-representation is preconverging-or-dementing¹⁹—apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ and dialectically-or-contendingly-in-phase, thus ‘granting the latter reference-of-thought⁸³ (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference)’ over the former which is ‘no longer reference-of-thought⁸³’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ today but rather ontologically-preconverging-or-dementing¹⁹—apriorising-psychologism’. This dialectical conceptualisation equally applies

regarding procrypticism⁸⁰ and futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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)~~¹⁴, perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵, unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³, mental-perversion, subknowledging⁹⁴, mimicking; and-their-corresponding-<~~amplifying~~/formative—epistemicity>totalising~self-referencing-syncretising) indicates that de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~¹⁴ 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-subknowledging⁹⁴-normalcy’ (epistemic-totalising³²~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>~~¹⁴ ‘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>~~¹⁴ of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³, subknowledging⁹⁴-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging⁹⁴-normalcy’ (epistemic-totalising³²~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as de-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~¹⁴ 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>~~¹⁴ 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-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵, 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)¹⁴ that carries the intuition of an uninstitutionalised-threshold¹⁰², and construes a superseding/transcending registry/registry-worldview-or-dimension and a superseded/transcended registry/registry-worldview-or-dimension, and all the implications thereof. Now analysing the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ term thereafter, we grasp that it is the 'amplifying/formative-epistemicity>totalising~self-referencing-syncretising' in 'notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as of the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism' that makes it registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (and not about defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Specifically, de-mentation-(~~supererogatory~~-ontological-de-

mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ as such implies
 registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-
 ontological-or-existential-defect>⁸⁵/not-just-a-logical-processing-or-an-implication-of-act-
 execution-or-a-implication-of-notion-of-agreement-or-disagreement-defect' wherein we can
 perceive the complete picture of a registry-worldview/dimension defect by its relative-
 ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-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 procrypticism⁸⁰'s (the-'preconverging-or-dementing¹⁹-
 apriorising-psychologism of positivistic-meaningfulness) de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics)¹⁴ (with respect to futural Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
 teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷). A similar articulation can be made with
 regards to each of the other deconstructing terms where de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics)¹⁴ provides the better overarching conceptualisation from an 'intemporal-
 prioritisation-of-reference-of-thought⁸³'-as-conflatedness¹²-or-ontological-reprojecting
 reference-of-thought⁸³ (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-
 reference). Furthermore, by its de-mentation-<supererogatory~ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴, de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics)¹⁴ 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-temporal-to-intemporal-dispositions—existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing¹⁵ 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-temporal-to-intemporal-dispositions—existentialism-form-factor dilemma. The very central idea about procrypticism⁸⁰ and notional~deprocrypticism¹⁷ (and for that matter the successive relative-ontological-completeness⁸⁷ dialecticisms of the institutional-cumulation/institutional-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> so-construed as of notional~procrypticism⁸⁰ and notional~deprocrypticism¹⁷) with respect to the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor is in bringing to the fore and contrasting ontological-normalcy/postconvergence as to potential human ontological-performance⁷¹-<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) and the reality of human temporal-dispositions at all institutional-cumulation/institutional-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> uninstitutionalised-threshold¹⁰² perverting/undermining ontological-normalcy/postconvergence, thus highlighting the follow dichotomies that are always associated with ontological-normalcy/postconvergence dialectics (underlied by teleological-inflections-<as-to-more-profound-nondisjointing—<amplifying/formative—epistemicity>totalising/circumscribing/delineating>): 1) impetus for intemporal-preservation beyond reference-of-thought⁸³—categorical-

imperatives/axioms/registry-teleology⁹⁹⁸ at uninstitutionalised-threshold¹⁰² versus impetus rather for reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ at uninstitutionalised-threshold¹⁰² 2) thinking as veridical reference-of-thought⁸³ (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference) of mental-devising-representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ versus preconverging-or-dementing¹⁹—apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ as it is no longer an reference-of-thought⁸³ (not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) versus threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) 4) ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve precedingly the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality⁵¹/longness versus circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporality⁵¹/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-threshold¹⁰² to the projected ~~<amplifying/>~~formative>wooden-language-
 ⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸⟩ considered circumventive/distractive-
 temporal-prioritisation-of-reference-of-thought⁸³ over inherent ‘intemporal-prioritisation-of-
 reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting of intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation; at which point of
 uninstitutionalised-threshold¹⁰², de-mentation-⟨~~supererogatory~~—ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics⟩¹⁴ 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⟩¹⁴) for a renewed/prospective mentation for intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation in ‘intemporal-prioritisation-of-reference-of-
 thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting that ‘supersedes deterministically and
 operantly, without any discretion allowed’, circumventive/distractive-temporal-prioritisation-
 of-reference-of-thought⁸³. That is de-mentation-⟨~~supererogatory~~—ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics⟩¹⁴ is effectively the notion that, in
 recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to
 the human psyche (and its mental-devising-representation of intrinsic reality) which is what
 ‘gives-in’/collapses ontologically/as-an-ontological-reference; enables, for the articulation of
 new mentations as transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity,
 the ‘giving-in’/collapsing of the mental-devising-representation of successive institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> mindsets, notwithstanding the fact that the de-mentation-
 ⟨~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-

attributive-dialectics)¹⁴ (of their reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation) is unintelligible/existentially-suprastructural to these
 superseded/transcended registry-worldviews/dimensions mindsets due to their
~~<amplifying/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-
 teleology⁹⁹ (in-dialectical/recomposuring-moments) from the appearance of human beings on
 earth, the effective linkage as new-mentations between those successive recomposuring
 moments (whether recurrence-of-utter-uninstitutionalisation, base-institutionalisation–
 ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–
 procrypticism⁸⁰ and prospectively perpetuation-of-deprocrypticism¹⁷) is as de-mentation-
~~<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-~~
 attributive-dialectics)¹⁴ in de-mentation-~~<supererogatory–ontological–de-mentation-or-~~
 dialectical–de-mentation—stranding-or-attributive-dialectics)¹⁴; and this thus predicates or
 rather postdictates as well our own registry-worldview/dimension de-mentation-
~~<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-~~
 attributive-dialectics)¹⁴ over and as denaturing¹⁵ positivistic meaningfulness reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-
 entropy-or-contiguity–or–ontological-preservation (procrypticism⁸⁰) and implying a prospective
 need for deprocrypticism¹⁷. Postdication, when alluding to an de-mentation-
~~<supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-~~
 attributive-dialectics)¹⁴ defining psychological science, will effectively hold that the
 conceptualisation of the social is very much a contiguous ontological disambiguation of a
 preconverging-or-dementing¹⁹–apriorising-psychologism social of personhoods-and-

socialhood-formation in existentialism/full-depth-of-existential-implications of temporal-to-intemporal-dispositions, from a prospective registry-worldview's/dimension's reference-of-thought⁸³ in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as reference-of-thought⁸³) but 'dialectically preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³' while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as reference-of-thought⁸³) as 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³' 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-thought⁸³ 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-thought⁸³'—as-conflatedness¹²-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-thought⁸³ (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference) can only be the pedestalling of an 'intemporal-prioritisation-of-reference-of-thought⁸³'—as-conflatedness¹²-or-ontological-reprojecting as ontology with regards to apriorising—registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³-reference implying a perverted-registry reflected/perspectivated by its de-mentation-

~~⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩~~¹⁴. 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⟩~~¹⁴ (stranding) has the merits of articulating that for reference-of-thought⁸³ (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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⟩~~¹⁴ of transcended reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (in our present case, notional~deprocrypticism¹⁷ of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments¹⁰⁵ of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments¹⁰⁵ of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed

maturation' of the phenomenological ontological-performance⁷¹-<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 universalising¹⁰³ and detached meaningfulness by percolation-channelling' as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendancy of many a social outlying thoughts and meaningfulness which from a 'purely mobbish social disposition' as may arise in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity from procrypticism⁸⁰ to notional~deprocrypticism¹⁷ as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments¹⁰⁵ together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism of positivistic meaningfulness-and-teleology⁹⁹⁵⁵, and specifically resolution of the implications of psychopathic subknowledging⁹⁴/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) may be to think, given our own illusion-of-the-present/present-consciousnessas <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>. 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 de-mentating/structuring/paradigming shift as procrypticism⁸⁰ to deprocrypticism¹⁷, 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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming are indispensable. With the idea that an

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming that prolongs to intemporality⁵¹/an-abstract-eternality while
 obviously of ‘less an immediate temporal existential sense of good to some humans’ is
 undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its
 percolation-channelling wherein for instance, the de-mentative/structural/paradigmatic effect of
 the law is allowing for civilisational living but its circumstantial construal and application may
 not be in tune with the temporal interests of many but for its institutionalising constraining.
 This contrast between humans appreciating intemporality⁵¹/longness as potentially of universal
 import and at the same time disposed occasionally to advanced their temporality⁹⁸, 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-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism from observation that the earth
 is not at the centre of the solar system, by which a culture of science came to be established.
 And finally, how coherent are temporal meaningful frames built from such intemporal grand
 principles but lived on temporal dispositions in extrication in contradiction to such
 philosophies, and what is the very relevance of such temporal enculturation and endemisation
 to present-day social and institutional failures in society? And what’s the role of ‘intellectual
 irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness,
 precedingly/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-
 or-contiguity—or—ontological-preservation) is the reason for human registry-

worldview/dimension perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect at uninstitutionalised-threshold¹⁰²; 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-subknowledging⁹⁴-normalcy or reflex-normalcy’ which is rather an <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (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-threshold¹⁰² 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-threshold¹⁰² like procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ with the need for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as deprocrypticism¹⁷). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging⁹⁴-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 perversion⁷⁴-of-

reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect as de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ as against the defective reflex-normalcy/intradimensional subknowledging⁹⁴-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is more than just the instigating effect of the subknowledging⁹⁴-impulse/compulsive-dementing (psychopathic postlogism⁷⁷ 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-deepening⁵²/uninstitutionalised-threshold¹⁰² in the very first place. As this is the de-mentating/structuring/paradigming disposition for the possibility of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> requiring ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as witchcraft in the non-positivism/medievalism registry-worldview/dimension is fundamentally implying de-mentatively/structurally/paradigmatically a need for the right human mentation-capacity as the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of a positivistic registry-worldview/dimension, and likewise de-mentatively/structurally/paradigmatically regarding procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ with notional~deprocrypticism¹⁷ (as the-Good/understanding/knowledge-reification⁸⁶/ontological-

primemovers-totalitative-framework⁷² and not good-natured/vague-impress construct). Ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, beyond defective intradimensional-subknowledging⁹⁴-normalcy/reflex-normalcy, points to factoring in temporal-to-intemporal-dispositions disambiguation as ‘knowledge-notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which is ontological (as it is in sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (intradimensional-subknowledging⁹⁴-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-tracing⁴⁵> is about bringing the prior registry-worldview/dimension perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> to its placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology⁹⁹ awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening⁵²-threshold (uninstitutionalised-threshold¹⁰²). 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-opportunism⁷⁵. 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-opportunism⁷⁵. 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-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of base-institutionalisation, universalisation and positivism. For deprocrypticism¹⁷, an even stronger emphasis has to be placed on the abstract percolation-channelling as setup from positive-opportunism⁷⁵ for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling (undermining <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, 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-teleology⁹⁹⁵⁵); all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) over temporal-dispositions (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) as percolation-channelling not only in the present but prospectively. In other words, higher institutionalisations imply greater 'deferential-formalisation-transference' wherein the ambits of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-teleology⁹⁹⁵⁵. In this light, the articulation of the ontological-veridicality/reference-of-thought⁸³ of human-subpotency-aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor-pedestals-disambiguation of our mental-devising-representation in
explication of our ‘mentation capacity limitations’ accounting for our perversion⁷⁴-of-reference-
of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁶> that ‘structurally-explain’ the vices-and-impediments¹⁰⁵ peculiar to
our own registry-worldview/dimension (procrypticism—or-disjointedness-as-of-reference-of-
thought⁸³⁸⁰) or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic
meaningfulness, beyond our illusion-of-the-present/present-consciousness (just as non-
positivism/medievalism ‘structurally-explains’ the peculiar vices-and-impediments¹⁰⁵ and 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)¹⁴ as de-mentation-
(<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics)¹⁴). 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-teleology⁹⁹⁵⁵), that works with ‘what is as it is’, and bring this
reality to the collective-consciousness for the requisite ‘postconverging-or-dialectical-
thinking²⁰—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-teleology⁹⁹⁵⁵ as of prospective
notional~deprocrypticism¹⁷ (wherein procrypticism⁸⁰ is preconverging-or-dementing¹⁹—
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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-
 for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The idea of
 limited-mentation-capacity-deepening⁵² (for intemporal-preservation-entropy-or-contiguity–or–
 ontological-preservation) fundamentally implies that reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation are limited at the uninstitutionalised-threshold¹⁰² 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-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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 perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as being issues of intemporal-disposition/ontological-dispositions and thus
 wrongfully implying their ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-
 thought⁸³ (from ontological-normalcy/postconvergence epistemic/notional~projective-
 perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-
 contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹–apriorising-
 psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-
 reference), and thus wrongly engaging in logical contentions instead of

reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, thus resulting in the consequent endemisation/enculturation of the specific vices-and-impediments¹⁰⁵ of the positivistic registry-worldview (procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰). In contrast, the particularity of the superseding/transcending ‘notional~deprocrypticism¹⁷ institutionalisation’ disposition over procrypticism⁸⁰ is that prospectively it points to the ontological-veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor-pedestals-disambiguation (at positivistic meaningfulness uninstitutionalised-threshold¹⁰²) to its mental-devising-representation to enable the ‘postconverging-or-dialectical-thinking²⁰–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-temporal-to-intemporal-dispositions—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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-impediments¹⁰⁵ together with the inhibiting effect on human emancipation potential associated with procrepticism⁸⁰. To further elucidate, let's explore again the Arithmetic ontological-contiguity⁶⁶ comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its's subknowledging⁹⁴-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold¹⁰² 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-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-teleology⁹⁹⁸-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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which are readily predisposed to such perversion⁷⁴-of-reference-of-thought⁸³ -<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and subknowledging⁹⁴-impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is

with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as temporal-to-intemporal-dispositions individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-teleology⁹⁹⁸-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as these enable perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging⁹⁴-impulse/compulsive-dementing with A's additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold¹⁰² to be rightfully corrected with new reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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/subknowledging⁹⁴-impulse/compulsive-dementing of S, requiring similarly new

reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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 subknowledging⁹⁴-impulse/compulsive-dementing/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging⁹⁴-impulse/compulsive-dementing/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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~deprocrypticism¹⁷ construal of the institutionalisation/intemporalisation process aiming to perpetually sync reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and subknowledging⁹⁴-impulse/compulsive-dementing with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold¹⁰², for a suprastructural resolution to human perversion⁷⁴-of-

reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> disposition, enabling the ‘postconverging-or-dialectical-thinking²⁰—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-temporal-to-intemporal-dispositions—existentialism-form-factor-pedestals-disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments¹⁰⁵ thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation involving the de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~¹⁴ preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~¹⁴ is the effective psychological tool for ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The implications for the science of psychology can thus be drawn out. The articulated notion of de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~¹⁴ brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—~~

stranding-or-attributive-dialectics)¹⁴ process is a dialectical exercise of stranding; either as mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase to imply a superseded/transcended/unsound registry-or-registry-worldview/dimension or as mentally straight/candored-and-dialectically-or-contendingly-in-phase to imply a superseding/transcending/sound registry-or-registry-worldview. De-mentation-~~⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩~~¹⁴ further implies that instead of a ‘conventioning influenced and driven’ more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in de-mentation-~~⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩~~¹⁴ terms of de-mentation-~~⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩~~¹⁴ 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-conflatedness¹² as dialectical transformation as-prospective reference-of-thought⁸³ (de-mentation-~~⟨supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics⟩~~¹⁴ 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-thought⁸³ 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-totalising³²~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-subknowledging⁹⁴-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation for an appropriate de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~¹⁴ de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~¹⁴ exercise wherein the reference-of-thought⁸³ ('intemporal-prioritisation-of-reference-of-thought⁸³'—as-conflatedness¹²-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-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, in line with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ and fails to factor in human limited-mentation-capacity-deepening⁵² and the consequent uninstitutionalised-threshold¹⁰² or relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation) hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-depth/profoundness-of-reference for an appropriate de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴. That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ dialectical moment or registry-worldview/dimension as intradimensionally set in stone and across all moments whereas an ontologically-driven psychology acknowledges and recomposes to the dialectical evolution of reference-of-thought⁸³ for a comprehensive, appropriate and veridical de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ exercise. Such reference-of-thought⁸³ of dialecticism

registry-worldview-wise/dimension-wise (for de-mentation-~~<supererogatory~ontological~de-~~
 mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)¹⁴ exercise in
 reflection/perspectivation of psychological-representation/mental-devising-representation) are
 the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> as recurrence-of-utter-uninstitutionalisation, base-
 institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism,
 positivism/procrypticism⁸⁰ preconverging-or-dementing¹⁹—apriorising-psychologism, and
 prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-
 deprocrypticism¹⁷. This explains why this memetism/transdimensional-
 meaningfulness/suprastructural-meaningfulness psychology is a ‘postconverging-or-dialectical-
 thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-
 dynamics’ as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-
 normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory
 ontological-reconstituting—as-to-conflatedness¹²/deconstruction of dialectical
 existentialisms/full-depths-of-existential-implications as reference-of-thought⁸³, rather than
 intradimensional-subknowledging⁹⁴-normalcy or reflex-normalcy) for ‘de-mentation-
~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-~~
 attributive-dialectics)¹⁴ of reference-of-thought⁸³, exercise in reflection/perspectivation of
 psychological-representation/mental-devising-representation, i.e. preconverging-or-
 dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically
 superseded/transcended/unsound registry/registry-worldview-or-dimension, and
 postconverging-or-dialectical-thinking²⁰—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-thinking²⁰–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 successive existentialisms/full-depths-of-existential-implications, and the corresponding ontological veracities implied. Such a ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness reference-of-thought⁸³ for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for ‘de-mentation-(<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>¹⁴ of reference-of-thought⁸³, of psychological-representation/mental-devising-representation at uninstitutionalised-threshold¹⁰². Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing¹⁹–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-thinking²⁰–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 present day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting preconverging-or-dementing¹⁹–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)¹⁴ of reference-of-thought⁸³’ 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-conflatedness¹² as dialectical transformation as-prospective reference-of-thought⁸³. A dialectical ontological-reconstituting-as-to-conflatedness¹²/deconstruction of reference-of-thought⁸³ (recognising human limited-mentation-capacity-deepening⁵² and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>) 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 present 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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold¹⁰² (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn’t change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and

develop profound meaningfulness based on the same registry-worldview's/dimension's institutionalisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy de-mentating/structuring/paradigming with respect to positivistic chemistry de-mentating/structuring/paradigming, a flat-world de-mentating/structuring/paradigming with respect to a round world de-mentating/structuring/paradigming, a creationism de-mentating/structuring/paradigming with respect to an evolution de-mentating/structuring/paradigming, a universal humanity de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal de-mentating/structuring/paradigming, a science de-mentating/structuring/paradigming with respect to a superstition 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-impediments¹⁰⁵ and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in de-mentating/structuring/paradigming, prospectively. This brings forward fundamentally the limited-mentation-capacity-deepening⁵²/uninstitutionalised-threshold¹⁰² construct of our times (procrypticism⁸⁰) and the de-mentative/structural/paradigmatic implications specifically for such a 'postconverging-or-dialectical-thinking²⁰—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)¹⁴ 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-threshold¹⁰²), which otherwise any ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ registry-worldview will overlook as it is a ~~<amplituding/~~formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ that is exclusively operant and deterministic only to its very own reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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)⟩¹⁴ 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-thought⁸³ (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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 66 to 72.5. 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)¹⁴ of the BODMAS characters at that uninstitutionalised-threshold¹⁰². In the bigger picture, 'knowledge-deadends—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 de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—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 ~~<amplifying-~~formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a de-mentative/structural/paradigmatic-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 (procrypticism⁸⁰ or preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging⁹⁴/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing¹⁹—apriorising-psychologism/dialectically-preconverging-or-dementing¹⁹—apriorising-psychologism from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ as reference-of-

thought⁸³ (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-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-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposed-consciousness-awareness-teleology⁹⁹ in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold¹⁰²; 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⟩~~¹⁴ of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold¹⁰². To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking²⁰–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-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the de-mentation-~~⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩~~¹⁴ of de-mentation-~~⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩~~¹⁴. In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation de-mentation-~~⟨supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩~~¹⁴ in reflecting soundness-or-ontological-good-

faith/authenticity⁶⁸-of-reference-of-thought⁸³/apriorising–registry-soundness and unsoundness-
 or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> (respectively postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
 phase> and preconverging-or-dementing¹⁹–apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) is stranded to the
 ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-
 entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate
 basis for reference-of-thought⁸³ or not and subsequent ontological-veridicality/ontological-
 contiguity⁶⁶ or not, as it is limited to what is the convention thus hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the
 result that mented/stigmatic psychology is limited to hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human
 intradimensional conventioning reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation, with no prospective/transcending/superseding possibility. For
 instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-
 positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness
 disposition but hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation>(failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸,-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, and not in a prospective positivistic 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² of a positivising/rational-empiricism reference-of-thought⁸³. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our present day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite reference-of-thought⁸³ to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought⁸³, 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-thought⁸³ and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘postconverging-or-dialectical-thinking²⁰–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)~~¹⁴ hermeneutically/reprojectively-educing-human-meaningfulness-and-teleology⁹⁹⁵⁵-into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-conflatedness¹²/deconstruction as the more profound reference-of-thought⁸³ and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders

that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite de-mentative/structural/paradigmatic 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 constitutedness¹³ in lieu of conflatedness¹² 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)¹⁴ 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-tracing⁴⁵> 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)¹⁴ very much explains human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as the recurrent ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening⁵².

Such a ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ psychology driven by ontology or rather ontological-normalcy/postconvergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism as an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews ‘beyond their successive corresponding recomposed-consciousness-awareness-teleology⁹⁹’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the <amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought past and future, with the insight that our present recomposed-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of the positivism–procrypticism⁸⁰ registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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-conflatedness¹²’, has to do with the fact that the full implications of ‘ontological-reconstituting–as-to-conflatedness¹²’/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of prior registry-worldview mindset/reference-of-thought⁸³ (and so as a tool of 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)¹⁴ of reference-

of-thought⁸³, as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ driving mechanism. Considering that deconstruction as ‘ontological-reconstituting-as-to-conflatedness¹²’ necessarily implies not one but two dialectically opposed registries/meaningful-references/anchorings-of-meaning/ontological-references/contending-references/registry-worldviews of meaningfulness; with the implication that the prospective/transcending/superseding is suprastructural to (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-of) the prior/transcended/superseded, and so as a deeper superseding–oneness-of-ontology construal/conceptualisation. The fact is that without the notion of suprastructuring, the exercise of de-mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴) will wrongly imply that the ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ and the preconverging-or-dementing¹⁹–apriorising-psychologism are of the same reference-of-thought⁸³ of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/procrypticism⁸⁰ perspective with respect to the prospective (deprocrypticism¹⁷), just as all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/reference-of-thought⁸³ is increasingly set to ‘relate to its institutionalised secondnature construct as being our very own individuals essential dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and not a secondnature 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’ projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirageas <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as ‘metaphysics-of-presence’. Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness¹²’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought⁸³ and meaningfulness of the seemingly reference-of-thought⁸³ is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given reference-of-thought⁸³ and projecting the appropriate reference-of-thought⁸³, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought⁸³. This is akin to the idea of a positivistic mindset/reference-of-thought⁸³ articulating chemistry rules and principles to an alchemic mindset/reference-of-thought⁸³ for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought⁸³ 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-thought⁸³ 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-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ in the middle to long run construed
 as of de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—~~
 stranding-or-attributive-dialectics)¹⁴ with respect to futural Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷; 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-teleology⁹⁹ of a non-positivism/medievalism
 mindset/reference-of-thought⁸³ for it to effectively undergo the necessary ‘postconverging-or-
 dialectical-thinking²⁰—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~deprocrypticism¹⁷ 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-teleology⁹⁹ reflex’ (in any registry-
 worldview/dimension) of ‘striving to avert preconverging-or-dementing¹⁹—apriorising-
 psychologism mental-devising-representation/mentation’ (whether such averting is
 ontologically-veridical or not) and so by a mistaken reflex to preserve a
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-

‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications> of
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ of intrinsic-reality (but which closure makes its representation of intrinsic-reality
 inherently incomplete and biased towards the illusion-of-the-present/present-
 consciousness/mirageas <amplifying/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ of its given registry-worldview
 metaphysics-of-presence), by effectively taking full cognisance of the fact that de-mentation-
 <supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics>¹⁴ is the driving mechanism of human placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of intrinsic-reality and thus
 construe an opened-construct incorporating transcendental-insight-projection-capacities that
 enable the relative construal of the ‘postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism’ and the preconverging-or-dementing¹⁹–apriorising-psychologism ‘de-mentation-
 <supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics>¹⁴ of reference-of-thought⁸³’, and so expanding the potency in construing a
 much more exact/thorough notion of placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of intrinsic-reality and thus for
 ‘ontological-reconstituting-as-to-conflatedness¹²’/deconstruction. In other words, in
 representing the veridically uninhibited/decomplexified nature of ‘de-mentation-
 <supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
 attributive-dialectics>¹⁴ of reference-of-thought⁸³’ that is not limited by the illusion-of-the-
 present/present-consciousness/mirageas <amplifying/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-
conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-
determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, in the reflection as placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of
retrospective, present and prospective institutionalisations in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
institutionalisation-process⁶⁷ 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-conflatedness¹² 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 present 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 de-mentating/structuring/paradigming shift with regards to present day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional~deprocrpticism¹⁷ (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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-teleology⁹⁹ 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-thought⁸³-as-of-conflatedness¹² and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation⁹⁶ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ teleological alignment reflex’ to the implied reference-of-thought⁸³ since the reference-of-thought⁸³–categorical-

imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation is prospective/transcending/superseding and ‘ontologically-
 reconstituting/deconstruction’; while representing all uninstitutionalised-threshold¹⁰² in a
 dialectical moment of appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² and thus
 mentally-oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive as
 simply involving the technique of a ‘postlogism⁷⁷ mere formulaic slanting compelling–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ teleological alignment reflex’ to the implied reference-of-thought⁸³ since the
 reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-
 temporal-to-intemporal-dispositions–existentialism-form-factor, a ‘postconverging-or-
 dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ can perfectly represent the mentations/mental-devising-
 representations of all registry-worldviews/dimensions both as implied and driven by
 ontological-veridicality by way of ontological-reconstituting–as-to-
 conflatedness¹²/deconstruction and point out their peculiar mented/stigmatic specificities in
 their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> involving with all mented/stigmatic mental-devising-representations a
 circular preconverging-or-dementing¹⁹-temporal-manifestation (subontologisation (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-tracing⁴⁵> are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional~deprocrypticism¹⁷ in positivism–procrypticism⁸⁰. 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 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 complexity 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-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷ 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 teleology⁹⁹ 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²) 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-temporal-to-intemporal-dispositions—existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework⁷²). 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-teleology⁹⁹⁵⁵) can be seen as proto-deprocrypticism¹⁷, 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. Prospectively, notional~deprocrypticism¹⁷ 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-teleology⁹⁹⁵⁵⟩ implying a greater underlying demystification of positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ reasoning by way of the ontological-contiguity⁶⁶ (as from prospective deprocrypticism—or-

preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism–procrypticism⁸⁰ registry-worldview notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as we become more consciously insightful, preemptive and superseding of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivism–procrypticism⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism–procrypticism⁸⁰ registry-worldview/dimension vices-and-impediments¹⁰⁵ as the backdrop for the notional~deprocrypticism¹⁷ de-mentating/structuring/paradigming shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing¹⁹-apriorising-psychologism mental-devising-representation of the present procrypticism⁸⁰ registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism¹⁷) as the new reference-of-thought⁸³, 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-thought⁸³ in its closed mental-devising-representation of intrinsic-reality. Central to the notion of deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ as the ‘veridical reference-of-thought⁸³’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity⁶⁶ as of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation over the positivism/rational-empiricism manifestation of procrypticism—or–disjointedness-as-

of-reference-of-thought⁸³⁸⁰ notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as of
its perversion of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-
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)¹⁴ moment wherein ontological-
normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-
entropy-or-contiguity-or-ontological-preservation (ontology) supersedes intradimensional-
subknowledging⁹⁴-normalcy (temporal conventioning compromise). This dichotomy between
conventioning and ontology is critical to understand human mentation development along the
successive institutionalisations, as transcendental knowledge is by definition prospective and
hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue
reference because to start with all conventioning institutionalisations are de-
mentatively/structurally/paradigmatically in want of prospective transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity whether as recurrent-utter-
institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism⁸⁰ in a
prospective insight. Conventioning as such could only prospectively reflect ‘sound reference-
of-thought⁸³ 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~deprocrypticism¹⁷ 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 discretionary or prestige basis of discretionary 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 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to de-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~¹⁴ with corresponding de-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~¹⁴ even though it

won't be intelligible from our vantage superseded/transcended registry-worldview/dimension point just as with all transcended/superseded registry-worldviews/dimensions. The narrative/storying technique for a comprehensive postconverging-or-dialectical-thinking²⁰—apriorising-psychologism—by—preconverging-or-dementing¹⁹—apriorising-psychologism dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²—or-ontological-reprojecting by which varied induced threshold-of—nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism narratives in circumventing/distractive-temporal-prioritisation-of-reference-of-thought⁸³ naively arise, and over which an organic-comprehension-thinking analysis dements the threshold-of—nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism narratives as of preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> to articulate an aetiologisation/ontological-escalation, and so whether such threshold-of—nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism postlogic narratives are slanting (subknowledging⁹⁴-impulse), miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising and their corresponding temporal enculturation/temporal-endemisation. Explained in another way, the actual depth-of-storying involves: - psychopathic insane-fitment formulaic slanting compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ or 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 absolving/fleeting/escaping-

reflex–logic¹ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> wrongly implied as
 of supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism; - and this being effectively wrongly elevated as of
 supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism by temporal-dispositions by their hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or
 conjoining-looping-set-of-narratives¹¹ as-of-cohering-logic-reflex to these formulaic slanting
 compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶ or postlogism⁷⁷ or 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 absolving/fleeting/escaping-
 reflex–logic¹ (whether unconsciously by ignorance, and consciously by
 affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
 social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the temporal-
 dispositions threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism; - then the reference-
 of-thought⁸³ as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-
 prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two
 above as non-ontological-reference/non-contending-reference-but-rather-preconverging-or-
 dementing¹⁹—apriorising-psychologism as being in veridicality psychopathic-and-social-
 psychopathic phenomenon of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; - and
 so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical

resolution) that is essentially and prospectively deprocrypticism¹⁷; ideally such a resolution articulation technique comes down to an enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation storying reflecting-or-perspectivating a procrypticism⁸⁰ (preconverging-or-dementing¹⁹-of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> (at positivism~procrypticism⁸⁰ uninstitutionalised-threshold¹⁰²) with respect to notional~deprocrypticism¹⁷ utter ontological-contiguity⁶⁶/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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: - the subknowledging⁹⁴-impulse/compulsive-dementing/postlogism⁷⁷-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> together with its postlogic social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic slanting compulsing~nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ in preconverging-or-dementing¹⁹-apriorising-psychologism as to postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism) - and temporal-dispositions in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism by their hollow-

constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives¹¹ as-of-cohering-logic-reflex to the formulaic slanting compulsion-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ thus inducing the wrongful elevation of the formulaic slanting compulsion-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ or 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 being of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism whether unconsciously by ignorance, or consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (the temporal-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’) - with the two above being retrospectively construed from the veridical reference-of-thought⁸³ of a vantage positivistic registry-worldview/dimension as being non-positivism/medievalism mindset/reference-of-thought⁸³ and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing¹⁹—apriorising-psychologism and construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (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 deprocrpticism¹⁷. Likewise, one can imagine the same type of enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation storying reflecting-or-perspectivating a non-positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> (at its uninstitutionalised-threshold¹⁰²) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like sorcery. As fundamentally, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview's/dimension's reference-of-thought⁸³ (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like sorcery in the non-positivism/medievalism world; implying that an 'intemporal-disposition mindset' of positivistic disposition finding themselves in a non-positivism/medievalism social-setup will not see the proffered accusation of sorcery against them or any other individual as simply requiring defending themselves or the accused of sorcery or 'playing out' in the social-and-temporal-trading of that social-setup to extricate

themselves or the accused but rather project that the registry-worldview/dimension in
 endemising and enculturating the possibility of accusations and notions of sorcery is de-
 mentatively/structurally/paradigmatically dialectically-primitive/dialectically-out-of-phase (thus
 in need of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity), and the undermining of that registry-worldview/dimension is the
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming resolution of the epiphenomenon of sorcery across
 metaphorically-a-million-and-one-instances-and-locals/aetiologisation/ontological-escalation.
 It should be noted that an intemporal or ontological or longness-of-register-of-meaningfulness-
 and-teleology⁹⁹⁵⁵ resolution to perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in any
 registry-worldview/dimension is well beyond the notion of resolving just an underlying
 causative subknowledging⁹⁴-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-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-
 to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷> arising from postlogism⁷⁷ 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-threshold¹⁰² (which is
 overall the de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions
 are out of a 'differential-formalisation-transference'/skewed ('intemporality⁵¹-asymmetric-
 subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) institutionalisation setup,

whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism⁸⁰ from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism¹⁷. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and doesn't respond to and have nothing to do inherently with human mental-devising-representation incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness, as it is up to us to proxy to it and hence we can't say we want to think-one-way or we've-been-thinking-a-certain-way (as reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) to naively imply that reality will and should comply, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ speak of human mental-devising-representation dead-ends and the need for de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the (recomposed)-consciousness-awareness-teleology⁹⁹ or mental-devising-representation of a registry-worldview/dimension reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about 'a deterministic and operant construct preserving intemporality⁵¹/longness as ontology'. This translates as: - the grander problem of a subknowledging⁹⁴-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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond

just an extricatory de-mentating/structuring/paradigming of any human locale, requiring the de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ of recurrent-utter-uninstitutionalisation by a de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing¹⁹—apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging⁹⁴-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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming in all ununiversalised human locales beyond just an extricatory 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)~~¹⁴ of ununiversalisation by a de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~ of prior/transcended/superseded ununiversalisation as preconverging-or-dementing¹⁹—apriorising-psychologism, and prospective/transcending/superseding

universalisation as ‘postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³
 and the deterministic and operant institutionalisation/intemporalisation resolution construct
 (and so, in an ontological-normalcy/postconvergence-or-postdicatory
 deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation of
 existentialism/full-depth-of-existential-implications from the transcended to the transcending); -
 the grander problem of a subknowledging⁹⁴-impulse/compulsive-dementing with the instigation
 of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social
 recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 (postconvergence and suprastructural) intemporal preservation as
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming in all non-positivism/medievalism human locales beyond
 just an extricatory 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>)¹⁴ of non-positivism/medievalism by a de-mentation-
 (<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics>)¹⁴ of prior/transcended/superseded non-positivism/medievalism as
 preconverging-or-dementing¹⁹—apriorising-psychologism, and
 prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-
 thought⁸³ 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-conflatedness¹² as dialectical
 transformation of existentialism/full-depth-of-existential-implications from the transcended to

the transcending), - the grander problem of a subknowledging⁹⁴-impulse/compulsive-dementing with the instigation of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming in all procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ human locales beyond just an extricatory 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)¹⁴ of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ by a de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ of prior/transcended/superseded procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ as preconverging-or-dementing¹⁹-apriorising-psychologism, and prospective/transcending/superseding notional~deprocrypticism¹⁷ as ‘postconverging-or-dialectical-thinking²⁰-apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending). * In other words, fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all conceptualisations and meaningfulness harken back to ‘intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’, qualified as the very essence of intrinsic-reality as a

suprastructural and ontological-normalcy/postconvergence conjoint-ontological-and-virtue-consistency upholding construct; and in so doing, explicates successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> existentialisms/full-depths-of-existential-implications. Hence the subknowledging⁹⁴-impulse/compulsive-dementing/slantedness mechanism that induces perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> effectively define each registry-worldview/dimension respective uninstitutionalised-threshold¹⁰² while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its uninstitutionalised-threshold¹⁰² (going by the 'de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ of reference-of-thought⁸³'). This transcended/superseded uninstitutionalised-threshold¹⁰² in the de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ is a universal notion in establishing that that which is perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and therefore not ontologically-veridical (superseded/transcended preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) reflects the uninstitutionalised-threshold¹⁰², and that which is not perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking²⁰-apriorising-

psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) reflects the institutionalised threshold. This is critical in overcoming our very own <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inclination with respect to procrypticism⁸⁰, perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic meaningfulness, that is, positivistic reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁸, -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-teleology⁹⁹ (of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) 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-mentability/de-mentation-<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴, ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ applies with regards to both psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness and its corresponding postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ protraction as conjugation/inflection/deriving to temporal-dispositions implying consciously

taking such insane-fitment mantle and acting like the psychopathic character once committed from ignorance (due to the postlogic inducing of a loss of social universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> that acts as a constrain to temporal-dispositions for institutionalisation); at which point for all effective-predicative practicalities the temporal-dispositions character is 'technically psychopathic'. This is the underlying basis for the development of social psychopathy. That is, after ignorance-temporal-disposition conjugation/inflection/deriving of psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ protraction as assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in ignorance and out of bad-or-wrong supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, the other temporal-dispositions respectively involve: - (affordability-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in affordability and out of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold, - (opportunism-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in opportunism and out of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold, - (exacerbation-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in exacerbation and out of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-

threshold; - (social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in social-chainism/social-discomfiture/negative-social-aggregation and out of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold; - (temporal-enculturation/temporal-endemisation-temporal-disposition) assuming psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness in temporal-enculturation/temporal-endemisation and out of its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold. What is specific about a mental-devising-representation of psychopathic/postlogic perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and its protraction as social psychopathy to temporal-dispositions (not to be confused with the spontaneous supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of wrongly implying prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ as ‘poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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’>⁷⁶ and the conjugation/inflection/protraction of that EMPTINESS to the temporal-dispositions in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism⁷⁷ conjoining-looping-sets-of-narratives—(construed-as-of-slanted-cohering-’unsoundness-or-ontological-bad-

faith/inauthenticity⁶³-of-reference-of-thought⁸³-of-the-derived-perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>,-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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and so as intemporal
 organic-comprehension-thinking insight over threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism distraction. In fact, the technique for
 preconverging-or-dementing¹⁹—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/inauthenticity⁶³-of-reference-of-thought⁸³ as a
 manifestation of registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-
 Being-or-ontological-or-existential—defect>⁸⁵ given the narrative notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>. It is critical to note that this
 EMPTINESS of mental-devising-representation of perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as the uninstitutionalised-threshold¹⁰² of (de-mentation-
 <supererogatory~ontological—de-mentation-or-dialectical—stranding-or-
 attributive-dialectics>¹⁴) de-mentation-<supererogatory~ontological—de-mentation-or-
 dialectical—de-mentation—stranding-or-attributive-dialectics>¹⁴ 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-thought⁸³’ (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-thought⁸³ but of dialectically-out-of-phase meaningfulness-and-teleology⁹⁹⁵⁵ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to its preconverging-or-dementing¹⁹-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-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>/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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising-registry is the ‘veridical reference-of-thought⁸³’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³/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-dementing¹⁹-apriorising-psychologism> and hence preconverging-or-dementing¹⁹-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 intemporality⁵¹/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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the-Good which is about understanding in ontological-primemovers-totalitative-framework⁷² 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 temporal-to-intemporal-dispositions in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) to be given ‘formal deferential status’ to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ insight brings up another definition of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process relating human mental-devising-representation with the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality, wherein we can imagine ‘an initial state for psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring of base~de-mentation and imagine a completed state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non~de-mentation-<as-to-perspective~ontological-normalcy/postconvergence>’, with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology⁹⁹ taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to non~de-mentation-<as-to-perspective~ontological-normalcy/postconvergence>; involving at successive uninstitutionalised-threshold¹⁰² of the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of perversion⁷⁴-of-reference-of-thought⁸³~<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, internal-contradictions induced from ontological-primemovers-totalitative-framework⁷² inoperance, de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)¹⁴ divulging prospectively perversion⁷⁴-of-reference-of-thought⁸³~<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic as of temporality⁹⁸, with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology⁹⁹~<in-existential-extrication-as-of-existential-unthought>⁶ from base-institutionalisation, universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology⁹⁹ when it comes to attaining notional~deprocrypticism¹⁷ as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism⁷⁵

and will more strongly depend on percolation-channelling of intemporality⁵¹/longness to be realised. preconverging-or-dementing¹⁹—apriorising-psychologism as thus implied can be defined as reflecting/perspectivating/highlighting of the deficient mental-devising-representation (as so-referenced from ontological-normalcy/postconvergence so-construed as in prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as to suprastructural proxying of intrinsic-reality), beyond the deficient mental-devising-representation intradimensional representation of meaningfulness-and-teleology⁹⁹⁵⁵. The storying/narrating technique for relating preconverging-or-dementing¹⁹—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-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing¹⁹—apriorising-psychologism) meaningfulness-and-teleology⁹⁹⁵⁵ which is not-of-ontological-reference, and in the place of the temporal-dispositions (in-circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologisms) imply their preconverging-or-dementing¹⁹—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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. 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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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/~~supererogatory~~-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-thought⁸³ ‘can only be in reasoning-through/utterion over’ a medieval mindset/reference-of-thought⁸³ and ‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/reference-of-thought⁸³ in preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/deandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ within rational-empiricism/positivism postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising-frame), and warrants in lieu of any pretence of medieval mindset/reference-of-thought⁸³ mutual contention rather a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ in the first place

overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology⁹⁹ existentialising—framing (categorical-imperatives/axioms/registry-teleology⁹⁸-elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) 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-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) 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-thought⁸³ to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can't negotiate about gravity being 9.8 m/s², but with 'the social' which is rather 'emotionally involved', such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the 'de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ of reference-of-thought⁸³' in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality⁵¹-preserving ontological-entrapment of the 'notional-discontiguity/epistemic-discontiguity⁶²-'<shallow-supererogation⁹⁶-of-mentally-

aestheticised~preconverging/dementing¹⁹—qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' (i.e.
absolving/fleeting/escaping-reflex—logic¹-by-psychopathic-in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in
postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-
acts’>⁷⁶/other-temporal-dispositions-hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives¹¹
as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting—conviction-as-
to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism
reflex or prelogic-reflex-admittance-reflex or in-phase-reflex so as to wrongly align to the next
looped narratives as straight/candored-and-dialectically-or-contendingly-in-phase whereas
veridically these are also of notional-discontiguity/epistemic-discontiguity⁶²—<shallow-
supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>-as-of-
epistemic-decadence as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase
or preconverging-or-dementing¹⁹-and-not-thinking), as the perversion⁷⁴-of-reference-of-
thought⁸³—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹—apriorising-psychologism state
of temporal-dispositions more than just about specific narratives rather reflects (preconverging-
or-dementing¹⁹—apriorising-psychologism of perversion⁷⁴-of-reference-of-thought⁸³—<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>) registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-
<as-Being-or-ontological-or-existential—defect>⁸⁵ (beyond defect—of-logical-processing-or-
logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³)
as-registry-worldview-or-dimension-defect of recurrent (psychopathic) in hollow-constituting-
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in

postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as
 absolving/fleeting/escaping-reflex-logic¹, and (other-temporal-dispositions) hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> conjoining-looping-set-of-narratives¹¹-of-postlogic-narratives/cohering-logic-
 reflex by way of circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³
 wrongly implying temporal-dispositions postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-
 phase> (wrongly implying ‘postconverging-or-dialectical-thinking²⁰-apriorising-
 psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³
 rather than preconverging-or-dementing¹⁹-apriorising-psychologism/unsoundness-or-
 ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ in veridicality), and recurrently
 undermined/corrected from an intemporal/reference-of-thought⁸³ as preconverging-or-
 dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase>; and so, superseding/overcoming a
 conceptualisation of temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> as to preconverging-or-dementing¹⁹-apriorising-psychologism as to
 ‘postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring exercise for prospective/transcending/superseding reference-of-thought⁸³-
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation with respect to the prospective registry-
 worldviews/dimensions as base-institutionalisation, universalisation, positivism or
 deprocrypticism¹⁷, which in so doing re-establishes ontological-contiguity⁶⁶ in line with
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with a mental-

devising-representation as postconverging-or-dialectical-thinking²⁰–apriorising-psychologism-
 <stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. In fact,
 it is this latter veridical representation of the mental-devising-representation of temporal-
 dispositions as recurrently preconverging-or-dementing¹⁹–apriorising-
 psychologism/subknowledging⁹⁴/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-with-
 corresponding as to their <~~amplituding~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ as reflected with all registry-
 worldviews/dimensions (preconverging-or-dementing¹⁹–apriorising-psychologism)
 uninstitutionalised-threshold¹⁰², that suprastructurally and in perspective ontological-
 normalcy/postconvergence defines any specific registry-worldview/dimension dialectical-
 primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism or procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰. The
 bigger point is that fundamentally it is impossible to conjugate/infect/protract
 intemporality⁵¹/longness out of demonstrated temporality⁹⁸/shortness (notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema>) as then one is just in
 <~~amplituding~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ and wrongly implying the registry-
 worldview/dimension is beyond transcendence-and-sublimity/sublimation/~~supererogatory~~–de-
 mentativity or is non-transcendable (hence unde-mentable/still-of-postconverging-or-
 dialectical-thinking²⁰–apriorising-psychologism) when in fact it is preconverging-or-
 dementing¹⁹–apriorising-psychologism/subknowledging⁹⁴/registry-perverting-in
 <~~amplituding~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. This latter idea is actually the

~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ reflex of all prior/transcended/superseded
 registry-worldviews/dimensions with respect to the suggestion of
 prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate
 from our vantage perspective at the backend of the institutional-cumulation/institutional-
 recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>
 process to be rather not true with prior transcendence-and-
 sublimity/sublimation/~~supererogatory-de-mentativity~~ though we'll in turn obviously act by
 reflex in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ 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-
 teleology⁹⁹-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 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation
 and notional~procrypticism⁸⁰/notional~disjointedness-as-of-reference-of-thought⁸³ which is
 more about 'transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ human conceptual elucidation of reality' (given that the
 former emphasises ontological-primemovers-totalitative-framework⁷² as all-determinant); with
 reasoning-through/utterion generally implied in formal constructs and settings as the-
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 settings while informal constructs and settings tend more to incrementalism⁵⁰-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation and
 notional~procrypticism⁸⁰/notional~disjointedness-as-of-reference-of-thought⁸³ and hence are

highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise ‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting in longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ in shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of temporal-to-intemporal-dispositions. ‘Intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-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-thought⁸³, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/reference-of-thought⁸³ a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ to advance circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³ concerning psychopathic and its social psychopathic collorary (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) in wrongly implying that a notional~deprocrypticism¹⁷ ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-

temporal-prioritisation-of-reference-of-thought⁸³ 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-thought⁸³—as-conflatedness¹²-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-thought⁸³. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview's/dimension's institutionalisation dialectics wherein ontology as reference-of-thought⁸³/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable—void⁵⁹'-with-regards-to-prospective-apriorising-implications> perception, however, grander value and valor effectively lies in the universalising¹⁰³ and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging⁹⁴-normalcy) that enable the possibility, the construct and the upholding of human emancipation across successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷. Aristotle's advocating of the 'golden mean' is more of a heuristic and aesthetic notion but doesn't has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-

Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² reference of ontological-contiguity⁶⁶ but for naively and wrongly implying good-natured qualities as being ontological (rather than the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation validated by ontological-contiguity⁶⁶ or a ratio-conguity notion), and since the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ shows that ‘good-naturedness’, without the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² as of ontological-contiguity⁶⁶, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophets (working rather more assertively on supernatural de-mentating/structuring/paradigming) 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/ontological-primemovers-totalitative-framework⁷²/ontological-contiguity⁶⁶ they actually aspired for ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes universal and philosophical principles 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-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context) the golden mean into ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting but with the latter rather superseding/encompassing it). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively notional~deprocrypticism¹⁷ which are of

transcendental nature as ‘shaping the human psyche’ and providing the emancipatory umbrella for second-order-ontology and their temporal yearnings which are rather non-transcendental and cannot de-mentatively/structurally/paradigmatically resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms—as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting will be skewed (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied universally. 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-tracing⁴⁵> are developments of

human mentation capacity in grasping its ‘internal ontological-reconstituting-as-to-conflatedness¹²/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-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting-as-to-conflatedness¹²/deconstruction) intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation (recurrentas ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ for preconverging-or-dementing¹⁹-apriorising-psychologism/subknowledging⁹⁴/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>), universalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation (preconverging-or-dementing¹⁹-apriorising-psychologism/subknowledging⁹⁴/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-and-~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of base-uninstitutionalisation), positivism is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism

(preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging⁹⁴/perversion⁷⁴-of-reference-of-thought⁸³—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—and—<amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of universalisation) and prospectively, notional~deprocrypticism¹⁷ is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemption of procrypticism⁸⁰, so construed by ‘notional~deprocrypticism¹⁷ ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’; and so, in the relation between human developing mentation capacity and suprastructural-and-postconvergence-intrinsic-reality in ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). In this regard, transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation. Such “‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preempting that actually create institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ is in fact the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² which in the face of ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation harkens back to ontological-primemovers-totalitative-framework⁷² to establish prospective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as the corresponding mental-devising-representation of the ‘de-mentation—<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—

stranding-or-attributive-dialectics)¹⁴ of reference-of-thought⁸³, as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷, 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹,—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)¹⁴ of reference-of-thought⁸³, mental-devising-representation as preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵, reflected in terms—as-of-axiomatic-construct of registry-teleology⁹⁹-mentation, behind this mental-devising-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism⁸⁰ as reflected/perspectivated by their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. Briefly, such an

anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of ‘ontological-primemovers-totalitative-framework⁷² retracing (for temporal-to-intemporal-dispositions disambiguation articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of an ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation understanding of the social-construct. This is central in articulating a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments¹⁰⁵ of procrypticism⁸⁰): - Institutionalised/uninstitutionalised thresholdings of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation - De-mentation-~~<supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–~~attributive-dialectics)¹⁴, -in-a-contiguity-of-increasing-ontological-normalcy/postconvergence in dialecticism of contrastive ~~<amplifying/formative–epistemicity>~~totalising~self-referencing-syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-oblongated/deandored. - ontological-normalcy/postconvergence (as ontological-reconstituting–as-to-conflatedness¹²/deconstruction for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) assumptive construal along the three pedestals: the given ontological/intemporal-disposition pedestal (organic-comprehension-thinking), slantedness/insane-fitment (psychopath’s ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶²–<shallow-supererogation⁹⁶–of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>’ denaturing¹⁵ of ontologically-veridical/ontologically-continuous meaning), and temporal-dispositions notional-discontiguity/epistemic-discontiguity⁶²–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’>⁷⁶-
contiguity with temporal conjugating pedestals, denaturing¹⁵ of ontologically-
veridical/ontologically-continuous meaning (threshold-of-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism - (ontological/intemporal-disposition)
organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-
thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
meaningfulness-and-teleology⁹⁹⁵⁵) in dialectic contrast to (temporal-dispositions) threshold-of-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism with regards to depth of issues arising
from deductive narratives, life episodes, life schemes, general existential being dispositions and
specific existentialism/full-existential-depth-implications about the registry-
worldview/dimension. * In the bigger scheme of things, anthropopsychology as the-
anthropological-continuity as implied by intemporal-preservation-entropy-or-contiguity—or-
ontological-preservation relation to reality as ontological-
normalcy/postconvergence/precedingness points out that at registry-worldview/dimension-level
ontology as the transcending dimension is veridically an utter organicalism (organic-
comprehension-thinking) over mechanicalism (threshold-of-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism which is the transcended dimension.
Further, such utter organicalism (organic-comprehension-thinking) in implying registry-
worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity
takes stock of human perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in full dispositional

capacity (as such manifestation in dispositional perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicalism even if it seem counterintuitive to the transcended registry-worldview's/dimension's illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> compromised and degradation of the social construct!) - the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² temporal-to-intemporal-dispositions disambiguation (straightness-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework⁷² disposition which is ontological correct as contrasted to an ontologically wrong impression-driven/good-naturedness/wishfulness conceptualisation which wrongly references as human ontological-primemovers-totalitative-framework⁷² just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold¹⁰²; 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 subknowledging⁹⁴/mimicking as <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ to achieve veridical ontological/intemporal virtue. - 'Disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation' (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative-'being-construal' as contrasted to just an 'act

construal') to reflect by stranding (as decandored/oblongated) to represent the 'existential being
 ontological-primemovers-totalitative-framework⁷²' in an ontological entrapment of
 institutionalisation/intemporalisation percolation-channelling at the uninstitutionalised-
 threshold¹⁰². - Institutional recomposuring implying that the fundamental issue of the-
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 ontological-primemovers-totalitative-framework⁷² across all registry-worldviews/dimensions
 for survival-and-flourishing along the intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation is about 'temporal-to-intemporal-dispositions disambiguation and
 skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory-de-~~
 mentativity)/differential-formalisation-transference for the intemporal-disposition' but dealt
 with indirectly progressively by organising rules constraining as base-institutionalisation,
 projecting rules constraining as universalisation, empirical rules constraining as positivism and
 coming full cycle with notional~deprocrypticism¹⁷ for a direct treatment as 'temporal-to-
 intemporal-dispositions disambiguation and skewing ('intemporality⁵¹-asymmetric-
 subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory-de-~~mentativity)/differential-formalisation-
 transference for the intemporal-disposition rules' as deprocrypticism¹⁷. *Such 'CREATIVE
 EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-IMPLICATIONS) STORYING
 CONSTRUAL' will utilise the 'ontological-primemovers-totalitative-framework⁷²-retracing
 (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought⁸³-
 scheme' to articulate relevant issues of 'socially-perceived-value as of social-stake-contention-
 or-confliction' together with the implied percolation-channelling for transcendence-and-
 sublimity/sublimation/~~supererogatory-de-~~mentativity highlighting for such successive issues
 the temporal-to-intemporal-dispositions teleologies involved, analogical to concentric-cycles of

teleological storying development, as follows: ONTOLOGY-CYCLE-teleology⁹⁹ (as organicalism teleology⁹⁹ or intemporally/ontologically-given teleology⁹⁹)—EPISTEMIC-DECADENCE-CYCLE-teleology⁹⁹ (as in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ as absolving/fleeting/escaping-reflex-logic¹ in-a-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> teleology⁹⁹ or distractive-slantedness teleology⁹⁹ or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology⁹⁹; striving to undermine organicalism-or-intemporally/ontologically-given teleology⁹⁹)—to—EPISTEMIC-DECADENCE-CYCLE-teleology⁹⁹ (as notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument teleology⁹⁹ or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism aligning to meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology⁹⁹; with the temporal-dispositions teleologies of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound-supererogation⁹⁶-to psychopathic postlogism⁷⁷-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> resulting into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising)—to—

ONTOLOGICAL-ESCALATION-teleology⁹⁹ (as ontological entrapment involving an
 intemporal teleology⁹⁹ 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-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity principle teleology⁹⁹. 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-contiguity⁶⁶/ontological-normalcy/postconvergence at the
 procrypticism⁸⁰ uninstitutionalisation). And all these, as temporal-to-intemporal-dispositions
 disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is,
 temporal-to-intemporal-dispositions teleological reference of solipsistic grandeur as the
 differentiating element of characters supplanting—conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism depth highlighting-and-tracing
 the ontological-primemovers-totalitative-framework⁷², based on the fundamental fact that
 ‘registry/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ precedes
 logic’. This equally explains the reason for de-mentation-(~~supererogatory~~-ontological-de-
 mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ including with
 regards to registry-worldview/dimension stranding where the veridicality of the ontological-
 primemovers-totalitative-framework⁷² narratives is shown to be of perverse/low teleology⁹⁹
 ontologically speaking). The ‘ontological-primemovers-totalitative-framework⁷²-retracing (for
 temporal-to-intemporal-dispositions disambiguation) scheme’ is equally critical in other
 respects. It rightfully prevents the ontological mental-devising-representation from being
 flipped from formulaic slanting compulsion—nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ narratives in preconverging-or-

dementing¹⁹—apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation⁹⁶-or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/subknowledging⁹⁴/mimicking as <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as it is rightfully perceived during the psychopath's childhood when the psychopath is 'delirious' as at the underdeveloped stage it is not decisively matured, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the 'ontological-primemovers-totalitative-framework⁷²-retracing (for temporal-to-intemporal-dispositions disambiguation) scheme' equally prevents the relaying of the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically as of preconverging-or-dementing¹⁹—apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking²⁰—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-endemisation⁴⁹, 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 'ontological-primemovers-totalitative-framework⁷²-retracing (for temporal-to-intemporal-dispositions-

pedestals-disambiguation) as reference-of-thought⁸³-scheme' allows for the possibility of a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-dementativity by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both psychopathic postlogic subknowledging⁹⁴-impulse/compulsive-dementing (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-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'>⁷⁶/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹-apriorising-psychologism/not-veridical-thinking-reference-rather-compulsive-slanting—preconverging-or-dementing¹⁹-apriorising-reference/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-and-not-of-logical-contention) and the conjugated/inflected/derived temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-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'>⁷⁶-contiguity-as-absolving/fleeting/escaping-reflex-logic¹-or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives¹¹ as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-

reflected-or-perspectivated-as-preconverging-or-dementing¹⁹-since-it-is-not-of-veridical-
 thinking-reference-rather-preconverging-or-dementing¹⁹-reference/perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>,-and-not-of-logical-contention) as perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>, then preconverging-or-dementing¹⁹-apriorising-psychologism-
 <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
 phase> of the said superseded/transcended registry-worldview's/dimension's
 institutionalisation reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,
 thus articulating the temporal backdrop needing a furtherance of
 institutionalisation/intemporalisation as new reference-of-thought⁸³-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation for the superseding/transcending registry-worldview/dimension.
 Without the 'ontological-primemovers-totalitative-framework⁷²-retracing (for temporal-to-
 intemporal-dispositions-pedestals-disambiguation) as reference-of-thought⁸³-scheme' all the
 above will be hardly attainable as the basic fact that the 'conviction-as-to-profound-
 supererogation⁹⁶-reflex/prelogic-reflex-admittance-reflex/in-phase-reflex instead of rightly
 aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ reflex)' is
 a 'soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³' functional
 mechanism which can only be superseded priorly in habituation of the 'effective reality of a
 unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³' of
 psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> and other temporal-dispositions
 postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-

failing-intemporal-preservation> s which are rather in perversion⁷⁴-of-reference-of-thought⁸³-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-
preservation-entropy-or-contiguity-or-ontological-preservation of positivistic meaningfulness
at the procrypticism⁸⁰ registry-worldview's/dimension's uninstitutionalised-threshold¹⁰². 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-threshold¹⁰² of the positivistic meaningfulness reference-of-thought⁸³-
categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-
contiguity-or-ontological-preservation perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> known
as procrypticism⁸⁰ preconverging-or-dementing¹⁹-apriorising-psychologism, requiring futural
Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
notional~deprocrypticism¹⁷ institutionalisation/intemporalisation (for the furtherance of the
intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or ontological-
contiguity⁶⁶/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-teleology⁹⁹⁵⁵), and cannot be made a reference of
formal thinking as issues requiring profound treatment invariably are construed based mostly

on unordinary formal constructs which, granted, should be able to ultimately by their ontological-primemovers-totalitative-framework⁷² 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–procrypticism⁸⁰, and prospectively deprocrypticism¹⁷, had their own 'ordinariness' in <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage as metaphysics-of-presence, 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/inauthenticity⁶³. 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 lifespan perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from 'humanity existentialism/full-depth-of-existential-implications level scale and time' which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-thought⁸³ as a secondnatureddness 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 secondnature and internalisation mindset/reference-of-thought⁸³ 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold¹⁰² that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, 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-thought⁸³, 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)~~¹⁴ as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking²⁰—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-

phase> and preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-
 representation by which human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity occur can ultimately be the avenue for liberating the human mind to its full
 potential and directed transcending capacity. That is, transcendental capacity not only by way
 of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind
 the ‘postconverging-or-dialectical-thinking²⁰—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 deprocrypticism¹⁷-over-procrypticism⁸⁰ could-be and would-need-to-
 be relatively highly consciously directed given the relatively lower immediate positive-
 opportunism⁷⁵ (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. Such a veering to the creatively abstract, with respect to the
 philosophical and the social sciences, but nonetheless ontologically veridical will be
 liberating/emancipatory from the ‘spontaneously natural dialectical cycle of human progress’
 and is increasingly certain to be the defining feature of human civilisation. It should be noted
 that Entropy as defined (‘intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation re-institutionalisation’) relates that the intemporal-preservation-institutionalisation
 entropy is the preceding-and-defining reference for the hermeneutic-referencing of the
 ontological meaning of all other associated conceptualisations and notions. (By ontological
 meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity—
 sublimation-<as-to-underlying-ontological-commitment⁶⁵> meaning or ontology/reality-

centered-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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 I qualify 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-conflatedness¹²/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation. 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-threshold¹⁰² 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—procrypticism⁸⁰, and prospectively to deprocrypticism¹⁷, 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~deprocrypticism¹⁷ starting from recurrent-utter-uninstitutionalisation to base-institutionalisation—ununiversalisation to ununiversalisation—non-positivism/medievalism to positivism—procrypticism⁸⁰ as convergent concepts towards notional~deprocrypticism¹⁷ (as ‘longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵ over shortness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, as induced by maximal-as-intemporal-operating-modality-of-reference-of-thought⁸³-as-of-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with notional~deprocrypticism¹⁷ thus implying a ‘full-cycle ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ undermining

of subknowledging⁹⁴/mimicking/emanant-uninstitutionalisation-disposition'). Thus the successive institutionalisations are thus construed as 'levels of compromise' allowing for sufficient human limited-mentation-capacity-deepening⁵² 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 deprocrypticism¹⁷; as it goes on to take on the successive challenges of base-institutionalising, then universalising¹⁰³, then positivising, and finally with notional~deprocrypticism¹⁷ absolute ontological-contiguity⁶⁶ by undermining 'disjointedness-as-of-reference-of-thought⁸³'-as-misappropriated-meaningfulness-and-teleology⁹⁹⁵⁵-in-arrogation' (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ over shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵). It should be noted that the issue of procrypticism⁸⁰ had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) was first to have a base-institutionalisation institutionalisation, universalisation institutionalisation, positivism institutionalisation before prospectively notional~deprocrypticism¹⁷ institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalisation, universalisation, positivism and deprocrypticism¹⁷, up to the point of the respective institutionalisation/intemporalisation-recomposure where the reference-of-thought⁸³-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-

totalising³²~self-referencing-syncretising/mirage at these successive institutionalisation/intemporalisation levels including the positivism–procrypticism⁸⁰ institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² inducing of social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷> 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-totalising³²~self-referencing-syncretising/mirage as metaphysics-of-presence), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, universalisation, positivism, and prospectively deprocrypticism¹⁷). Psychopathy points to the psychopath’s postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially conceptualised. postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-

subknowledging⁹⁴ or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated is not veridical and its genuine mental-devising-representation is ‘a slantedness of the mind/mental-slantedness’ (distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹/dialectically-or-contendingly-out-of-phase/dialectically-primitive), as there ‘can’t be mutual logical operation/no logical nested-congruence’ between non-veridical postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and veridical prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶, but for a dialectically-or-contendingly-out-of-phase (as-the-temporal-mind-is-dialectically-out-of-phase) ‘ordered construct from the superseding registry-worldview/dimension validated by ontological-primemovers-totalitative-framework⁷² and implying a psychoanalytic-unshackling of the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview’. For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism mindset/reference-of-thought⁸³ and the positivistic mindset). A positivistic mind can’t explain the denaturing¹⁵ of the notion of witchcraft to a non-positivism/medievalism mindset as the state of being of non-positivism/medievalism means we make reference to non-positivism/medievalism reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/reference-of-thought⁸³ (which is subknowledging⁹⁴/mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining

generated by the positivist's scientism (superseding) makes the medieval mind put in question its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁸ in the very first place. This 'psychoanalytic-unshackling process' equally applies prospectively (regarding the positivism—procrypticism⁸⁰ and the notional~deprocrypticism¹⁷ registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ minds as 'straightness/candor/organic-comprehension-thinking of mind' is wrong, 'overcoming the mental-slantedness/decandoring/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ is thus called for, more like we perceive the 'slantedness of a childhood cinglé' (in terms—as-of-axiomatic-construct of the mental state of the psychopath as well as its protraction on the psychopath's interlocutor). In other words, *the mind is actually a mental devising tool' whose veracity/ontological-pertinence must be validated by an abstractly veridical intrinsic-reality/ontological-veridicality. In other words, the abstract grasp of intrinsic-reality/ontological-veridicality defines mental-devising-representation as the latter is not inherently given (it is a devising tool validated by abstract intrinsic-reality/ontological-veridicality established by ontological-primemovers-totalitative-framework⁷². For instance, while the traditional reflex of the human mental-devising-representation is disposed to think otherwise, Einstein theory-of-relativity abstraction, and likewise with many conceptualisations of a doppler-thinking nature, is more real by its ontological-primemovers-totalitative-framework⁷², 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—procrypticism⁸⁰ registry-

worldview, with the insight that our mental-devising-representation will evolve when prospective abstract reality ontological-primemovers-totalitative-framework⁷² shows that it is defective/perverted as procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰, 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 ‘<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) and soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³. 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, procrypticism⁸⁰ mind and notional~deprocrypticism¹⁷ mind. This variance of straightness/candored as organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) and oblongated/decandored as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) with respect

to the psychopath's mindset/reference-of-thought⁸³ and protracted social psychopathy non-veridical hollow mimicking narratives should be undermined by a slantedness/decandoring of the mind as distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ at 'uninstitutionalised-threshold¹⁰²'. The contention is an 'ontological-entrapment' not about logical operation/processing/contention of the 'non-veridical hollow perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> narratives' but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as ontological-primemovers-totalitative-framework⁷². That is, an understanding of the abstract temporal-dispositions as a specie-level/universal/intemporal de-mentating/structuring/paradigming as prospective reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, i.e. transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as deprocrypticism¹⁷. It is a psychoanalytic-unshackling ordered construct (as-the-temporal-minds-pedestals-are-out-of-phase-dialectically-or-dialectically-primitive-by-a-bare-matter-of-fact) from the intemporal-solipsistic/emanant-registry-pedestal in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. The bigger scheme of things being the de-mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰. Such an emanant insight can be garnered from the fact that, positivism was established by the 'diktat'/ordered-construct of the Descartes, Comtes, Galileos, Rousseaux, Newtons, Darwins... of the world, and the rest of humanity complied to the formalisms that ensue, by virtue of their proxying-to-intrinsic-reality and the positive-opportunism⁷⁵ that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-

worldview/dimension defects or denaturing¹⁵ are responsible for the vices-and-impediments¹⁰⁵ of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation’ making reference to ontological-primemovers-totalitative-framework⁷² and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to the banal <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism⁸⁰ and deprocrypticism¹⁷. No procrypticism⁸⁰ (preconverging-or-dementing¹⁹—apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments¹⁰⁵ of procrypticism⁸⁰ 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 intemporality⁵¹/longness in a contiguous emanance of 'transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity-or-ontological-preservation' and corresponding derived reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸; and is imbued with the 'memetic reordering contiguity' of institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism¹⁷, and thereafter). The-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² is notionally more of 'a capacity and scientific construct' (high or low mentation-capacity) rather than a 'stigmatising construct' (positive or negative impressions). - 'Good-naturedness' is a temporal articulation that wrongly references (distractively) for temporality⁹⁸-sake registry-worldview's/dimension's institutionalisation reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ priorly-and-over 'transcending/superseding abstract intemporal-preservation-entropy-or-contiguity-or-ontological-preservation'; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> that undermines institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>. Good-naturedness is notionally more of a 'stigmatising construct' (positive or negative stigmatising) rather than 'a capacity and scientific construct' (high or low mentation-capacity). - Virtue (retrospectively to prospectively) is not determined by 'good-naturedness'/impression-driven construal/conceptualisation of meaning but rather by the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construal/conceptualisation of meaning as validated by ontological-

primemovers-totalitative-framework⁷² (the emanant/becoming ontological-
 normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real).
 The-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-
 framework⁷² construal/conceptualisation (understanding) as per veridicality demonstrated by
 ontological-primemovers-totalitative-framework⁷² is the complete and sufficient elaborative
 framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework⁷²
 is rather tangentially the purview of increasing realism of the institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> as it is contiguous with 'human transcending across shifting virtue de-
 mentating/structuring/paradigming for intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation' (with corresponding psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring); going from recurrent-utter-uninstitutionalisation
 (impulsive-or-accidented-or-haphazard-or-random mental-disposition), base-institutionalisation
 (mythologies de-mentating/structuring/paradigming, which is of <amplifying/formative-
 epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-
 'warped-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context and represents virtue in terms—as-of-
 axiomatic-construct of allegiance/subservience transience), universalisation (mystical-principles
 de-mentating/structuring/paradigming, which is of <amplifying/formative-
 epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
 'preclusive-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context and represents virtue in terms—as-of-
 axiomatic-construct of qualification/good-to-bad transience), positivism (principles-
 rationalism/positivist-idealism de-mentating/structuring/paradigming, which is of
 <amplituding/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-
 abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context and represents virtue in terms—as-of-
 axiomatic-construct of categorisations/kindness-humility-helpfulness-etc. sransience), and
 prospectively notional~deprocrypticism¹⁷ (rational-realism de-
 mentating/structuring/paradigming, which is a <amplituding/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-
 abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context construal and represents virtue ‘contiguously’
 in terms—as-of-axiomatic-construct of human-mentation-capacity/shortness-to-longness-of-
 register-of-meaningfulness-and-teleology⁹⁹⁵⁵/registry-teleology⁹⁹-of-meaning intransience;
 <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-

operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸, s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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-deepening⁵² from shallow-to-
 deepening-limited-mentation-capacity, ~as-limited-mentation-capacity-deepening⁵²).
 notional~deprocrypticism¹⁷ being the ontological foundation for the next human virtue de-
 mentative/structural/paradigmatic construct that fully achieves conceptually preempting—
 disjointedness-as-of-reference-of-thought⁸³, -as-to-‘<~~amplifying~~/formative—
 epistemicity>growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
 mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing-psychologism as
 notional~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸, s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 (‘intemporality⁵¹-asymmetric-subsumption-
 of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference
 towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven
 conceptualisation on veridicality established by ontological-primemovers-totalitative-
 framework⁷² 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ is responsible for the vices-and-impediments¹⁰⁵ of that registry-worldview’s/dimension’s reference-of-thought⁸³; and, requiring prospective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption of such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. Thus de-mentatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-impediments¹⁰⁵ of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional~deprocrypticism¹⁷ and procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰. 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-supererogation⁹⁶—

postconverging/dialectical-thinking²⁰—apriorising-psychologism deductive reasoning’ as prelogism⁷⁸ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ which is rather construed as a singular/ad-hoc ‘implication-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’; it being nonetheless a supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation^{96,53}. On the other hand, a defect of postlogism⁷⁷/psychopathy compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ are mere formulaic determinants of human thought and action and is the basis for perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵’ as it rather holds the teleological aim of ‘temporal

preservation/undermining-of-intemporal-preservation without a principled adherence to
 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ 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-endemisation⁴⁹) are in-of-
 themselves act defects and not being defects. However, such temporal-dispositions are registry-
 worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁵ when these relay postlogism⁷⁷ in hollow-constituting-<as-disjointed-
 misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic
 slanting compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶ as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (whether of the
 psychopath or not) inducing narratives that are slanted/preconverging-or-dementing¹⁹—
 apriorising-psychologism/dialectically-or-contendingly-out-of-phase/non-ontological-
 reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
 perspectivated as in perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and not-of-logical-
 contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-
 par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-
 enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For
 instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic
 without factoring in A's condition/subknowledging⁹⁴-impulse/compulsive-slanting—
 preconverging-or-dementing¹⁹-apriorising as of incrementalism⁵⁰-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation additionality with 1 leads to a systematic failure

that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold¹⁰². It should be noted that at all uninstitutionalised-threshold¹⁰², it is de-mentation-~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>~~¹⁴ that enables the mental-reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)-representation of the registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in construing unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ (preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) from whence an exercise of 'postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring with new reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation initiates a crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Ontologically, the mental-devising-representation of such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹, that defines the dialectical-out-of-phasing (whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism⁸⁰) as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. For instance, in

registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ at the uninstitutionalised-threshold¹⁰² where you need a positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Likewise, procrypticism⁸⁰ (threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/mental-perversion/subknowledging⁹⁴/mimicking-and-corresponding <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of positivistic reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) is registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ at the uninstitutionalised-threshold¹⁰² where you need deprocrypticism¹⁷. 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 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as strands-of-pervverting-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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ (attempting to operate logic in a superseding registry-worldview on the basis of the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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-impediments¹⁰⁵ are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² 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'/temporal-to-intemporal-dispositions), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>-for-intemporal-preservation. This points to the fact that necessarily the de-mentative/structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ is deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, that knows no discretion! There are 'traditionally 4 human mental projections/representations/dispositions' associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing ontological-primemovers-totalitative-framework⁷²: (i) The-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construal/conceptualisation which has poor operance due to 'poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism', though prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ nonetheless. (iii) An impression-driven/good-naturedness/wishfulness conceptualisation involving perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or slantedness

operance from an ontological-primemovers-totalitative-framework⁷² perspective; which is the foundation for derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as of ontological-incompleteness-of-reference-of-thought⁸³ (iv) An impression-driven/good-naturedness/wishfulness conceptualisation involving perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or slantedness operance from an ontological-primemovers-totalitative-framework⁷² perspective; which generates (distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹) perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion or slantedness along reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the-Good conceptualisation; pointing to the fact that impression-driven/good-naturedness/wishfulness conceptualisations are rather inclined to induce vices-and-impediments¹⁰⁵ given that the veridicality of reality (reflected by the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical ontological-contiguity⁶⁶. 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ as of each registry-worldview/dimension, and it is rather the emanant insight of the-

Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 conceptualisation as of Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-
 threshold¹⁰² vices-and-impediments¹⁰⁵; and so by successive Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ in reflecting holographically-<conjugatively-and-
 transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as
 base-institutionalisation, universalisation and positivism respectively, and prospectively
 deprocrypticism¹⁷, i.e. Increasing knowledge-as-virtue understanding, as of reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation as of their respective elucidation-of-
 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
 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-constitutedness¹³⁷⁹ of reference-of-thought⁸³,

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-constitutedness¹³⁷⁹ of reference-of-thought⁸³,

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for positivism–procrypticism⁸⁰ or prospectively, positivism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as conflation¹² of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for perpetuating-deprocrypticism¹⁷). Practically, however ‘good intentioned or good-natured’ a non-positivism/medievalism mindset/reference-of-thought⁸³ it is bound to rely on medieval reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of sickness like a curse or witchcraft rather than a positivist notion like infection, and the virtuous outcome is fundamentally a question of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² of positivistic understanding, and not any vague impression! Not only is impression-driven/good-naturedness/wishfulness conceptualisation at best vague, ontologically speaking, it is bound to be extricatory (temporal/circumstantial/self-interest de-mentating/structuring/paradigming) rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-

for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
mentating/structuring/paradigming. Alignment should rather be in transversality-of-affirmative-
and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as strands-of-
perverting-temporal-dispositions as the backdrop for prospective reference-of-thought⁸³—
categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation of the-Good/understanding/knowledge-
reification⁸⁶/ontological-primemovers-totalitative-framework⁷² 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 de-
mentative/structural/paradigmatic contiguity of narratives and propositions thereafter from such
initial miscues and/or intermittent miscues. For instance, supposed going by the example where
a psychopath had wrongly accused someone of being a paedophile (not in terms—as-of-
axiomatic-construct of ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—
postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or prelogism⁷⁸ but rather
compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
supererogation¹⁰⁹⁶ as to threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶—preconverging/dementing¹⁹—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 teleology⁹⁹), suppose the
interlocutor was to go on to in-conviction-as-to-profound-supererogation⁹⁶ 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/authenticity⁶⁸-of-reference-of-thought⁸³ projection/representation that captures the meaningful framework of a registry-worldview teleology⁹⁹ whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivistic, and prospectively, we can garner such strands-of-perverting-temporal-dispositions with respect to procrypticism⁸⁰ from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ 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/differential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity~or~ontological-preservation with a better grasp of reality and ontological-primemovers-totalitative-framework⁷². Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference towards intemporal-disposition involves: articulating a social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative~epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁶> defect; positive-opportunism⁷⁵ as common interests to institutionally skew/deferential-formalisation-transference towards intemporality⁵¹; disambiguating temporal-dispositions as the backdrop for new anticipatory and preempting reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; and, intemporal projection superseding of transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing¹⁹—apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the first place), and so in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion at uninstitutionalised-threshold¹⁰². Memetic-reordering (psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at uninstitutionalised-threshold¹⁰² requiring dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection to overcome temporal-dispositions (to supersede preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so in a

pedestalled disambiguation of ontologically veridical intemporal-disposition pedestal,
 slanting/postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> as subknowledging⁹⁴ impulse by
 psychopath pedestal and slantedness/postlogic-integration as perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> by the temporal-dispositions pedestals. Memetic-reordering
 (psychoanalytic-unshackling) is thus the central notion of a new and comprehensive human
 psychology wherein the human psyche is more of a 'mental devising tool' involving
 candoring/prelogism⁷⁸/organic-comprehension-thinking and decandoring/distractive-alignment-
 to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism. The former
 (candoring/prelogism⁷⁸/organic-comprehension-thinking) mental orientation points to
 supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism or prelogism⁷⁸ within any registry-worldview/dimension
 at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation basically focussed on operating/processing logic over
 supposedly sound reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-
 for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while the latter
 (decandoring/distractive-alignment-to-reference-of-thought⁸³-<of-
 apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism mental
 orientation points to transcending situations of uninstitutionalised-threshold¹⁰² whereby
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions

occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto the social construct) and operates by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ and as this conjugates temporally with ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-aggregation–temporal enculturation/endemisation, and the need for new and superseding reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-thought⁸³ with regards to reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸/registry-teleology⁹⁹ for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold¹⁰² where there is divergence in reference-of-thought⁸³ construed meaningfulness-and-teleology⁹⁹⁵⁵ construed as transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹. At uninstitutionalised-threshold¹⁰², given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸/registry-teleology⁹⁹ in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ with respect to argumentation, ‘socially-perceived-value as of social-stake-contention-or-confliction’. At which point no articulation is inherently more right, however, the intemporal-disposition being ontological has ontological-primemovers-totalitative-framework⁷² veridicality and carries a positive-opportunism⁷⁵ 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 the medium to long-run. It is only after such uninstitutionalised-threshold¹⁰² is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology⁹⁹ that establishes the substantive/existential-contextualising-contiguity³⁸ (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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation but involves anticipating human temporal-to-intemporal-dispositions in preempting the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of prior/superseded registry-worldview's reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—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-tracing⁴⁵> of human temporal-to-intemporal-dispositions and doesn't just assume the wrong notion of just an intemporal-disposition with the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation at their uninstitutionalised-threshold¹⁰² thus ensuring ontological contiguity. So with rational-realism the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation the notion of temporal-dispositions to dement/subknowledge-⟨preconverging-or-dementing¹⁹-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-thought⁸³⁸⁰ uninstitutionalised-threshold¹⁰², we have to register/acknowledge priorly our inclination to subknowledge-⟨preconverging-or-dementing¹⁹-as-if-of-sound-knowledge⟩ positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion/preconverging-or-dementing¹⁹-apriorising-psychologism by temporal-dispositions:

(i) <~~amplifying~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ or Setting-aside (as being in denial of

perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect) arises where a registry-worldview returns to its same reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that have been shown to be subknowledge-(preconverging-or-dementing¹⁹-as-if-of-sound-knowledge)/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion at the uninstitutionalised-threshold¹⁰², and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview's (superseding the uninstitutionalised-threshold¹⁰²) reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption of the afore perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview. This latter instance involves De-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ or Coring (in reflection/perspectivation and acknowledgment of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) with corresponding decandoring/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ and is what enables memetic-reordering/psychoanalytic-unshackling whereas <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ or Setting-aside at best induces 'memetic-inching/psychoanalytic-realigning' which are not of an immediate transcending nature. (ii) Conventioneering metaphoricity⁵⁶ 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 intemporality⁵¹/ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. ‘Rational-Realism as of notional~deprocrypticism¹⁷ or institutionalisation/intemporalisation full-cycle’ can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposuring) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; with such successiveness due to the limitation of human mentation-capacity to be able to mimetically (across suprastructural-meaningfulness) come full-cycle in one transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>; from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, positivism—procrypticism⁸⁰, and recomposuring full-cycle towards prospective rational-realism as of deprocrypticism¹⁷. Correspondingly, due to human limited-mentation-capacity-deepening⁵², human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) is limited at successive instances of transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity/institutionalisation, due to: (i) the reality of human dispositions not being just of intemporal-disposition but rather temporal-to-intemporal-dispositions (with temporal-dispositions a drawback/distractive to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at uninstitutionalised-threshold¹⁰²; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought⁸³-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’ as of temporality⁹⁸/shortness thus raising the issue of the uninstitutionalised-threshold¹⁰² ultimately resolved by ‘maximal-as-

intemporal-operating-modality-of-reference-of-thought⁸³-as-of-maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-
 prospective-institutionalisation’ as of intemporality⁵¹, and so on, circularly with the ontological-
 contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷.) (ii) limited memetic-
 reordering/psychoanalytic-unshackling mentation-capacity (in devising reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) for the intemporal-disposition as it skews
 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> at uninstitutionalised-
 threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism eliciting
 slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
 association-or-temporal-or-alibi as to temporal-dispositions elicited act defects of
 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) Hence
 intemporal-preservation is a memetically/psychoanalytically evasive construct at
 uninstitutionalised-threshold¹⁰², 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-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism) towards intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation' (as validated by veridicality/ontological-primemovers-totalitative-framework⁷²). 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-threshold¹⁰², a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>/epistemic-totalising³²~self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of-pervverting-temporal-dispositions) as the backdrop for the prospective registry-worldview's/dimension's institutionalisation reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸. That is, 'human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) its reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at its uninstitutionalised-threshold¹⁰², even though this from the temporal-dispositions mindset/reference-of-thought⁸³ is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, at their
 uninstitutionalised-threshold¹⁰²; 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-thought⁸³) should be construed at a registry-
 worldview’s/dimension’s uninstitutionalised-threshold¹⁰² (the threshold where the registry-
 worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), as the ‘base de-
 mentative/structural/paradigmatic decandored/distractive-alignment-to-reference-of-thought⁸³-
 <of-apriorising/axiomatising/referencing>²⁹ perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> defect reflex’ (not a straightness/candor/organic-comprehension-
 thinking/prelogism⁷⁸ reflex), and de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ rather points to ‘a (lack of) the-
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 reflection/perspectivation’ (hence a veridical ontological-primemovers-totalitative-framework⁷²
 as operant and deterministic, and not an impression-driven/good-naturedness/wishfulness nor a
 veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus
 articulated as slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-
 conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-
 psychopathic-preconverging-or-dementing¹⁹-apriorising-psychologism as of the registry-
 worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-

existential-defect^{>85}, (induced from temporal-dispositions threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as to
 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹). The memetic-
 reordering is in recomposuring, at the uninstitutionalised-threshold¹⁰² as the threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of (registry-worldview) apriorising-
 registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-
 or-arrogation, assumptions, value-reference and teleology⁹⁹ (i.e. reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) towards the transcending registry-
 worldview's implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
 arrogation, assumptions, value-reference and teleology⁹⁹ (categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) for intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation, in re-institutionalising the uninstitutionalised-threshold¹⁰². There is
 no reason for de-mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)¹⁴ 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-threshold¹⁰², as its threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism provides the dynamic association for
 psychopathic/postlogic subknowledging⁹⁴/mimicking impulse leading to the vices-and-
 impediments¹⁰⁵ of the registry-worldview/dimension from an intemporal/ontological
 perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-

contiguity–or–ontological-preservation veridicality (as ontological-primemovers-totalitative-framework⁷²) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (at uninstitutionalised-threshold¹⁰²) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸. The example highlighted on page 12 provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold¹⁰² ... 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 subknowledging⁹⁴ 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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as from ontological-normalcy/postconvergence). Thus reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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 subknowledging⁹⁴/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ of mental-devising-representation as to

its unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ arising from the perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and the articulation of new recomposuring reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ reflecting the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge-⟨preconverging-or-dementing¹⁹-as-if-of-sound-knowledge⟩ intemporal reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head why under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> temporal manifestations which are dialectically-or-contendingly-out-of-phase, but rather then apply the knowledge principles so articulated to the theoretically infinite incidental instances (on the

validation and untenability/internal-contradiction/internal-incoherence/institutional-constraining or internal-contradictions induced by the knowledge principles ontological-primemovers-totalitative-framework⁷²). 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, but the template of human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity shows that the intemporal prospective/superseding registry-worldview reference-of-thought⁸³ takes precedence with contention construed by its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—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, positivism—procrypticism⁸⁰, and prospectively deprocrypticism¹⁷. Such a subknowledging⁹⁴/mimicking/registry-worldview denaturing¹⁵ resistance is not attended to logically/by-logical-congruence since a perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-its-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/subknowledging⁹⁴ registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—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 ontological-primemovers-totalitative-framework⁷² of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposed reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸/registry-teleology⁹⁹); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing¹⁹—apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the first place), and so with transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a ‘logical exercise’ (the logical conceptualisation we have of such a transformation in today’s positive world is rather in effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human ‘dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-

or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation disposition’. Rather it is a secondnatured/ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷ 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-tracing⁴⁵> to the capacity bestowed by their forerunners; such that human limited-
 mentation-capacity is always mostly directed to the transformative of activities while taking for
 granted much of the bestowed knowledge heritage. Hence we can’t overrate the
 ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation
 disposition’ development of the cross-section/averageness/banality of solipsistic human thought
 to wrongly imply human dimensionality-of-sublimating²⁴—
 <amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness–equalisation disposition is inherently intemporal, for the possibilities of human
 progress (due to the veridicality of a human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor at the uninstitutionalised-threshold¹⁰² across all levels of
 institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> —‘a lost cause’ which will never be changed with
 the result that temporal-dispositions will always dement (perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation^{96>} inducing registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/mental-perversion/subknowledging⁹⁴/mimicking-and-corresponding-<amplifying/formative—epistemicity>totalising~self-referencing-syncretising) at uninstitutionalised-threshold¹⁰² (unconstrained extended informalities). But this can rather be anticipated and preempted, 'the central tenet of deprocrypticism¹⁷' by temporal-to-intemporal-dispositions-pedestals-disambiguation before logical processing/operation. Temporal-to-intemporal-dispositions-pedestals-disambiguation being the contrasting of 'superseding intemporal-disposition organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought⁸³'—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵)-pedestal-aetiologisation-or-ontological-escalation ordered construct' known as notional~deprocrypticism¹⁷ over-and-stranding-of 'temporal-dispositions which are in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^{96>}' known as procrypticism⁸⁰ preconverging-or-dementing¹⁹—apriorising-psychologism, as the backdrop for 'postconverging-or-dialectical-thinking²⁰—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-dementing¹⁹—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-
dementing¹⁹–apriorising-psychologism is suppressed by formalism and internalisation
involving intemporal meaningfulness social universal-transparency¹⁰⁴–(transparency-of-
totalising-entailing,-as-to-entailing-~~amplifying~~/formative–epistemicity>totalising~in-relative-
ontological-completeness⁸⁷), 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-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹–apriorising-psychologism. At uninstitutionalised-threshold¹⁰²
(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-dementing¹⁹–apriorising-
psychologism. Basically, such a representation of organicism 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 (organicism/‘intemporal-prioritisation-of-
reference-of-thought⁸³’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
meaningfulness-and-teleology⁹⁹⁵⁵) 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-supererogation⁹⁶—postconverging/dialectical-
thinking²⁰–apriorising-psychologismly/prelogicly to the psychopath but is veridically now in
effect the threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism by ignorance, and
goes on to miscue by articulating that the accused stranger should be reported to the police or

any other relevant organisation, and possibly does that. Further still, this miscuing comes to develop into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising wherein ‘a comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing¹⁵ (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism to human temporal defects of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>) are a perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism to the organic veridicality (deprocrypticism¹⁷). In the bigger scheme of things, denaturing¹⁵ 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-threshold¹⁰²; consider that the non-positivism/medievalism apriorising—registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold¹⁰² requiring positivism, that’s the same emanant issue with procrypticism⁸⁰ at its uninstitutionalised-threshold¹⁰² requiring deprocrypticism¹⁷) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ about-and-defining the vices-and-impediments¹⁰⁵ 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 temporal-to-intemporal-dispositions 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-impediments¹⁰⁵ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments¹⁰⁵ associated with non-positivism/medievalism, since virtue actually lies in the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² of being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism⁸⁰ or perversion of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² as involving psychopathic preconverging-or-dementing¹⁹—apriorising-psychologism postlogism⁷⁷ in hollow-constituting-

<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and its corollary as social psychopathy involving conjugating/inflecting/deriving preconverging-or-dementing¹⁹—apriorising-psychologism postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> by the temporal-dispositions of ignorance, unconsciously, and consciously, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation; slanting/preconverging-or-dementing¹⁹—apriorising-psychologism of positivistic registry-worldview/dimension reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸. That is, the ontological-primemovers-totalitative-framework⁷² is the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/preconverging-or-dementing¹⁹—apriorising-psychologism/subknowledging⁹⁴/mimicking as <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of positivistic reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸/registry-teleology⁹⁹-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-dementing¹⁹—apriorising-psychologism/mimicking-or-subknowledging⁹⁴ of ‘previously recomposed/invented’ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ of such psychopathic/temporal-dispositions slantedness/preconverging-or-dementing¹⁹—apriorising-

psychologism/mimicking-or-subknowledging⁹⁴ as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion, and not logical-contention/contending-articulation. Such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ in effect involves on the part of psychopathic and conscious conjugated-postlogism⁷⁷ minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing¹⁹—apriorising-psychologism perversions’ wherein the mimicry/subknowledging⁹⁴ enters into an active dynamics with temporal-dispositions prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ inducing their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as miscuing psychopathic/postlogism⁷⁷-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-dementing¹⁹—apriorising-psychologism. Directed-preconverging-or-dementing¹⁹—apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology⁹⁹ but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation⁹⁶ 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

teleology⁹⁹. Just as we work with the reality that all humans are disposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as it enables ontological-primemovers-totalitative-framework⁷². It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference towards the intemporal-disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, to ‘pedestally dominate and override’ temporal-dispositions in the cross-section/averageness/banality of solipsistic human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Reality is actually an ontological-primemovers-totalitative-framework⁷² construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of ontological-primemovers-totalitative-framework⁷² conceptualisation is the central notion of ontologies. Insightfully, human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor speak of ‘the-real-nature-of-man’ that can be skewed with institutional recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity-or-ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific

‘institutionalisation/secondnaturing level’ which is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological approach to psychology is analogical to the development of physics which is not only on the basis of what is immediately at the conscious operational 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 temporal-to-intemporal-dispositions and institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>. 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-opportunism⁷⁵’ 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 intemporal⁵¹/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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporal⁵¹/longness and temporal⁹⁸/shortness is more scientific than the impression notions of good and bad. intemporal⁵¹/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 temporal⁹⁸/shortness points to ‘what

generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ and metaphysical pedestals)'. intemporality⁵¹/longness and temporality⁹⁸/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, intemporality⁵¹/longness and temporality⁹⁸/shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework⁷² scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ (intemporality⁵¹) and shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ (temporality⁹⁸). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold¹⁰²) 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 (intemporality⁵¹-temporality⁹⁸) conceptually assume lower and lower shades 'in mentation-capacity terms' of such an intemporal universal-depth concept articulation stressing in lieu of 'all humans' various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ontological-primemovers-totalitative-framework⁷² in the notion of intemporality⁵¹-temporality⁹⁸ that doesn't need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms-as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal references harkening back to the prior/transcended/superseded reference-of-thought⁸³ rather

than the prospective/transcending/superseding reference-of-thought⁸³; since shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ are a contiguous value construct as in <amplituding/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation beyond just <amplituding/formative-epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context (impulsive-or-accidented-or-haphazard-or-random mental-disposition), <amplituding/formative-epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context (allegiance/subservience transience), <amplituding/formative-epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-

incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context (qualification/good-to-bad transience),
~~<amplituding/formative-epistemicity>~~totalising~intervalist-as-categorising-phenomenal-
 abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context (categorisation/kindness-humility-helpfulness-
 etc. transience) of conceptualisation but arrive at rationality (contiguous mentation-
 capacity/longness-or-shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ transience) or a
~~<amplituding/formative-epistemicity>~~totalising~ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-
 enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context conceptualisation with a corresponding
 depth/register-of-meaningfulness (in memetic reordering depth) that allows for a grasp of the-
 Good intemporal-disposition (i.e. beyond just an intradimensional 'good-natured'
 conceptualisation) of intemporal-preservation-entropy-or-contiguity-or-ontological-
 preservation, with the memetic-reordering directly associated with the referential entropy in
 institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵>/transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus by intemporality⁵¹/longness as a
 the-Good conceptualisation as 'longness-of-register-of-meaningfulness-over-shortness-of-

register-of-meaningfulness-and-teleology⁹⁹⁵⁵, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality⁹⁸/shortness in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as an ontological-primemovers-totalitative-framework⁷² conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective de-mentative/structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-ontological-reprojecting pedestalling) with temporality⁹⁸/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-thought⁸³ 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 deprocrypticism¹⁷-over-procrypticism⁸⁰ (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 temporal-to-intemporal-dispositions doesn’t mean ontologically that the analyst view is that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human temporal-to-intemporal-dispositions 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 temporal-to-intemporal-dispositions s, and hence the possibility of ontological-primemovers-totalitative-framework⁷² 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 ontological-primemovers-totalitative-framework⁷² basis of ‘the specific temporal-disposition meaningfulness-and-teleology⁹⁹⁵⁵. Further, by psychopathic or other postlogic subknowledging⁹⁴/mimicking-and-mimicking-protraction, the ‘temporal-dispositions

individuations-pedestals' wrongly conjugate/inflect/protract their apriorising–registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) from aligning prelogically to postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> thus effectively being postlogic, and this can thus be predicated as per the 'specific temporal-disposition'. Such postlogic temporal-dispositions individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath's compulsive-dementing (as derived from both psychopathic and others postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> slantedness/insane-fitment/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness-dispositions) in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-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'>⁷⁶). These will include 'postlogic ignorance-temporal-disposition individuation-pedestal', 'postlogic affordability-temporal-disposition individuation-pedestal', postlogic opportunism-temporal-disposition individuation-pedestal, postlogic exacerbation-temporal-disposition individuation-pedestal, postlogic social-chainism/negative-social-aggregation/social-discomfiture-temporal-disposition individuation-pedestal, and postlogic temporal-enculturation/temporal-endemisation-temporal-disposition individuation-pedestal). While the prelogic/conviction-as-to-profound-supererogation⁹⁶ 'ontologically-reconstituting' intemporal-disposition-teleology⁹⁹ is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology⁹⁹-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,

value-reference and teleology⁹⁹) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism⁸⁰, to temporally arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology⁹⁹ (ontological-veridicality/ontological-contiguity⁶⁶ of reference-of-thought⁸³) at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰², 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-temporal-to-intemporal-dispositions—existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation based on absolute ontological-contiguity⁶⁶ and taking account of temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; just as the present positivism institutionalisation had been preemptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the universalisation institutionalisation had been preemptive of human disposition for ad-hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/infect/protract (in mimicking-protraction) with the psychopath’s compulsive-dementing insane-fitment/slantedness/mere-possibility narratives which are as dialectically-or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-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’>⁷⁶-contiguity-as-absolving/fleeting/escaping-reflex-logic¹ or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives¹¹ as-of-cohering-logic-reflex-of-the-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹-apriorising-psychologism/not-of-veridical-thinking-reference-but-rather-

preconverging-or-dementing¹⁹-reference/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-and-not-of-logical-contention) as these are wrongly aligned prelogically/by-prelogism⁷⁸ to the initiated postlogism⁷⁷. 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/inauthenticity⁶³-of-reference-of-thought⁸³-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 teleology⁹⁹); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and not logical contention. And so, in distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ in a temporal contiguity (procrypticism⁸⁰) allowing for the conceptualisation of the registry-worldview’s/dimension’s as dialectically-out-of-phasing (dialectically-primitive) over which new recomposuring reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is construed to reflect/preempt the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, for ‘postconverging-or-dialectical-thinking²⁰-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the prospective registry-worldview’s/dimension’s(deprocrypticism¹⁷) new reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while keeping the temporal-

dispositions downgraded/oblongated/decanored alignment as to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and so precedingly to avoid <amplituding/formative-epistemicity>totalising~self-referencing—syncretising/circularity/interiorising/akrasiatic-drag³³/circularity induced straightening/candoring/elevation/prelogism⁷⁸ alignment. Given that at ‘uninstitutionalised-threshold¹⁰²’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding as of positive-opportunism⁷⁵’, whether intemporal (the-Good as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) or temporal (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵); it is this mental-devising-representation as the ‘unconscionability-drag’ that provides the backdrop for skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-transference for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (enabling ontological reference), as it achieves social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>’ with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ of the subknowledging⁹⁴ dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s(deprocrypticism¹⁷) 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 meaning (existentially-veridical-

logical-dueness-precedes-logical-outcome-arrived-at) or at the uninstitutionalised-threshold¹⁰² of meaning involving perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> requiring distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ which will explain a dialectically-or-contendingly-out-of-phase or dialectically-primitive alignment by oblongating/decandoring/downgrading. *, i.e. Remember ‘mental-devising-representation’ is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as the latter never changes, and it is mental devising that adjusts to the illumination/insight we get about abstract reality/veridicality as validated by ontological-primemovers-totalitative-framework⁷²! 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 postlogism⁷⁷ 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-dementing¹⁹-apriorising-psychologism postlogism⁷⁷ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-thought⁸³ and logic); with reference-of-thought⁸³ being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of temporal-dispositions prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought⁸³ in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to ‘an emanant transdimensional (across registry-worldviews) point-referencing of intemporal-preservation-entropy’ while reflecting a social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) that shows the fallibility of temporal dimensions <amplituding/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context point-referencing and as this further discomfitures in the social-construct of meaning, and hence the perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and elicits an ordered construct of meaning reference-of-thought⁸³ (in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) from the superseding perspective of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation alienative-hierarchisation and ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ (longness-of-register-of—meaningfulness-and-teleology⁹⁹⁵⁵). This actually represents the human ‘temporalities-to-intemporality⁵¹ constant’ at all registry-worldviews/dimensions (as postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> are universally present in all registry-worldviews). Practically, this involves articulating: (i) the dialectically-or-contendingly-out-of-phase/dialectically-primitive-or-formulaic slanting threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism elicited psychopath’s insane-fitment narratives in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—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’>⁷⁶/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism>/not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference/perversion⁷⁴-of-reference-of-thought⁸³-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, –and-not-of-logical-contention) teleology⁹⁹ (ii) the dialectically-or-contendingly-out-of-phase/dialectically-primitive) procryptic temporal-dispositions teleological conjugations/inflections/derivations to the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/slantedness/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ narratives, whether they are ignorant, affordable, opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or temporal-enculturation/temporal-endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocryptic ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ reflecting the psychopath’s and other temporal-dispositions veridical mental/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ dispositions. Unconscionability-drag (enabling ontological reference), by which the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions teleologies of meaning is accounted for can be demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities –a storying construal involving an underlying-and-superseding intemporal/ontologising emanant ‘reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the notional~conflatedness¹² of notional~deprocrypticism¹⁷, for ‘postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation longness-of-register-of-meaningfulness-and-

teleology⁹⁹⁵⁵ as of notional~deprocrypticism¹⁷ teleology⁹⁹ putting into perspective ‘temporal emanant conjugations/inflexions shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of procrypticism⁸⁰ teleologies’. For instance, the storying construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> will be ‘utterly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently-’preconverging-or-dementing¹⁹—apriorising-psychologism will be ‘utterly referenced’ from base-institutionalisation, that of ununiversalisation perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> will be ‘utterly referenced’ from universalisation, and thus that of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> has to be ‘utterly referenced’ from deprocrypticism¹⁷/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ over shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵. The reason for the above is that you can’t address a registry-worldview/dimension perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension (procrypticism⁸⁰) that endemises it from the reference of the prospective transcendental dimension, just as you can’t address witchcraft without fundamentally addressing a non-positivism/medievalism registry-worldview that will necessarily and readily endemise superstitions and witchcraft. The peculiarities of successive institutionalisations is that these address the successive emanant dimensional defects of: recurrent-utter-uninstitutionalisation by emphasising ‘base-institutionalising’, ununiversalisation by emphasising ‘universalising¹⁰³’, superstition/non-positivism/medievalism by emphasising ‘positivising’, and procrypticism⁸⁰

preconverging-or-dementing¹⁹–apriorising-psychologism by emphasising ‘undermining subknowledging⁹⁴/mimicking’ or notional~deprocrypticism¹⁷ or ‘longness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵ over shortness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵’ (noting that the latter institutionalisation/intemporalisation contains the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional~deprocrypticism¹⁷ 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 teleology⁹⁹: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath’s narrative will have a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹–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-dementing¹⁹–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-dementing¹⁹–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-dementing¹⁹—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-dementing¹⁹—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, 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-dementing¹⁹—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 intemporality⁵¹/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-dementing¹⁹—apriorising-psychologism of the psychopath’s postlogism⁷⁷-slantedness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>’, and is different from ‘a defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms—as-of-axiomatic-construct of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or the denaturing¹⁵ of

the reference-of-thought⁸³-elements/apriorising-registry-elements out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹'). With temporal-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (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-teleology⁹⁹⁵⁵ or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 'artificially' operates an equation to yield 5 as answer. Whereas with 'a defect of logical operation/processing/contention' (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms-as-of-axiomatic-construct of longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ but rather 'an adhoc defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance whereas the former is 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ 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 ontological-primemovers-totalitative-framework⁷² 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-
 threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵, i.e.
 oblongated/decandored as of threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism
 mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-
 reference-of-thought⁸³/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ in distractive-
 alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ of
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>
 notional~procrypticism⁸⁰ mindset as per postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<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 prelogism⁷⁸-as-of-conviction,-as-
 to-profound-supererogation⁹⁶ reflex and reference on the subknowledging⁹⁴/mimicking-
 temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-
 of-phase/subknowledging⁹⁴/mimicking)-stranding’, i.e. registry-precedes-logic as perversion⁷⁴-
 of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> undermines the

operation of logic, at which point contention is about the ‘generation of ontological preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’ of such temporal-dispositions denaturing¹⁵ to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism⁸⁰ as validated by ‘unconscionability-drag’ such that the temporal-dispositions, which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism⁷⁷-slantedness, and hence are in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ and should not be represented mentally going by the ‘unconscionability-drag’ as ‘logically/in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly articulating/composing, i.e. not contending’ but rather as ‘a mentally-conjugated/inflected/derived/mimicked/subknowledging⁹⁴/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism,-and-oblongated, i.e. a manifestation of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold¹⁰², 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-dementing¹⁹—apriorising-psychologism/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and are rather

manifestations of registry/mental defect or denaturing¹⁵ 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-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ is rather ‘unfathomable’ for the prior
 <amplifying-formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸)
 of the so-called ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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, procrypticism⁸⁰ and deprocrypticism¹⁷. 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-thought⁸³ and logic)’ to the individuals and so right up to
 their subconscious mind. But then a prospective transcendental memetic-
 reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-
 construction of their existentialism (full-existential-depth-implications) personhoods-and-
 socialhood-formation in jeopardy, and it is only the ontological-primemovers-totalitative-

framework⁷² social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling 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 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity with its new recomposuring reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸. This will explain the difficulty of medieval minds (including institutions like the church) over centuries to come to terms with positivism and scientism such that the positivistic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is still ongoing. Counterintuitively, every successive institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at the backend of the ‘institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process’ means it is beyond transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposuring reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ (as of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-apriorising-psychologism) at the point where the former starts perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> its own reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism from a prospective dimension perspective in the sense that. the decandored/oblongated/logical-incongruence-or-transversality/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/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-tracing⁴⁵>/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/dialectically-or-contendingly-out-of-phase procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ mental-devising-representation of our reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional~deprocrypticism¹⁷ new recomposuring reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁶> in our dimension (procrypticism⁸⁰) including psychopathy-and-its-social-psychopathy-corollary subknowledging⁹⁴/mimicking! (iii) For deprocrypticism¹⁷, ‘temporal-to-intemporal-dispositions ontological-escalation/aetiologisation’ teleology⁹⁹: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct reference-of-thought⁸³. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-reference-of-thought⁸³, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the registry-worldview-perversions, (b) generating ontological-primemovers-totalitative-framework⁷² untenability/internal-contradiction/internal-incoherence/institutional-constraining in the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview (c) referencing/registering/decisioning or stranding the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> perversion⁷⁴-of-

reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/subknowledging⁹⁴ registry-worldview/dimension defect for prospective preemption with new recomposuring reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension, i.e. notional~deprocrypticism¹⁷ (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview, inducing a ‘habituation’/’postconverging-or-dialectical-thinking²⁰—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-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/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>)¹⁴ preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, entails it doesn’t re-join by mere logical articulation the prospective superseding/transcending/sound registry/registry-worldview postconverging-or-dialectical-

thinking²⁰—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-
 thinking²⁰—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
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior registry/registry-worldview
 reflex-defect in want of ‘postconverging-or-dialectical-thinking²⁰—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-threshold¹⁰²) 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-
 discontiguity⁶²—<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> defining the registry-
 worldview/dimension
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This
 implies de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—
 stranding-or-attributive-dialectics)¹⁴ of B to such perversion⁷⁴-of-reference-of-thought⁸³—<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> (as prior intemporal reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸) is the effective backdrop for ‘postconverging-or-

dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring for the prospective reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation, and this is rather crossgenerational in nature (rather than instant
 intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-
 formation are rather grounded on the superseded/transcended/unsound reference-of-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-
 contiguity–or–ontological-preservation. The above analysis shows that soundness-or-
 ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³-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 teleology⁹⁹ of the registries, i.e. rather the unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-reference-of-thought⁸³ or the dialectically-or-contendingly-out-of-phase
 meaningful construct). Unconscionability-drag (from an ontological/intemporal reference) is
 thus central to resolving the rational-realism de-mentating/structuring/paradigming as it
 accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-
 of-meaningfulness-and-teleology⁹⁹⁵⁵) while projecting intemporally/ontologically. The notion
 of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not

readily ‘integrative of psychopathic postlogism⁷⁷-slantedness as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration’ (hence no distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism⁷⁷-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 subknowledging⁹⁴/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/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 intemporality⁵¹) 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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/temporality⁹⁸-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' of 'any social construction of meaning' for there to be collective institutionalised social adherence (and by the relative positive-opportunism⁷⁵ elicited). Institutionalisation/Intemporalisation percolation-channelling are the institutionalised relays for human survival-and-flourishing-teleology⁹⁹, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism¹⁷, 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-thinking²⁰- 'projective-insights'/'epistemic-projection-in-conflatedness¹²'-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling are for institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling 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-opportunism⁷⁵ for human survival-and-flourishing imbued in

institutionalisation/intemporalisation percolation-channelling. This implies that an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality de-mentating/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 (secondnature), and has not evolved as of dimensionality-of-sublimating²⁴—~~amplifying~~/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection; as it may be inclined to make references to temporal reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are preconverging-or-dementing¹⁹—apriorising-psychologism/of-perverted-registry/subknowledging⁹⁴/mimicking—and—epistemic-totalising³²~self-referencing-syncretising-these. This brings forth the idea of ‘ordered construct’ between the intemporal firstnature/intemporal (organic-comprehension-thinking as to intemporal supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism) and temporal-and-poorly-secondnature/institutionalised (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, in relation to transcending meaning. Such ordered construct ensures precedence of the former as it skews (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) solipsistically towards intemporal-preservation-entropy-or-contiguity—or—

ontological-preservation while the latter skews ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (organic-comprehension-thinking) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) since only a developed sense of moral philosophy as dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming rather than a temporal extricatory de-mentating/structuring/paradigming. 'Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling' that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling 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-opportunism⁷⁵ wherein the ontologising construct elicits positive-opportunism⁷⁵ 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-opportunism⁷⁵ 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-teleology⁹⁹⁵⁵) to intemporal (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) requiring skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference to the latter. And any such ‘ontological transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity by mere rightness’ has never been acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism⁷⁵ coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism⁷⁵ 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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ undermining of procrypticism⁸⁰, it is doubtful that

pertinent ontological constructs and generally the ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> dynamics of procrypticism⁸⁰’ are by themselves a sufficient basis for the direct and immediate social integration of notional~deprocrypticism¹⁷ 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 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 temporality⁹⁸/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism⁷⁷-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporal⁵¹/longness is regenerated to supersede/transcend such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and bring about new recomposuring reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Organic-comprehension-thinking (as to supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-

psychologism) as highlighted above contrasts with threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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 (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵), 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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’ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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~deprocrypticism¹⁷ and procrypticism⁸⁰ requiring a reasoning that goes beyond the ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present’ mindset/reference-of-thought⁸³ of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ of a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to be ‘unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the subknowledge-⟨preconverging-or-dementing¹⁹-as-if-of-sound-knowledge⟩ apriorising-registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The ‘apparent profoundness’ of such temporal reference of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’. threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for, and not candored/straightened/integratively-aligned as if intemporal/longness in nature but rather decandored / oblongated / transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as temporal/shortness. threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as such is rather a ‘flatness-of-the-mind’
 involving temporality⁹⁸, ‘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-
 sublimating²⁴—~~amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-~~
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation inclination (the-guy-who-spontaneously-stands-out-against-say-a-
 genocide or the milgram-experiment-guy-who-sticks-with-what-is-reality-rather-than-going-
 with-the-flow, etc.) not to be confused with secondnaturing/institutionalisation, and as a
 consequence an inclination to compromise intemporality⁵¹/longness as ‘conventioning (social-
 temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of
 meaning’. Overall threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism points to the
 fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal
 consequences whether regarding defective enculturation or defective social
 ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires
 ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-
 contiguity—or-ontological-preservation exercise of undermining conventioning at
 uninstitutionalised-threshold¹⁰² (due to the inescapable veridicality of human individuation
 temporal/shortness-to-intemporal/longness which inevitably induces perversion⁷⁴-of-reference-
 of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> at uninstitutionalised-threshold¹⁰²); deconventioning as such skews
 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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-subknowledging⁹⁴ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-thinking imply more of an organic alignment view of meaningful articulations as 'inherently sanctuous', i.e. 'existential-contextualising-contiguity³⁸/meaningful-projection-of-intrinsicness'. Going by these two facts, the postlogic and psychopathic mindset/reference-of-thought⁸³ 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-subknowledging⁹⁴ narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation⁹⁶ mindset/reference-of-thought⁸³ 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 postlogism⁷⁷-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal

teleology⁹⁹. A postlogic-formulaic slanting threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-subknowledging⁹⁴ tend to be integrated at uninstitutionalised-threshold¹⁰² of conventioning/social-temporal-thresholds. Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but precedingly temporal-to-intemporal-dispositions disambiguation, i.e. in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), by prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ reflex, prelogic/conviction-as-to-profound-supererogation⁹⁶ and postlogism⁷⁷-formulaic slanting narratives as to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation⁹⁶ mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation⁹⁶ constructs in contention situations whereas the characteristic of postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism⁷⁷-formulaic slanting elicited threshold-of-nonconviction/makeupness/bottomlining-as-to-

shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, whether direct as with the psychopath postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ or induced as temporal-dispositions conjugated-postlogism⁷⁷ in ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought⁸³⁴²’ of psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-logic¹. Hence once the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism⁷⁷-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is elicited in an interlocutor, the ontological construct is not to allow it be meaningfully sound (in terms—as-of-axiomatic-construct of implied-registry and thus implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) to be contending but rather transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ to it to reflect its perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. The application of the universal technique of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity to procrypticism-notional~deprocrypticism¹⁷ transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity can be basically be articulated as follows (the ontological entrapment): -prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ ANCHORING (‘setup of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning’); -DOWNGRADING (psychopath’s hollow mimicking narrative wrongly ‘slanting the supplanting-conviction-as-to-profound-

supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning’); - MISCUING (temporal-dispositions first aligning prelogically/in-prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly to the slantedness of the prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ anchoring at ignorance pedestal, and then by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning’); - denaturing¹⁵ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹, -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-teleology⁹⁹⁵ as of prospective notional~deprocrypticism¹⁷ 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-thought⁸³ are what act as the preempted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and - PERCOLATION-CHANNELLING (the intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism⁷⁵, referencing/registering/decisioning of the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for social universal-transparency¹⁰⁴-(transparency-of-

totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) and then its transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³ as to fundamentally undermine procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ and bring about deprocrypticism¹⁷, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-drag³³, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling’; 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-threshold¹⁰²’ (where there is no ‘intemporal social universal-transparency¹⁰⁴’-⟨transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) as well as no temporal-to-intemporal-dispositions 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-threshold¹⁰² of the positive registry-worldview will refer to procrypticism⁸⁰ (requiring deprocrypticism¹⁷), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism

(requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-institutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality⁵¹/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 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-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-opportunism⁷⁵ 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 secondnature 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-tracing⁴⁵> at which we are. It contrasts with institutionalisation/intemporalisation which is 'a negotiated and secondnature or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction'. Institutionalisation/intemporalisation as such, by way of positive-opportunism⁷⁵ 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 ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-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 5000 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² for ontological-primemovers-totalitative-framework⁷² 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-tracing⁴⁵>. That idea that intrinsic reality is preceding/superseding is known as ‘postconvergence’ (we are converging to reality and not adding or taking away anything from it, it is us being illuminated as reality is already given). In the exercise of construing ontological veridicality what gives in when the pertinence of ontological-primemovers-totalitative-framework⁷² is known is the human psyche (whether by candoring/straightness/prelogism⁷⁸ when pertinent or decandoring/slantedness/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ 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-totalising³²~self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion-reference-of-thought⁸³) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion-reference-of-thought⁸³) for prospective/transcending/superseding reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. By ‘intemporal transversality-of-affirmative-and-unaffirmative,-

disambiguated-apriorising/axiomatising/referencing¹⁰¹ as from ontological-normalcy/postconvergence' is meant ontological-normalcy/postconvergence meaningfulness-and-teleology⁹⁹⁵⁵ 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-contiguity⁶⁶ between registry-worldviews 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-thought⁸³'-as-conflatedness¹²-or-ontological-reprojecting pedestalling'); and that it is transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of such constructed veridicality in its ontological-primemovers-totalitative-framework⁷² determinism and operance that will undermine other possible 'temporal perverted-transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹-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 secondnaturating level out of ontological-primemovers-totalitative-framework⁷²); noting that 'temporal perverted-transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹-apriorising-psychologism meaning' imply temporal existentialising-frame meaningfulness-and-teleology⁹⁹⁵⁵ cannot-be-referenced/registered/decisioned as-of/having-the same reference-of-thought⁸³/registry of the intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing¹⁹-apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>', i.e. in distractive-alignment-to-reference-of-thought⁸³-<of-

apriorising/axiomatising/referencing>²⁹, (and so all along the apriorising–registry-elements: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) of the mental-devising-representation from the intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework⁷² which induces the positive-opportunism⁷⁵ and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation-channelling’; 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-drag³³ 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-completeness⁸⁷! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework⁷² 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 ontological-primemovers-totalitative-framework⁷² and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold¹⁰² in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵⟩, allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', 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

‘incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness’. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn’t adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms-as-of-axiomatic-construct of ontological-primemovers-totalitative-framework⁷² and anything else is defined, whether to be candored or to be decandored, at that ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a ‘pure, organic and intemporally uncompromising state’ by reality ontological-primemovers-totalitative-framework⁷² ‘at-a-superseding-pedestal and incisively/bluntly’. incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-reference-of-thought⁸³ 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. incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-reference-of-thought⁸³ 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 an recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that ‘it isn’t veridically weird’ to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness

registry-worldview, as the issue is not with such an articulation per se but rather ‘our defective apriorising–registry point-referencing threshold’, and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹.

Fundamentally, incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-reference-of-thought⁸³ in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> is superseded by reasoning-through/utterion; in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ at-a-superseding-pedestal, and represented as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, how can meaningfulness-and-teleology⁹⁹⁵⁵ be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as meaningfulness-and-teleology⁹⁹⁵⁵ ‘temporally seems’ to vary depending on the uninstitutionalised-threshold¹⁰² point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection irrespective of the uninstitutionalised-threshold¹⁰², and calls for PEDESTALLED CONSTRUUAL or PEDESTALLED DISAMBIGUATION to skew/differential-formalisation-transference meaning towards the intemporal/longness

disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, as institutionalisation/intemporalisation. Pedestalled construal/pedestalled disambiguation thus involves at a given uninstitutionalised-threshold¹⁰² translating the ‘apparently prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing¹⁹—apriorising-psychologism as postlogic perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of temporal-dispositions registries (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking²⁰—apriorising-psychologism to reconstrue new recomposuring reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸. Technically, pedestalled construal/pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology⁹⁹ finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology⁹⁹ of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology⁹⁹ finalities/questioning

(ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹). Pedestalled construal/pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold¹⁰² 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-thought⁸³ and logic) should be avoided due to perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> whether psychopathic or not, and pedestalled construal/pedestalled disambiguation is then required using distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> rather point to uninstitutionalised-threshold¹⁰², whether retrospectively or prospectively, as there is wrong equivalence of temporal-to-intemporal-dispositions in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (superseding various shades of temporal preservations). Otherwise, perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> induces a ‘free for all’ false equivalence wrongly construed as of intemporality⁵¹/longness (rather than the reality of human-subpotency—aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor). Accounting for distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ is what ends such a ‘free for all’ and is the basis of pedestals alienative hierarchisation as referenced/registered/decisioned from the intemporal-disposition thus bringing about institutionalisation/intemporalisation (given the social cross-sectional eliciting of social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>, untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism⁷⁵ and transcendence-unenabling-uninstitutionalised-threshold¹⁰² in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³, for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run percolation) with corresponding dismissal of temporal-dispositions-teleologies as dialectically-or-contendingly-out-of-phase/dialectically-primitive) as the backdrop for the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the intemporal-disposition anticipation and preemption of these for the institutionalisation/intemporalisation. Pedestalled construal/pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> going by a recurrent emanance template that involves: (1) Free-for-all implying an equivalence of temporal-to-intemporal-dispositions as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association, temporal, existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, and the intemporal-emanance, without apriorising—registry disambiguation (as apriorising—

registry disambiguation, into the intemporal and various conjugating temporal-dispositions of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>, allows for the establishment of contextualisation in articulating the contrast of the intemporal-disposition's organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'⁸³-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising – with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework⁷² dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing ('intemporality'⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling, towards the supersedingness of the intemporal-disposition for institutionalisation's/intemporalisation's intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor universal rules (mob situations as well as social psychopathic situations will fall

under such an interpretation as well). (2) Pedestalling ('intemporal-prioritisation-of-reference-of-thought⁸³'—as-conflatedness¹²-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-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection induced deference~~'; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism¹⁷), involving a posture (institutionalised disposition) of the sort 'the-say-that or it-is-said-that' as 'dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation 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-sublimating²⁴—~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection induced deference' explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-~~

disposition construal by ‘intemporal-prioritisation-of-reference-of-thought⁸³’–as-conflatedness¹²–or–ontological-reprojecting pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to ‘reality/veridicality predicating constructs’; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions. ‘Intemporal-prioritisation-of-reference-of-thought⁸³’–as-conflatedness¹²–or–ontological-reprojecting pedestalling carries the implication that reference-of-thought⁸³ and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of reference-of-thought⁸³ and meaningfulness; and that subpar de-mentating/structuring/paradigming of reference-of-thought⁸³ and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as perversion⁷⁴–of-reference-of-thought⁸³–<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of subpar reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸,–of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold¹⁰² is ‘perverted reference-of-thought⁸³ and meaningfulness’ (<amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), and is ontologically-preconverging-or-dementing¹⁹–apriorising-psychologism (dialectically-preconverging-or-dementing¹⁹–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview reference-of-thought⁸³/veridical-thinking-reference-over-preconverging-or-dementing¹⁹–reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional~deprocrpticism¹⁷ over

procrypticism⁸⁰/the-’preconverging-or-dementing¹⁹—apriorising-psychologism-of-the-
 positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-
 teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation).
 ‘Intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-
 reprojecting pedestalling underlines the fundamental nature of
 institutionalisation/intemporalisation not as a temporal-dispositions-to intemporal-disposition
 transformation (not emanance transformance) but rather ‘a positive-opportunism⁷⁵ constraining
 construct’ involving ‘intemporal-disposition deferential-formalisation-transference’ (such that
 just as jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-
 temporal-trading context about the law which is rather articulated as a formal conceptualisation
 and constraint to be internalised as a universal construct to avoid its ‘downgrading’ by mobbish
 or other temporal social inclinations, likewise with many a subject-matter domain). In the same
 vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of-reference-
 of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting conceptualisation of
 notional~deprocrypticism¹⁷ over procrypticism⁸⁰ 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
 exercise, so as to avoid temporal-dispositions denaturing¹⁵ as is the case with all formal
 constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-
 meaningfulness teleology⁹⁹ while relying on principled methods. Prospectively, the intellectual
 exercise involved in articulating procrypticism-notional~deprocrypticism¹⁷ and psychopathy
 and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation projection induced deference’ of the averageness/banality-of-thought

(temporal-to-intemporal-dispositions) for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation/intemporalisation ‘dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/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-temporal-to-intemporal-dispositions—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-temporal-to-intemporal-dispositions—existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting pedestalling will be necessary as the mere exposure-to/contemplation-of ‘rightness of thought and meaning’ will suffice for transcendence; such a complete human being doesn’t and has never existed, and not even philosopher-kings from the Socrates, Aristotles and others who explore such possibilities, even though intemporal-disposition possibilities will tend to accrue more to such ‘philosopher-kings’ individuals). For the big picture, this point to the fact that institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition

institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-~~
conflatedness¹²/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-temporal-to-intemporal-dispositions—
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 temporal-to-intemporal-dispositions construct requiring ‘transcending any
perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of the
~~<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-~~
leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
‘nondescript/ignorable—void⁵⁹’-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 processes’ to

uphold it thereafter with formalisms and officialdom surrounding it with respect to temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s 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 to the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) 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 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-sublimating²⁴—~~<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 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/extricator-situation in whichever locale, that is, an extricator de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework⁷² validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the ontological-primemovers-totalitative-framework⁷² 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 temporality⁹⁸/shortness whereby there is any intemporality⁵¹/longness in accommodating human temporality⁹⁸. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/reference-of-thought⁸³ 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 ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defects (and as per their manifestation and conjugation as postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ by deprocrypticism¹⁷). 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 intemporality⁵¹/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 temporality⁹⁸’ 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 temporality⁹⁸/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal’s perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-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~deprocrypticism¹⁷ (to thwart procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰) and thereafter; the intemporal individuation as such projects in an ‘abstract eternity’ which is what allows for the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Temporal-dispositions may not need to understand as of <amplifying/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 secondnaturating exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality⁵¹!

Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection induced deference~~’ to such an ontological construal by way of formalism-and-officialdom as the temporality⁹⁸/averageness/banality-of-thought is not allowed to imply an dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/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 temporal-to-intemporal-dispositions, and hence the need for the artifice to skew/differential-formalisation-transference for intemporality⁵¹ 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 temporality⁹⁸’ as mental-dispositions ‘geared to accommodate temporality⁹⁸’ (as to incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments¹⁰⁵ associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and hence are doing nothing but <amplituding/formative—epistemicity>totalising~self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-~~

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation, in temporal-preservation-as-
 pseudointemporality⁵¹-preservation with respect to ontological-normalcy/postconvergence (the
 latter assumed to be fully conceptually completed as deprocrypticism¹⁷) as successively
 recurrent-utter-uninstitutionalisation recurrence, base-institutionalisation/ununiversalisation,
 universalisation/non-positivism-or-medievalism and positivism/procrypticism⁸⁰, is an inherent
 registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-
 ontological-or-existential-defect>⁸⁵ in want for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity (notwithstanding that the defect-in-
 temporal-preservation is instigated from postlogism⁷⁷ as perverted-outcome-sought-precedes-
 existentially-veridical-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-endemisation⁴⁹ in upholding its
 temporal-preservation-as-pseudointemporality⁵¹-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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> but rather the
 'distortional effect on analysis' arising from 'postlogic/psychopathic elevation wittingly or
 unwittingly' by prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mental-
 dispositions in conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-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-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism credulity' to elevate and

integrate the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of a ‘slanted mind’. As of , virtuous construal arises de-mentatively/structurally/paradigmatically from a universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ do not endemise/enculturate the notion and the social vices-and-impediments¹⁰⁵ arising from it thereof. On the contrary, de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ endemises/enculturate this with the consequent social vices-and-impediments¹⁰⁵. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation are subknownledge/registry-
 perverted/dialectically-preconverging-or-dementing¹⁹-apriorising-psychologism at their
 uninstitutionalised-threshold¹⁰² and thus the need for new reference-of-thought⁸³-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation, likewise the positivistic dimension perversion⁷⁴-of-reference-of-
 thought⁸³ -<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> subknownledge⁹⁴/mimicking/registry-perverting/preconverging-or-
 dementing¹⁹-apriorising-psychologism of its reference-of-thought⁸³-categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation known as procrypticism-or-disjointedness-as-of-reference-of-
 thought⁸³⁸⁰ implies that 'it is not and cannot be beyond a prospective
 institutionalisation/intemporalisation/transcendence exercise' known as
 notional~deprocrypticism¹⁷ which highlights the positivism~procrypticism⁸⁰ registry-
 worldview's/dimension's enculturated/endemised vices-and-impediments¹⁰⁵ associated with its
 perversion⁷⁴-of-reference-of-thought⁸³ -<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and so, as the-
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 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-thought⁸³ (whether as base-institutionalised,
 universalised, positivising or notional~deprocrypticism¹⁷ existential-contextualising-
 contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by ‘reasoning-through transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-reference-of-thought⁸³ and <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness, is graspable in transcendence-and-sublimity/sublimation/supererogatory~de-mentativity only by an active transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ construal involving ‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹. As a reminder to the fact that pedestalled construal/pedestalled disambiguation is with respect to perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism defect or a defect outside the logical de-mentating/structuring/paradigming of the said registry-worldview) and not logical defect (conviction-as-to-profound-supererogation⁹⁶ defect or a defect in the operation/processing of the logical de-mentating/structuring/paradigming 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'⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism' (which is a supplanting-conviction-as-to-profound-supererogation'⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ nonetheless) but an elicited threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation'⁹⁶—preconverging/dementing¹⁹—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-tracing⁴⁵> level's psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it can be said that the underlying psychopathic phenomenon known as postlogism⁷⁷-as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation'¹⁰⁹⁶ is associated with all the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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-endemisation⁴⁹), and so given the de-mentative/structural/paradigmatic relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ induced threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation'⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism. Hence, the need for 'dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/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 itself as intemporal with the notion that its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸/registry-teleology⁹⁹ are perfectly sound. But we simply need to take a 'postconvergence' look of such 'ontological strands-of-perverting-temporal-dispositions' regarding recurrent-utter-uninstitutionalisation from base-institutionalisation institutionalisation/intemporalisation reference, ununiversal from universalisation institutionalisation/intemporalisation reference, non-positivism/medievalism from positivism institutionalisation/intemporalisation reference, and prospectively our procrypticism⁸⁰ from notional~deprocrypticism¹⁷ institutionalisation/intemporalisation reference; 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> strands-of-perverting-temporal-dispositions at our uninstitutionalised-threshold¹⁰² of procrypticism⁸⁰ (involving our endemisation/enculturation of the protracted-slantedness of positivistic reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation). distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ (mental-slantedness or decandoring-of-the-mind or

denaturing¹⁵, and not soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³/candor): refers to the technique at ‘uninstitutionalised-threshold¹⁰²’ (as against the natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly or prelogism⁷⁸) by which to align the apriorising–registry to the postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> articulated by psychopathy and its corollary social psychopathy. distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ is induced at the ‘uninstitutionalised-threshold¹⁰²’ by the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ derived from the psychopath’s initiated postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. It works like this, supposed by perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion (going by the two narratives highlighted above about the psychopath’s perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion) an interlocutor effectively integrates the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversions, at this ‘uninstitutionalised-threshold¹⁰², i.e. procrypticism⁸⁰’, the normal institutionalised/intemporalised logic (involving secondnaturing/supersedingness of institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer operate cross-sectionally socially (as mental-dispositions revert there to temporal-to-intemporal-dispositions). This involves: (i) the ‘induced-ring-of-gyges-effect/solipsistic–point-

of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality’ (which leads to acting as if the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>/mental-perversion projected by the psychopath is not perverted) as there is a
corresponding ‘‘lack of constraining social universal-transparency¹⁰⁴-(transparency-of-
totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
ontological-completeness⁸⁷)’ (in the collective human mental-devising-representation at this
uninstitutionalised-threshold¹⁰²) about the perversion⁷⁴-of-reference-of-thought⁸³-<as-
effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
supererogation⁹⁶>/mental-perversion that would have made upholding such a perverted
behaviour in the social-construct inopportune/untenable; (ii) this process can effectively be
grasped ontologically (at the intemporal-disposition pedestal transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ disposition by the
mechanism of alienative-hierarchisation) wherein a ‘given supplanting-conviction-as-to-
profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or
prelogism⁷⁸ construct’ is as of postlogism⁷⁷-slantedness undermined postlogically/perversion⁷⁴-
of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/mental-perversion by
the psychopath’s postlogism⁷⁷-slantedness pedestal in transversality-of-affirmative-and-
unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ disposition with respect
to ‘socially-perceived-value as of social-stake-contention-or-confliction’, and in succession by
the derived postlogic temporal-dispositions perversion/mental-perversion pedestal
transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹ dispositions of

ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, and correspondingly; (iii) an ‘uninstitutionalised-threshold¹⁰² aetiology’ of ‘temporal perverted-registries characterisations in their depth-of-teleologies/orientation as temporal-projections (more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for instance, de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ a medieval mindset/reference-of-thought⁸³ with respect to a superstitious-disposition or ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of universalisation categorical-imperatives’ and likewise de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ a procryptic mindset/reference-of-thought⁸³ with respect to ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-teleology⁹⁹ 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 ‘prelogism⁷⁸/candoring/straightness reflex’, ‘distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ (as decandored/oblongated) is always the mental apriorising—registry alignment with regards to the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registry-worldview, as positivism by de-mentation-

~~⟨supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–~~
 attributive-dialectics⟩¹⁴ distractively/decandored/oblongated aligns non-positivism/medievalism
 as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism, universalisation by de-mentation-
~~⟨supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–~~
 attributive-dialectics⟩¹⁴ aligns ununiversalisation distractively/decandored/oblongated as
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism, base-institutionalisation by de-
 mentation-~~⟨supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–~~
 or-attributive-dialectics⟩¹⁴ aligns recurrent-utter-uninstitutionalisation
 distractively/decandored/oblongated as threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and
 prospectively (though counterintuitive, as well) notional-deprocrypticism¹⁷ by de-mentation-
~~⟨supererogatory–ontological–de-mentation–or–dialectical–de-mentation—stranding–or–~~
 attributive-dialectics⟩¹⁴ aligns procrypticism⁸⁰ distractively/decandored/oblongated as
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism; (v) in the bigger scheme of things,
 distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ at
 ‘uninstitutionalised-threshold¹⁰²’ 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-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ by
 the temporal-dispositions involves simply conjugating/inflecting the underlying ‘(as

dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment' of the postlogic mind of the psychopath to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹. 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-tracing⁴⁵>. The reason this is possible is that such a referential ontological-normalcy/postconvergence representation is not shaped to prioritise any registry-worldview/dimension as being inherently the absolute reference of thought, such as we unwittingly do with our representation of reality due to the illusion-of-the-present/present-consciousness (a massive drawback in grasping veridical ontological reality especially in the ephemeral social world). With ontological-normalcy/postconvergence referentialism we place reality as an abstract construct of oneness that is preceding-and-supersedes our-and-all temporal representations of meaning, and the exercise of articulating ontological/intemporal meaning then becomes 'one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposed to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism 'sense of oneness of preceding-and-superseding intemporal/ontological meaning' as implied by the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation'. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is 'a

hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding>~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹² (deconstruction/ontological-reconstituting–as-to-conflatedness¹² 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-conflatedness¹² (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding>~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~–epistemic-conflatedness¹²/existential-potency for ontologically-

veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism⁷⁸/organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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)¹⁴ of reference-of-thought⁸³’ 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-conflatedness¹² as dialectical transformation as prospective reference-of-thought⁸³ involving fundamentally the organic harnessing of the notions of candoring/prelogism⁷⁸, dialectically-or-contendingly-in-phase, organic-comprehension-thinking, prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ on the one hand and on the other hand decandoring, distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹, dialectically-or-contendingly-out-of-phase, non-ontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing¹⁹—

apriorising-psychologism, not-veridical-thinking-reference-rather-preconverging-or-dementing¹⁹-reference, perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—and-not-of-logical-contention as of threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³, shortness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-totalising³²~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 (recomposed)-consciousness-awareness-teleology⁹⁹’ (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-deprocrypticism¹⁷) as ‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated (recomposed)-consciousness-awareness-teleology⁹⁹’ (given that these consciousness-awareness-teleologies are the recomposed outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening⁵²’) 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 (recomposed)-consciousness-awareness-teleology⁹⁹ 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>~~¹⁴ hermeneutically/reprojectively-educing-human—meaningfulness-and-teleology⁹⁹⁵⁵-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 (recomposed)-consciousness-awareness-teleology⁹⁹. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recompose-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> have effectively occurred and so, counterintuitively to their natural (recomposed)-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns (recomposed)-consciousness-awareness-teleology⁹⁹; there isn't any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind's temporal (recomposed)-consciousness-awareness-teleology⁹⁹ (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implied by postdication places the prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in this case positivistic institutionalisation/intemporalisation) existentialism/full-existential-depth-implications personhoods-and-socialhood-formation in question/jeopardy. But then it is not reality that caves in, it is 'the mortal' with a renewed

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring at its
 uninstitutionalised-threshold¹⁰² involving organic-comprehension-thinking
 (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) in contrast
 with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism; in transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ along 3-pedestals
 (psychopath’s slantedness transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ pedestal, temporal-dispositions transversality-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ pedestals,
 and the intemporal-disposition transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ pedestal in ontological-escalation/aetiologisation)
 enabling the preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—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-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵ from an organic-
 comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’-as-
 conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-
 teleology⁹⁹⁵⁵)-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-thought⁸³ might rather see a mentally unconscious

man going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from procrypticism⁸⁰ viewed from deprocrypticism¹⁷, 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> perspective but rather to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, requiring that such an intellectual analyst be of ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ consummated/forfeiting posture’ in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the registry-worldview/dimension in need of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (procrypticism⁸⁰) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism¹⁷), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘presencing—

absolutising-identitive-constitutedness¹³⁷⁹ consummated/forfeiting posture' in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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-teleology⁹⁹⁸-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is 'an abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold¹⁰²) of the reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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 transcendently. On the other hand, transdimensional/transcendental meaningfulness-and-teleology⁹⁹⁵ is precedingness/supersedingness/ascendency accruing as 'existential psychoanalytic ontological form (in full blossoming of the transcending dimension)' beyond the superseded intradimensional de-mentative/structural/paradigmatic conception limits (uninstitutionalised-threshold¹⁰²) of the reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-teleology⁹⁹⁵ will refer to the projective conceptualisation of meaningfulness-and-teleology⁹⁹⁵ beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its

existentialism/full-existential-depth-implications personhoods-and-socialhood-formation);
 highlighting as ontologically wrong any relation to intradimensional meaningfulness as
 (intemporally/ontologically)-sanctuous-by-reflex (as this wrongly undermines the de-
 mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
 or-attributive-dialectics)¹⁴ of temporal-dispositions-postlogic-backtracking-<iterative-looping-
 ‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-subknowledging⁹⁴/mimicking-set-of-
 narratives, and wrongly leads to their <~~amplifying~~/formative-epistemicity>totalising~self-
 referencing-syncretising-as-straight/candored)’ at that registry-worldview’s/dimension’s
 uninstitutionalised-threshold¹⁰² requiring prospective memetic-reordering. (As a side note, this
 will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-
 cadre for such a more or less deconstructive articulation in ontological-
 normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the
 need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-
 perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well
 the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in
 full blossoming of the transcending dimension, as ontological meaningfulness.) Finally, it is
 just a matter of fact going by the institutional-cumulation/institutional-recomposure-<as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process that human cross-
 sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity-
 or-ontological-preservation is limited given perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>, as virtue is rather extended by successive re-institutionalisation in
 transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ (not nested-congruence) by the intemporal-disposition
 intemporalisation skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for

relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷. Such a ‘postconvergence referentialism’ skewed (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, 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 (ontological-primemovers-totalitative-framework⁷²) 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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ / dialectically-or-contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, 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-thought⁸³ 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-temporality⁹⁸ and its vices-and-impediments¹⁰⁵ 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 temporal-to-intemporal-dispositions equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemporality⁵¹/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-sublimating²⁴—~~amplifying/formative>supererogatory-de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for secondnaturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory-de-~~mentativity)/differential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the need to refer analytically to human temporal-to-intemporal-dispositions s as of the circularity/recurrence/repetition/repeatability⁹ delineating ~~existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-~~contextualising-contiguity³⁸-reification⁸⁶/superseding–oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation highlighting the uninstitutionalised-threshold¹⁰² 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 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing¹⁵ of such reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. However, ontological-normalcy/postconvergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-beyond-any-set—categorical-imperatives/axioms/registry-teleology⁹⁹⁸-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-tracing⁴⁵> process) to define ‘social problem/questioning’ as implying a reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-threshold¹⁰² 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ whereas postdication refers to a transcendently/transdimensionally/interdimensionally/across-all-institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> entropy as ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic-unshackling ontological-reconstituting—as-to-conflatedness¹²/deconstruction); involving avoiding making an intemporal-disposition representation (with the implication of a purely logical operation/processing/contention) instead of a temporal-to-intemporal-dispositions representation (with the implication of temporal-to-intemporal-dispositions 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-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, allowing for contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism —involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising —with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism⁷⁷ in hollow-

constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework⁷² dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling, towards the supersedingness of the intemporal-disposition for institutionalisation's/intemporalisation's intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Thus the ontological veridicality of the registry-worldview's/dimension's perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> at it uninstitutionalised-threshold¹⁰² 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 de-mentating/structuring/paradigming is an intemporal/ontological projection referencing de-mentating/structuring/paradigming beyond-and-the-non-implication of an equivalence between ('intemporal-prioritisation-of-reference-of-thought⁸³'-as-conflatedness¹²-or-ontological-reprojecting pedestalling) with the intradimensional 'consciousness-awareness frame-of-social-stake-contention-or-confliction' of the temporal/preconverging-or-dementing¹⁹-apriorising-psychologism dimension, more like the positivist ontological biology and medicine 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 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~deprocrypticism¹⁷ registry-worldview and the transcended procrypticism⁸⁰ worldview. Postdication as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (postconvergence), as an ontological-reconstituting-as-to-conflatedness¹² psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing¹⁹-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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-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-thought⁸³'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵), and ontologically long in an intemporal/species-possibilities/abstract-eternality-of-being-mental-projection/eudaemonic-contemplation), and their corresponding abstract individuation aetiologies (even though in effect individuals as 'receptacles of specific individuation aetiologies' cannot realistically be construed as absolutely

tied to low or higher teleologies but rather as tending to accrue towards a specific-individuation-aetiology/characteral-disposition whether of low or higher teleology⁹⁹; 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-supererogation⁹⁶ disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating²⁴—~~amplifying~~/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments¹⁰⁵) – equivocates as of profound-supererogation⁹⁶ to the highest teleologies of Universalisation (as percolation-channelling undermining of ununiversalisation and its vices-and-impediments¹⁰⁵) – equivocates as of profound-supererogation⁹⁶ to the highest teleologies of Positivism (as percolation-channelling undermining of non-positivism/medievalism and its vices-and-impediments¹⁰⁵) –and prospectively, equivocates as of profound-supererogation⁹⁶ to the highest teleologies of notional~deprocrypticism¹⁷ (as percolation-channelling undermining of procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰ and its vices-and-impediments¹⁰⁵). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of

existential ' (in terms—as-of-axiomatic-construct of temporal-to-intemporal-dispositions), 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 subknowledging⁹⁴/mimicking/untranscended registry-worldview/dimension ('with-no-elicited-positive-opportunism⁷⁵/much-more-likely-temporal-negative-disincentive' and 'out-of-the-blue') to articulate-and-uphold-for-percolation-channelling the prospect of the transcended-registry-worldview/dimension-with-its-prospective-universal-virtue-over-the-vices-and-impediments¹⁰⁵-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing¹⁹—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 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 of a transcending registry-worldview/dimension as to dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation' is the higher teleology⁹⁹ 'over the mere-institutionalised-being-and-craft' in such a transcended registry-worldview/dimension. And

why is this distinction critical? Because prospective (intemporality⁵¹) 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 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 an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for 'human registries-disambiguation at uninstitutionalised-threshold¹⁰²', and as being temporal-to-intemporal-dispositions. 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-impediments¹⁰⁵ (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 ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-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 temporal-to-intemporal-dispositions as to 'existential idealism/success' as these define mental orientations or registry-worldview

teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ process involving variously candored/straightness/prelogism⁷⁸ and decandored/oblongated/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ mental-devising-representation of registry-worldviews dependent on which registry-worldview is considered perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-tracing⁴⁵>-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 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-teleology⁹⁹⁵⁵ 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 universalising¹⁰³ in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s ‘(re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-ontology-origination psyche rule of intrinsic-

reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity as of phenomenal-abstractiveness-of-presencing-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸,s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context conceptualisation' is what allows for human
 individual and collective orienteering—focussing—persisting of construal/conceptualisation by
 that transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity (re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) 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-
 reification⁸⁶/ontological-primemovers-totalitative-framework⁷² in construing meaningfulness-
 and-teleology⁹⁹⁵⁵ 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-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality as of beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ for a new/prospective elevating registry-worldview's/dimension's
 prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ ‘(re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-
 ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity as of phenomenal-abstractiveness-of-

presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸,s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context conceptualisation'. Being at the backend in
 reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-
 the-human-institutionalisation-process⁶⁷, it will be naïve to contend that the transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity (re-originary—as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-
 ontology-origination psyche rule of our positivism~procrypticism⁸⁰ registry-
 worldview/dimension mental-disposition should inherently be obvious. But that doesn't factor
 in the implications of human limited-mentation-capacity-deepening⁵² that by successive prior
 institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> 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-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-
 conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-
 prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as of phenomenal-
 abstractiveness-of-presencing-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸,s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-

thought⁸³-devolving⁸⁴-as-of-instantiative-context conceptualisation' leading up to our
 positivism–procrypticism⁸⁰ registry-worldview/dimension mental-disposition. In other words in
 the human <amplifying/formative–epistemicity>totalising~thrownness-in-existence³⁴ (I exist
 therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to
 my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance⁷¹-
 <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 emancipatory '(re-originary-as-
 unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-
 thinking²⁰- 'projective-insights'/'epistemic-projection-in-conflatedness¹²'-of-
 notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-
 ontology-origination psyche rules of intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory–de-mentativity as of phenomenal-abstractiveness-of-
 presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
 operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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–procrypticism⁸⁰ positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and
 notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-
 '<amplifying/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹—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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ doesn't dispense us from our own de-mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>)¹⁴ for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology⁹⁹) '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/teleology⁹⁹) 'renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering' which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically 'universal rules of

institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential destiny/teleology⁹⁹) ‘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-teleology⁹⁹⁵⁵ to longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) agency towards intemporality⁵¹/longness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology⁹⁹ ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ontological-primemovers-totalitative-framework⁷² conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-’preconverging-or-dementing¹⁹-apriorising-psychologism underlying the suprastructural and practical introduction of notional~deprocrypticism¹⁷ postconverging-or-dialectical-thinking²⁰-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 rational-realism as of notional~deprocrpticism¹⁷ 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-tracing⁴⁵> that successive introduction of more and more 'realistic' conceptualisations enable a grander ontological-primemovers-totalitative-framework⁷² and grasp of its world. Further, what differentiates principles-rationalism/positivist-idealism and rational-realism as of notional~deprocrpticism¹⁷ is that the 'institutionalising threshold for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation' of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at reference-of-thought⁸³ (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging⁹⁴-impulse/compulsive-dementing/slantedness/psychopath, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹). This is the peculiarity of notional~deprocrpticism¹⁷ dialectical-thinkng-or-postconverging-apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at 'supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism anchors' (on a wrong reflex basis of universal human intemporal/longness register/registry-teleology⁹⁹ disposition). Hence the present principles-

rationalism/positivist-idealism unlike rational-realism as of deprocrypticism¹⁷, in the exercise of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and corresponding reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, fails to account for perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> registries, as subknowledging⁹⁴-impulse/compulsive-dementing/slantedness/preconverging-or-dementing¹⁹—apriorising-psychologism of the psychopath, postlogically conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹.

notional~deprocrypticism¹⁷ is particular, as imbued/recomposuring with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, in that it addresses the fundamental issue of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect by recognising the reality of human temporal-to-intemporal-dispositions 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/compulsive-dementing/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing¹⁹—apriorising-psychologism perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-

social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹. Such ‘notional~deprocrpticism¹⁷ 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-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase/dialectically-primitive) perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> positivistic reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions de-mentation-(<~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴. 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 procrptic to deprocrptic 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-tracing⁴⁵> imply higher perversion of reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that are ‘not readily perceived as undermining intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in their ontological-primemovers-totalitative-framework⁷² and are often wrongly analysed as being intemporally preservational’ but for a very insightful

ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking
 (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) ontological-
 escalation/aetiologising over threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism; requiring a
 corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic
 crossgenerational deprocryptic transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
 mentativity supplanting-conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism, as the procryptic perversion⁷⁴-
 of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is weakly graspable
 in the cross-section of the social-construct for the transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity to work effectively by incrementalism⁵⁰-
 in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation as to
 notional~disjointedness-as-of-reference-of-thought⁸³ even though such incrementalism⁵⁰-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and
 notional~disjointedness-as-of-reference-of-thought⁸³ might later arise in social integration from
 institutionalisation/intemporalisation percolation-channelling following an intellectually utter
 and decisive articulation, or possibly with successive other such intellectual articulations, of the
 perpetuation-of-notional~deprocrypticism¹⁷ 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 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~deprocrypticism¹⁷ transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity being not a cultural-diffusion-from-another-society's-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an 'abstract cultural-diffusion-from-another-society's-philosophical-transcendence transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity', for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling effects as predication/deferred-predication and application/deferred-application to human and social issues based on temporal-to-intemporal-dispositions conceptual articulation as ontological-primemovers-totalitative-framework⁷² about the 'abstract nature of man'. This will involve 'creative existentialism (full-existential-depth-implications) storying construal' in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ articulated in a dynamic relationship along the three pedestals of: psychopathic characters slantedness as insane/slantedness-fitment in absolving-or-fleeting-logic-reflex-or-escaping-logic in hollow-constituting-<as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-to-last-narrative-wrongly-allowing-interlocutors-prelogic-or-conviction-as-to-profound-supererogation⁹⁶-alignment; temporal-dispositions (of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) insane/slantedness integration/conjugation in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation of the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) intemporal point-of-referencing veridicality; and the intemporal-disposition organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) on the basis of a higher teleology⁹⁹ complex of being more profound with respect to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to intrinsic-meaning/veridicality, in terms—as-of-axiomatic-construct of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) reflection/perspectivation of the two prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this uninstitutionalised-threshold¹⁰² as backdrop for ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring in the construal of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preempting procrypticism⁸⁰, so construed by ‘notional~deprocrypticism¹⁷ ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking²⁰-differentiation-as-of-supratransversality—apriorising/axiomatising/referencing’. And so, based on the fundamental psychological de-mentating/structuring/paradigming of ‘mental-devising-representation devising’ giving-in to veridicality/intrinsic-reality when shown to be perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. This fundamental psychological de-mentating/structuring/paradigming operates by way of candoring/prelogism⁷⁸/dialectically-or-contendingly-in-phase or in preconverging-or-dementing¹⁹—apriorising-psychologism/decandoring/distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘as preconverging-or-dementing¹⁹—apriorising-psychologism’ respectively, as is implied in all the transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity from recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism⁸⁰, and prospectively perpetuation-of-deprocrypticism¹⁷. This serves to provide the perspective/reflection to the present positivistic mindset/reference-of-thought⁸³ explaining while the ‘seemingly unlikely preconverging-or-

dementing¹⁹—apriorising-psychologism mental-devising-representation of its mind’ at its uninstitutionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as procrypticism—or—disjointedness-as-of-reference-of-thought⁸³⁸⁰ so reflected/perspectivated from notional~deprocrypticism¹⁷ is more veridical than its illusion-of-the-present/present-consciousnessas <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-notional~deprocrypticism¹⁷ 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~deprocrypticism¹⁷ transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity). Another ontological element of the perpetuation-of-notional~deprocrypticism¹⁷ 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-opportunism⁷⁵ as the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of: ‘organising rules/principles’/base-institutionalisation are

opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling for intemporal transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming rather than a temporal extricatory 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/temporality⁹⁸ de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming regarding the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of ‘temporal-to-intemporal-dispositions accountability as intemporality⁵¹-skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) rules/principles’ or notional~deprocrypticism¹⁷ 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-opportunism⁷⁵ 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 deprocrypticism¹⁷; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling 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 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 for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. That is, transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold¹⁰². 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 deprocrypticism¹⁷, 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-intemporality⁵¹/intrinsic-reality as

validated by ontological-primemovers-totalitative-framework⁷². This leads in the instance of
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> to the notion of
 ‘memetic-corruption or psychoanalytic-misrepresentation of reference-of-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸; requiring a referential ‘memetic
 reordering/psychoanalytic-unshackling reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ for the entropic preservation of
 intemporality⁵¹/intrinsic-reality as validated by ontological-primemovers-totalitative-
 framework⁷². The referential memetism as suprastructural-meaningfulness implying that
 meaning is in fact a ‘human mental devising construct’ (not inherently ontological or intrinsic-
 reality) and it is grounded on its validation/veridicality by its ontological-primemovers-
 totalitative-framework⁷² 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/authenticity⁶⁸-of-
 reference-of-thought⁸³/candored, and then mentally-oblongated/decandored with respect to
 new/superseding soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-
 thought⁸³/candored) when the proxying-registry-construct is internally-contradictory and
 demonstrated to be flawed at successive uninstitutionalised-threshold¹⁰² whether from
 recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-
 positivism/medievalism to positivistic, and prospectively procrypticism⁸⁰ to deprocrypticism¹⁷.
 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'⁸³-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵)'s universal projection/intemporality⁵¹ 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~deprocrypticism¹⁷ (to thwart procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰) 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-impediments¹⁰⁵ of successive registry-worldviews can be directly ascribed as corresponding perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation,

ununiversalisation, non-positivism/medievalism, and prospectively procrypticism⁸⁰ (pointing to the fact that virtue is about ‘the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷, 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 an recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments¹⁰⁵ 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 subknowledging⁹⁴/mimicking/perverting positivistic meaningfulness) those of procrypticism⁸⁰. Virtue is plainly and simply about the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² 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 temporality⁹⁸/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, denaturing¹⁵ and subknowledging⁹⁴’ with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of human/social progress de-mentating/structuring/paradigming. While intellectual ontological/intemporal meaningfulness may strive to articulate a universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism⁷⁷-slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² 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 temporal-to-intemporal-dispositions s, i.e. secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-teleology⁹⁹⁵⁵)’ (informal settings) where the constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) (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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹–apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and temporal-to-intemporal-dispositions-disambiguating realism that upholds/preserves intemporality⁵¹/longness and stifles temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> inclinations. Such an approach is known as the ‘knowledge-notionalisation’ or knowledge as a continuum from ‘the ignorances’/temporal-dispositions to knowledge/intemporality⁵¹ which then allows for scrutinising and preempting ‘the ignorances’/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~deprocrypticism¹⁷ and as procrypticism⁸⁰ (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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 share the same reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); wherein it is transversality-of-affirmative-and-unaffirmative, -disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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-thought⁸³ (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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-thought⁸³ 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-dementing¹⁹–apriorising-psychologism (where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/ontological-primemovers-totalitative-framework⁷² institutionalisation percolation-channelling mechanism. This ontological insight (transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional~deprocrypticism¹⁷ and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism⁸⁰, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing¹⁹–apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional~deprocrypticism¹⁷ validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism⁸⁰ as futural

Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ takes hold in the the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² institutionalisation percolation-channelling mechanism. So deterministically and operantly, without any discretion allowed, from the intemporal/ontological perspective, it is a crossgenerational collapsing/overriding-and-superseding of temporal-dispositions and a registry-worldview/dimension-intradimensional-meaningfulness that is perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> construed in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ involving reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ as the backdrop of new reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enables prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus technically, preconverging-or-dementing¹⁹-apriorising-psychologism arises simply by a shift of reference-of-thought⁸³ (in the strive for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation wherein the latter reference-of-thought⁸³ as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing¹⁹-apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding reference-of-thought⁸³ (of postconverging/dialectical-thinking²⁰-apriorising-psychologism) about the prior transcended/superseded reference-of-thought⁸³ (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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> and go on to be of <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ this now shown-to-be-wrong reference-of-thought⁸³). preconverging-or-dementing¹⁹-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-dementing¹⁹-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-totalising³²~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-dementing¹⁹-apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own reference-of-thought⁸³ is superseded/transcended by a prospective reference-of-thought⁸³ as notional~deprocrypticism¹⁷ will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising³²~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-thought⁸³ and corresponding (postconvergence) ontological-veridicality/ontological-contiguity⁶⁶, and go on to self-reference-syncretise its transcended/superseded reference-of-thought⁸³. In concrete terms for instance, whereas a positivistic mindset/reference-of-thought⁸³ will likely shift the reference-of-thought⁸³ 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-thought⁸³ will be that A is preconverging-or-dementing¹⁹—apriorising-psychologism and that a germ and biological functioning theory of the human body is the reference-of-thought⁸³ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that uphold the prior/transcended/superseded reference-of-thought⁸³ that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity which is rather slow in the making) shows that it is the crossgenerational habituation by <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ into reference-of-thought⁸³ of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately 'wean' the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism reference-of-thought⁸³ and its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ towards a positivistic reference-of-thought⁸³ and its prospective/transcending/superseding relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-

or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—
 as-so-being-as-of-existential-reality, where contention can then take place to establish
 (postconvergence) relative ontological-veridicality. Likewise, the concrete analysis from a
 notional~deprocrypticism¹⁷ insight shows that our procrypticism⁸⁰ (perversion⁷⁴-of-reference-
 of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> of positivistic meaningfulness) mindset/reference-of-thought⁸³ will
 by reflex emanantly act the same at its own uninstitutionalised-threshold¹⁰²; wherein the idea
 that positivism~procrypticism⁸⁰ reference-of-thought⁸³ as of its characteristic postlogism⁷⁷
 associated with psychopathy and social psychopathy with its overall beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ defect of
 disjointedness-as-of-reference-of-thought⁸³-as-misappropriated-meaningfulness-and-
 teleology⁹⁹⁵⁵ brings about a shift to a new reference-of-thought⁸³ and reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation as transcending/superseding deprocrypticism¹⁷, will
 sound unintelligible/existentially-suprastructural to the positivism~procrypticism⁸⁰
 mindset/reference-of-thought⁸³ which simply by reflex set this aside and harken back
 axiomatically to positivism~procrypticism⁸⁰ reference-of-thought⁸³ and reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation that unconsciously (as ignorance) and consciously (as
 affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
 social-aggregation/temporal-enculturation-or-temporal-endemisation) do not acknowledge
 ontological-impertinence as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
 supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of the
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> associated with such

positivism–procrysticism⁸⁰ reference-of-thought⁸³ that is bound to directly and indirectly at the
 uninstitutionalised-threshold¹⁰² be integrating postlogism⁷⁷-as-of-compulsing–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ in
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> teleologically involving, (i) intemporal-disposition introduction-of-
 ‘ontological-reconstituting-as-to-conflatedness¹²⁷’ reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, (ii) temporal-dispositions undermining-by-hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> of the reference-of-thought⁸³–categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸, (iii) intemporal-disposition reflecting/perspectivating/highlighting the temporal-
 dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ and introduction-of-‘ontological-reconstituting-as-to-
 conflatedness¹²⁷’ of new reference-of-thought⁸³–categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸ preempting the temporal-dispositions perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶>) of the subontologisation (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; as successive circular
 postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶
 preconverging-or-dementing¹⁹–apriorising-psychologism constructs, and not as may wrongly be
 reflected by the natural reflex to be prelogic supplanting–conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰–apriorising-psychologism, as
 supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-

thinking²⁰—apriorising-psychologism (existential-contextualising-contiguity³⁸/meaningful-
 projection-of-intrinsicness/authentic-vocalisation/prelogism⁷⁸) constructs. And likewise, it is a
 crossgenerational habituation of notional~deprocrypticism¹⁷ reference-of-thought⁸³ and
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation that will ultimately lead to a
 shift in reference-of-thought⁸³ and the correspondingly more profound and grander
 notional~deprocrypticism¹⁷ ontological-veridicality/ontological-contiguity⁶⁶ thereof. Another
 validation for the preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-
 representation of retrospective/transcended/superseded registry-worldviews/dimensions has to
 do with the implications of the notions of impression-driven/good-naturedness/wishfulness and
 the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-
 framework⁷² with respect to the ontological-normalcy/postconvergence and suprastructural
 nature of intrinsic-reality/ontology/ontological-veridicality. A
 prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-
 reification⁸⁶/ontological-primemovers-totalitative-framework⁷² mental-devising-representation
 of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness
 construct is always a preconverging-or-dementing¹⁹—apriorising-psychologism construct, and so
 across all institutionalisations indicating that the ontological-normalcy/postconvergence and
 suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-
 normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation effectively construes
 impression-driven/good-naturedness/wishfulness constructs as rather of notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> and hence its preconverging-or-
 dementing¹⁹—apriorising-psychologism. This equally implies that our very own ‘good-

naturedness constructs' in the positivism/procrypticism⁸⁰ registry-worldview/dimension are of
 preconverging-or-dementing¹⁹—apriorising-psychologism mental-devising-representation from
 futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ registry-worldview/dimension the-Good/understanding/knowledge-
 reification⁸⁶/ontological-primemovers-totalitative-framework⁷² conceptualisation. The reason
 why ontological-normalcy/postconvergence indicates that 'good-naturedness constructs' are
 defective is quite simple as it is based on adhering to a registry-worldview's/dimension's
 institutionalisation temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸, which along the institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> are successively shown to be defective-as-always-being-sub-par-to-
 intrinsic-reality and defining the uninstitutionalised-threshold¹⁰². Virtue and ontology/intrinsic-
 reality rather lies in the intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation, and not its reference-of-thought⁸³—categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸, with the latter only being pertinent in the sense where it relays intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation. Such a relaying is not within
 the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of
 ontological-primemovers-totalitative-framework⁷² that ensures re-institutionalisation/re-
 intemporalisation for intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation when ontological-primemovers-totalitative-framework⁷² so reveals it. Thus
 supposed an individual shows good-naturedness following the reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—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 an 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview's/dimension's institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. For instance, the procrypticism⁸⁰ inclination to stick to the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) as-to-how-others-act-in-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> requiring the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² appreciation that an ontological-primemovers-totalitative-framework⁷² as to existence-

potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² indicating such a perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> implies a prospective/transcending/superseding registry-
 worldview's/dimension's new reference-of-thought⁸³~categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation to
 ensure intemporal-preservation as deprocrypticism¹⁷. Thus it is the-
 Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²
 that carries the mantle of intemporal-preservation-entropy-or-contiguity~or~ontological-
 preservation and not good-naturedness/vague-impression drive which temporal-mimicking
 (unconscious or conscious) shouldn't be confused with preserving ontology and virtue. Thus
 the basic reason for this counter-intuition about the veridical nature of good-naturedness
 construct is that it is intradimensionally ~~<amplituding/formative-epistemicity>~~totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with the wrong implications
 of inherently representing the reference-of-thought⁸³~categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation of
 the registry-worldview/dimension as absolute intrinsic-reality/ontology without any factoring of
 intrinsic-reality/ontology ontological-normalcy/postconvergence and suprastructural nature as
 the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-
 framework⁷² does. This fundamentally explains why all prior/transcended/superseded registry-
 worldview's/dimension's present-consciousness/illusion-of-the-present/epistemic-
 totalising³²~self-referencing-syncretising/mirage are necessarily preconverging-or-
 dementing¹⁹~apriorising-psychologism from the mental-devising-representation of the
 prospective/transcending/superseding registry-worldview/dimension in the requisite

‘postconverging-or-dialectical-thinking²⁰–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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹–apriorising-psychologism arise, due to sub-par reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-reification⁸⁶/ontological-primemovers-totalitative-framework⁷², 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-deprocrypticism¹⁷, reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-conflatedness¹² 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-conflatedness¹²-towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting—as-to-conflatedness¹²’ and not a traditionally naïve ‘wrong hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of-

existential-contextualising-contiguity³⁸ that is usurpable/impostored by mere form. This is the veridical ontological depth of mental-devising-representation/psychological-representation/(recomposed)-consciousness-awareness-teleology⁹⁹ informed by the de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴. The institutional-cumulation/institutional-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as specific successive existentialisms/full-depths-of-existential-implications imply their mental-devising-representation in a reflecting/perspectivating/highlighting transdimensional/transcendental dialectics enabled by de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ wherein the de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ sets prior/transcended/superseded institutional-cumulation/institutional-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as ‘dialectically-preconverging-or-dementing¹⁹—apriorising-psychologism’ (mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) and the prospective/transcending/superseding institutional-cumulation/institutional-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ (mentally-straight/candored-and-dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-existential-implications ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation. However from their intradimensional perspectives as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, the preconverging-or-dementing¹⁹—apriorising-psychologism institutional-

cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is a ‘syncretising registry-teleology⁹⁹-mentation that articulates the ‘intradimensional perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹–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-tracing⁴⁵> (given their wrong circular-upholding of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of their same reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-to-conflatedness¹²’ 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> initiative/effort’ to grasp intrinsic-reality from the ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-dementing¹⁹–apriorising-psychologism’ to enable its prospective superseding/transcending), and this is rightfully transcended/superseded by the ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³

institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> by reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing¹⁹—apriorising-psychologism registry-teleology⁹⁹-mentation that articulates transdimensionally successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful implication of the transcendability of these respective institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> (given the rightful prospective superseding/transcending of their ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; as going by the bigger scheme for absolute grasp of intrinsic-reality/ontology in cumulation/recomposuring from-utter-institutionalisation-to-deprocrypticism¹⁷, reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> are, strictly speaking, rather 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). This ‘existentialism/full-depth-of-existential-implications paradox’ involving wrongfully intradimensional <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ registry-teleology⁹⁹-mentation and rightfully transdimensional ontological-veridicality rather in an ontological-preconverging-or-dementing¹⁹—apriorising-psychologism/preconverging-or-dementing¹⁹—apriorising-psychologism registry-teleology⁹⁹-mentation is critical in understanding how to circumvent temporal-dispositions circumventive/distractive-temporal-prioritisation-of-reference-of-thought⁸³/temporal-preservation inclination associated with postlogism⁷⁷ in hollow-constituting-

<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
 (psychopathy and social psychopathy), in lieu of 'intemporal-prioritisation-of-reference-of-
 thought'⁸³—as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation inclination
 associated with prelogism⁷⁸. Fundamentally, conjugated-postlogism⁷⁷/preconverging-or-
 dementing¹⁹-integration hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> is always based on a wrong
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ registry-teleology⁹⁹-mentation in recurrent
 in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-
 hollow-narratives-and-acts'>⁷⁶ as absolving/fleeting/escaping-reflex–logic¹ (psychopath) or
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> or conjoining-looping-set-of-narratives¹¹ as-of-cohering-logic-reflex
 (derived social psychopathy) of hollow narratives, and wrongfully that this is reference-of-
 thought⁸³; and correspondingly, a rightful transdimensional ontological-representation should
 imply it is a preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-rightfully-
 oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> registry-teleology⁹⁹
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ and by so doing, to start with, rightfully denying it reference-of-thought⁸³ which
 then fundamentally collapses its soundness-or-ontological-good-faith/authenticity⁶⁸-of-
 reference-of-thought⁸³, as the hollow-constituting-<as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation> postlogism⁷⁷-or-perverted-outcome-
 sought-precedes-existentially-veridical-logical-dueness preconverging-or-dementing¹⁹—
 apriorising-psychologism counts on the natural inclination (as 'prelogism⁷⁸-as-of-conviction,-
 as-to-profound-supererogation⁹⁶ re-engaging reflex') of the 'ontologically-reconstituting-or-

prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation⁹⁶ mindset/reference-of-thought⁸³ to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge⁴¹ not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as reference-of-thought⁸³ and implying the falsely apriorising—registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹; as being an even grander faulty-mentation-procedure-deception-or-urge⁴¹ of a registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' nature of registry-teleology⁹⁹ 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 dead-ends and introduce de-mentating/structuring/paradigming shifts often with inconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection nature and hardly just secondnature, in thriving for an abstract sense of the intemporal beyond just functioning within the ambits of

given reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. Within all registry-worldviews as institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, 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-thought⁸³ and meaningfulness, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵/temporality⁹⁸-potency/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (wherein ‘ontological/intemporal reference-of-thought⁸³ 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-endemisation⁴⁹, inducing corresponding denaturing¹⁵ of the ‘ontological/intemporal reference-of-thought⁸³ 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/intemporality⁵¹-potency/registry-soundness which is behind the generation of ‘ontological/intemporal reference-of-thought⁸³ and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/knowledge-

reification⁸⁶/ontological-primemovers-totalitative-framework⁷² (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality⁵¹-potency and the dismissal of temporality⁹⁸-potency, and so in dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>. Thus establishing a human approximating/proxying/aligning relationship with the 'potency of intrinsic-reality/ontological-veridicality (ontological-normalcy) which is a coherent oneness' that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it should be reiterated that 'registry (categorical-imperatives/axioms/registry-teleology⁹⁹⁸) establishes reference-of-thought⁸³, 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> when we are of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ in postlogism⁷⁷ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). Unlike the 'notion of agreement-disagreement' dealing with soundness/unsoundness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ wherein a common apriorising-registry of interlocution is already established, there is no

logical-basis for one apriorising–registry disposition as a prospective/superseding/transcending reference-of-thought⁸³ like a positivistic registry-worldview to convince another apriorising–registry disposition as a prior/superseded/transcended reference-of-thought⁸³ like a non-positivism/medievalism registry-worldview that it is the former’s reference-of-thought⁸³ that is sound, other than for the fact that its better ontological-primemovers-totalitative-framework⁷² will in the middle to long-run be untenable with respect to the latter thus ‘collapsing’ it; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹–apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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-thought⁸³ advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/reference-of-thought⁸³ 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-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or reference-of-thought⁸³–

categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of a positivistic meaningful-frame), and it is purely the ontological-primemovers-totalitative-framework⁷² 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-thought⁸³ in the middle to long-run to impose the scientific medicine interlocutor's reference-of-thought⁸³ as a common one, and it is only when this common reference arises that the 'notion of agreement-disagreement' with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a 'Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵' as meaning produced apparently with the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' (seemingly of veridical-ontological reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in the various instances) but actually implying 'different relations to an ontologically veridical reference-of-thought⁸³', underlined by the disambiguated temporal-to-intemporal-dispositions (aetiological ontological-primemovers-totalitative-framework⁷² 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-thought⁸³ and meaningfulness generally): - As the 'intemporal-disposition' disposition which is prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶-or-existential-contextualising-contiguity³⁸ with respect to the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' (based on ontologically-veridical reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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 teleology⁹⁹ are ontologically-veridical), which are 'ontologically-reconstituted/deconstructed' and hence of sound/veridical reference-of-thought⁸³ (registry-

soundness reflected as soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’. - As the ‘consciously-slanting-(whether-psychopathic-or-other-postlogic)-temporal-disposition’ disposition which as of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism or formulaic-projection/postlogism⁷⁷ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹, -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 teleology⁹⁹ are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical reference-of-thought⁸³ (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing¹⁹—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-endemisation⁴⁹’ dispositions thus which are parenthetically/incidentally-(by-their-specific-conjugations-to-the-slanting/postlogism⁷⁷) as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as formulaic-projection/postlogism⁷⁷ with respect to the ‘same-terms-of-expressions (seemingly-same-

implied-meaningfulness)’ (as ontologically non-veridical reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since their slanting/postlogism⁷⁷-induced-and-implied-registry-elements of their respective implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are not ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical reference-of-thought⁸³ (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing¹⁹—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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or uninstitutionalised-threshold¹⁰²) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and requiring the ‘ontological-reconstituting—as-to-conflatedness¹²/deconstruction of new/prospective ‘terms of expressions’ (along new/prospective veridical-ontological reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) for new/prospective sound/veridical reference-of-thought⁸³ (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’. - As ‘threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’ implies that ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) being prospective given human limited-mentation-capacity-deepening⁵², the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking²⁰—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-dementing¹⁹—apriorising-psychologism’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-deepening⁵² along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior reference-of-thought⁸³ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as the new preconverging-or-dementing¹⁹—apriorising-psychologism), and the prospective/transcending/superseding reference-of-thought⁸³ that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’). By ‘reflecting a preconverging-or-dementing¹⁹—apriorising-psychologism placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional setting-aside/passing-over/ignoring (which implies from ontological-normalcy/postconvergence insight, the registry-worldview is rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and failing/not-upholding-<as-

of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) and so pointing out its notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>, and in so doing keeping the ‘superseding~oneness-of-ontology/ontological-veridicality/ontological-contiguity⁶⁶’ by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending reference-of-thought⁸³ that re-establishes ontological-contiguity⁶⁶/ontological-veridicality by ‘ontological-reconstituting-as-to-conflatedness¹²/deconstruction in upholding the ‘postconverging-or-dialectical-thinking²⁰-apriorising-psychologism’; the implication is that the successive registry-worldviews as the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> are a strive for successive better profoundness-of-ontology-as-a-oneness by perpetually undermining hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and upholding ontological-reconstituting-as-to-conflatedness¹² as ontological-normalcy. - As ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in the various instances) highlights broadly the socially shared/common reference-of-thought⁸³ and meaningfulness primarily based on language in reflection of ontological-veridicality/intrinsic-reality, but how with respect to social-stake-contention-or-confliction our temporal-to-intemporal-dispositions/individuations contextually have differing relations to ontologically-veridical reference-of-thought⁸³ and meaningfulness, notwithstanding the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ and corresponding seemingly common reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation, with the ‘ontological-reconstituting-as-to-
 conflatedness¹²’/deconstruction with respect to the ontologically non-veridical hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> leading-to/enabling human registry-worldview’s/dimension’s
 institutionalisation/intemporalisation. - As with regards to psychopathy and social psychopathy,
 ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’ in
 order to effectively construe ontological-veridicality/ontological-contiguity⁶⁶ and disambiguate
 notional-contiguity/epistemic-contiguity⁶¹-<profound-supererogation⁹⁶-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> from notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> requires the operational technique of
 ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-reference-
 of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>,-of-meaningfulness’ *which refers to how on the one hand from a
 suprastructuring construal-(as-of-‘perversion-and-derived-perversion⁷⁴-of-reference-of-
 thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-
 subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-
 reconstituting-as-to-conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-
 institutionalisation/supratransversality—apriorising/axiomatising/referencing’) delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
 contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—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-

subknowledging⁹⁴ as of in-compulsing-nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogically from social occasions and experiences it
 witnesses, and wrongly reproduces this from a suprastructuring construal-(as-of-‘perversion-
 and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-
 uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—
 apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-
 conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-
 institutionalisation/supratransversality—apriorising/axiomatising/referencing’) delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
 contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—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-<amplifying/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷ 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
 teleology⁹⁹/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-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-

uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—
 apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-
 conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-
 institutionalisation/supratransversality—apriorising/axiomatising/referencing’} delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
 contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight, on the other
 hand how circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-
 unwittingly by temporal-accommodation-or-interest seemingly in-prelogic supplanting—
 conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-
 psychologismly alignment (as conjoining) to this formulaic slanting compelling—
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or
 postlogic meaningfulness, and so recurrently in conjoining-looping-set-of-narratives¹¹ to the
 psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking-
 <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶; wherein this rather
 requires from an ontological/intemporal perspective of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism reflection of both the (postlogic-
 backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶)
 psychopathic/postlogic-character and by extension the (conjoining-looping-set-of-narratives¹¹)
 interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are
 involved in the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic-
 meaningfulness or procrypticism⁸⁰, and beyond just procrypticism⁸⁰, with regards to
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in all registry-worldviews (given that postlogism⁷⁷ as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness is behind all registry-worldviews/dimensions perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s whether instigated from a physiological condition or not). This ‘postlogic denaturing¹⁵ of temporal-dispositions individuations ontological-performance⁷¹-<including-virtue-as-ontology> as conjugated-postlogism⁷⁷’ is so-inherently linked with the registry-worldview uninstitutionalised-threshold¹⁰² associated with perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-in-recurrent-utter-uninstitutionalisation, perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-base-institutionalisation or ununiversalisation, perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-universalisation or non-positivism/medievalism, and perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-positivism or procrypticism⁸⁰, and so going by the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of their respective meaningfulness and corresponding reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in accordance with human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Without the operational

technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–of-meaningfulness’, the psychopathic/postlogic-character and its interlocutors will, going by the supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex, be engaged/related-to wrongly as being in ontological-contiguity⁶⁶/ontological-veridicality instead of being of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion of reference-of-thought⁸³/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-protraction-of-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–of-meaningfulness’ operant technique reflects/perspectivates those ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ wrongly emphasised with reference to existential reality (as suprastructuring construal-⟨as-of-‘perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-

contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹—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-contiguity⁶⁶, 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/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹’ or mere form state of essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is considered as definitely/absolutely given by the mere form of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (to the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ but failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to uphold intemporal-preservation/entropy/contiguity) by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ and implying wrongly they are in a state of supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-

thinking²⁰—apriorising-psychologism (be it implied bad or good supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism, to falsely initiate the ‘implication-of-notion-of-agreement-or-disagreement’ as logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ issue rather than the more profound issue of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) in lieu of their true veridical state of being in a state of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (which speaks of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with the corresponding need rather for a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’), and thus wrongly eliciting that they are in a state of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ whereas in veridicality they are in a state of preconverging-or-dementing¹⁹—apriorising-psychologism and thus dialectically-out-of-phase, wherein as well, the right notion of suprastructuring construal-(as-of-‘perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight of essence-of-

meaningfulness (as existence-precedes/defines-essence, based on contextualising insight from the precedence of existence as becoming) re-establishes the requisite ontologically-veridical contextualisation of essence-of-meaningfulness by ‘ontologically-reconstituting’/deconstruction of reference-of-thought⁸³ and meaningfulness that is veridically supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism since it sticks to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by overriding the prior reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with new/prospective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism that is dialectically-in-phase. Hence the ‘expression of reference-of-thought⁸³ and meaningfulness in suprastructuring construal as of ‘perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight’ as allowed by the technique of the ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-meaningfulness’

enables the disambiguation of the appropriateness of reference-of-thought⁸³/apriorising-registry-wordview into the shortnesses-of-register-of-meaningfulness/temporal-dispositions and longness-of-register-of-meaningfulness/intemporal-disposition; as the suprastructuring construal-⟨as-of-‘perversion-and-derived-perversion’⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight of essence-of-meaningfulness keeps/upholds the ‘superseding—oneness-of-ontology’ in ontological-contiguity⁶⁶/ontological-veridicality and consequently is ‘postconverging-or-dialectical-thinking’²⁰-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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> and consequently is preconverging-or-dementing¹⁹-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-urge⁴¹ is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing¹⁵ of the elements of the apriorising–registry as of reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹ (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal-(as-of-‘perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’)) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding–oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-teleology⁹⁹ (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-urge⁴¹ but none to do with logic, but everything to do with the denaturing¹⁵ of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³! 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/inauthenticity⁶³-of-
 reference-of-thought⁸³! Not only that, it is important to note that this unsoundness-or-
 ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ do protract and an ignorant
 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ mind acting prelogically
 (existentially-veridical-logical-dueness-precedes-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-narratives¹¹
 as-of-cohering-logic-reflex to the psychopath's postlogic-backtracking-<iterative-looping-'set-
 of-dereifying-hollow-narratives-and-acts'>⁷⁶. This is known as postlogism⁷⁷ or preconverging-
 or-dementing¹⁹-integration or compulsive-slanting—preconverging-or-dementing¹⁹-apriorising
 or conjugated-postlogism⁷⁷ (whether conjugated to in
 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹), which is to be
 construed by 'distractive-alignment-to-reference-of-thought⁸³-<of-
 apriorising/axiomatising/referencing>²⁹ and once it is induced by ignorance it leads to an
 undermining of 'deductive social universal-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) which protects the internal-coherence of meaning for virtue' and so
 by way of the 'induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-
 of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality' at
 'uninstitutionalised-threshold¹⁰²' of registry-worldviews, with subsequent conjugating
 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, the conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration is derived from the psychopath's initiated postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a 'Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-meaningfulness' technique which is able to disambiguate the underlying existential reality of the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' with regards to the various interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ and preconverging-or-dementing¹⁹-apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism⁷⁷) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ interlocutors or soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ and 'postconverging-or-dialectical-thinking²⁰-apriorising-psychologism' intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-apriorising-psychologism as existentially-veridical-logical-dueness-precedes-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 teleology⁹⁹ 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-postlogism⁷⁷), intemporal-dispositions or postlogism⁷⁷ compulsive-slanting—preconverging-or-dementing¹⁹-apriorising), hence wrongly turning the analysis into a logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ issue, rather than an analysis of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing¹⁹-apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶). - 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-intemporal⁵¹ or fail-intemporal⁵¹/temporal⁹⁸ 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 intemporal⁵¹/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 intemporality⁵¹’ 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 secondnature philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality⁵¹ or fail-intemporality⁵¹/temporality⁹⁸); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as temporal-to-intemporal-dispositions as shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ to longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵, and equally explaining why institutionalisation/intemporalisation is possible, as the framework/social-construct wherein social-stake-contention-or-confliction arise can be construed/designed to skew (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality⁵¹ over failing-intemporality⁵¹/temporal-dispositions of postlogism⁷⁷-slantedness (postlogism⁷⁷-as-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵), and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹. 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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just contingent). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogic⁷⁷ as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality/ontological-contiguity⁶⁶’ 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-deepening⁵² by a re-equilibrating metaphysics-of-absence/postdication but is not even predisposed/inclined to an ontologically veridical reference-of-thought⁸³ 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-accordant⁹³ in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation⁹⁶ to the postlogic compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶) conjugating with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ and leading to

their registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-
 ontological-or-existential-defect>⁸⁵, because the temporal-dispositions-so-conjugated-to-
 postlogism⁷⁷ are now 'acting-recurrently-in-temporal-preservation, no-longer-as-contingent
 (defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-
 as-to-profound-supererogation⁹⁶⁵³), while wrongly implying (beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) they are
 ontologically-veridical or in intemporal-preservation' in their state of conjugated-postlogism⁷⁷.
 By 'dynamic-cumulative-aftereffect of subontologisation' this defines the given registry-
 worldview's 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' (uninstitutionalised-
 threshold¹⁰² 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-contingent
 (defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-
 as-to-profound-supererogation⁹⁶⁵³), while wrongly implying (beyond-the-consciousness-
 awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) they are
 ontologically-veridical or in intemporal-preservation' in rather hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
 conjugated-postlogism⁷⁷ (as perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) that is behind all
 the dialectical-out-of-phases/dialectical-primitivities registry-worldviews as recurrency-of-
 utter-uninstitutionalisation (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in recurrent-utter-
 uninstitutionalisation), ununiversalisation (perversion⁷⁴-of-reference-of-thought⁸³-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of base-institutionalisation), non-positivism/medievalism (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of universalisation), and procrypticism⁸⁰ (perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivism)'. This reflects human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor whereby ontologically speaking, temporal-dispositions are hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as they are 'postlogically-conjugated to the respective registry-worldviews/dimensions prelogic meaningfulness', and thus in perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>) thus endemising/enculturating at the respective registry-worldviews 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' (uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) the (postlogic) perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s, which are the respective dialectically-out-of-phase/dialectically-primitive registry-worldviews as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism⁸⁰. That said in all the registry-worldviews, ontological-primemovers-totalitative-framework⁷² (as a 'Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology⁹⁹⁵⁵') and percolation-channelling from human intemporal-disposition solipsism-of-

thought (hence utterly ontologising and rather acting-in-intemporal-preservation, whatever the circumstance) induces in the middle to long run the requisite positive-opportunism⁷⁵ untenability/internal-contradiction/internal-incoherence/institutional-constraining that dislodges the preconverging-or-dementing¹⁹—apriorising-psychologism meaningfulness and induce prospective/transcending/superseding institutionalisation/intemporalisation as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ meaningfulness as base-institutionalisation, universalisation, positivism and prospectively notional~deprocrypticism¹⁷ registry-worldviews. Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal intradimensional compunction or insight to cease ‘acting-recurrently-in-temporal-preservation, and-not-as-contingent (defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance), while wrongly implying (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) they are ontologically-veridical or in intemporal’. This latter point is critical as it highlights that at the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, there isn’t any logical-basis of convincing but for the better ontological-primemovers-totalitative-framework⁷² of a prospective reference-of-thought⁸³/prospective-registry-worldview established in the middle to long run construed as of de-mentation-(<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴, which then voids the prior reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In many ways issues of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> are
 rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> 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-temporal-to-intemporal-dispositions—
 existentialism-form-factor, the ontological-contiguity⁶⁶—of-the-human-institutionalisation-
 process⁶⁷ where this is skewed (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for
 relative intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity) by differential-formalisation-transference
 towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation)
 that is habituated for its relative positive-opportunism⁷⁵ with regards to the cross-section of
 human interest in the middle to long run construed as of de-mentation-
 <~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics)¹⁴. 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 <~~amplifying~~/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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–procrysticism⁸⁰ 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-thought⁸³ priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, however, at

uninstitutionalised-threshold¹⁰², we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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 procrypticism⁸⁰ and deprocrypticism¹⁷. 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~deprocrypticism¹⁷ outlook should supersede a procrypticism⁸⁰ outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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-temporal-to-intemporal-dispositions—existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism⁷⁵ 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)¹⁴. 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (by the prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, say of a medieval mindset/reference-of-thought⁸³ with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same reference-of-thought⁸³ between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality-of-affirmative-and-unaffirmative,-disambiguated-

apriorising/axiomatising/referencing¹⁰¹ wherein the ontological-primemovers-totalitative-framework⁷² of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic reference-of-thought⁸³, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism⁷⁵ from its relative ontological effectiveness such that it ends up being secondnatured further by percolation-channelling. 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) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional~deprocrypticism¹⁷ 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 thereof, as an objectively engaged intellectual/emancipatory exercise. - As the above circularity/recurrence/repetition/repeatability⁹ (of temporal-dispositions acting-recurrently-in-temporal-preservation ...) is the basis for the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ reflected/perspectivated as the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-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 (in-a-social-dynamism-of-
meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic,
logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi
conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect;
superseded/resolved not by logical-processing but as apriorising-registry (reference-of-
thought⁸³) perversion, by the ontological-primemovers-totalitative-framework⁷² of the
prospective apriorising-registry as it elicits by its positive-opportunism⁷⁵ its
untenability/internal-contradiction/internal-incoherence/institutional-constraining with respect
to the prior one, going by ontological-normalcy/postconvergence. This articulation of the ‘given
dialectically-out-of-phase/dialectically-primitive registry-worldview as a ‘dynamic-cumulative-
aftereffect of subontologisation’’ can be construed going by an ontologically-veridical insight
from a ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-
reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-supererogation⁹⁶>,-of-meaningfulness’ technique which allows essence-of-
meaningfulness to be seen for what it really is as of the
circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-
oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-
completeness⁸⁷—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/repeatability⁹ delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
 contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ wherein temporal-dispositions
 acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness⁸⁸-
 induced, -'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-‘in-
 wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation, in need for ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective prospective-
 transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation. This is the reason why the registries of the dialectically/contendingly-
 out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
 procrypticism⁸⁰ (the-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—of-our-positivism-
 construed-from-a-prospective-reference-of-thought⁸³-as-deprocrypticism¹⁷) are correspondingly
 represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-reference-of-thought⁸³’ <amplifying/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-teleology⁹⁹⁵⁵),
 in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-
 uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ as
 effectively preconverging-or-dementing¹⁹—apriorising-psychologism as reflected/perspectivated

from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration leading to temporal-preservation-as-pseudointemporality⁵¹-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation; contextually it explains incidental occasions of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality⁵¹-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-

preservation-as-pseudointemporality⁵¹-preservation, with respect to ontological-normalcy, and
 transcendently/transdimensionally/interdimensionally this further explains ontological-
 normalcy/postconvergence as being about representing successive institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> as of 'diminishing-human-epistemic-abnormalcy/diminishing-
 preconvergence' so that the perspective is one of 'abnormalcy', such that the mindset/reference-
 of-thought⁸³ 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-threshold¹⁰², thus
 being falsely 'dialectically-unde-mentable/dialectically-unprimitivable and dialectically-un-out-
 of-phaseable' while intuitively it appreciates that prior registry-worldviews had been thus-
 construed in succession to deliver its own; thus speaking of an 'ontological-bad-
 faith/inauthenticity⁶³' for the prospective possibilities of the future. - As it is important to grasp
 that the postlogic/psychopathic characters instigation of conjugated-
 postlogism⁷⁷/preconverging-or-dementing¹⁹-integration in the other temporal-dispositions
 doesn't mean postlogism⁷⁷ characters are the causation of the 'dynamic-cumulative-aftereffect
 of subontologisation' that induces the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of a dialectically-out-of-
 phase/dialectically-primitive registry-worldview as preconverging-or-dementing¹⁹-apriorising-
 psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to
 human limited-mentation-capacity-deepening⁵² at that registry-worldview/dimension-level or
 registry-worldview/dimension as the threshold-of-nonconviction/madeupness/bottomlining-as-
 to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism (or
 uninstitutionalised-threshold¹⁰² 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 postlogism⁷⁷ perversion⁷⁴-of-reference-of-thought⁸³-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> instigation at that registry-worldview/dimension-level or registry-
 worldview/dimension. For instance, the corresponding postlogism⁷⁷ as perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> instigation in non-positivism/medievalism instigating say of
 notions of sorcery and accusations of the type while effective in inducing perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> 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 procrypticism⁸⁰ at its human limited-
 mentation-capacity-deepening⁵² registry-worldview/dimension-level as the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism, our condition of not being in
 ontological-contiguity⁶⁶, 'not-reflecting-absolute-ontological-pertinence', as being involved
 with 'incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-
 implications>)/temporal-accommodation as well as our peculiar conjugated-
 postlogism⁷⁷/preconverging-or-dementing¹⁹-integration as psychopathy-and-social-psychopathy

(that is, the conjugating of the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ to the postlogism⁷⁷-slantedness associated with psychopathy and social psychopathy) specifically in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) of the positivism registry-worldview's permeating on occasion its formalities, rather than maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation where the veridical ontological-reference is an 'abstract-sense-of-adherence-to-intrinsic-reality' as validated by the Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷²/understanding/knowledge-driven, and not impression-driven/good-naturedness/wishfulness meaningfulness associated with the 'incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void'⁵⁹-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-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> speaking of epistemic-decadence (postlogism⁷⁷). Insightfully again, going by the first example, it might (wrongly) be argued, by human 'temporal extricatory 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 de-mentating/structuring/paradigming that faces human temporality⁹⁸/shortness with human temporality⁹⁸. Intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 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 de-mentating/structuring/paradigming for superseding the vices-and-impediments¹⁰⁵ 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 (intemporality⁵¹/ontological-construct/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) is not-to-come-to-and-construe meaningfulness-and-teleology⁹⁹⁵⁵ at a same pedestal as a temporal-dispositions extricatory de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality⁹⁸) is ‘necessarily escalated ontologically at a humanity-at-large scale of <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’. 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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ on human-subpotency-aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor across all the registry-worldviews whether retrospective, present or
prospective. In other words, inherent human ontologising-deficiency as implied by ontological-
normalcy/postconvergence due to human limited-mentation-capacity-deepening⁵² is the
inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-
reconstituting-as-to-conflatedness¹²’/deconstruction) its ontologising-deficiency by renewing
its reference-of-thought⁸³/implied-registry-worldview in successions as transcendence-and-
sublimity/sublimation/~~supererogatory~~—de-mentativity involving a ‘placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology⁹⁹ dialecticism’ (‘de-
mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-
or-attributive-dialectics)¹⁴ of reference-of-thought⁸³’) that involves
prospective/transcending/superseding registry-worldview as ‘postconverging-or-dialectical-
thinking²⁰—apriorising-psychologism’ which is dialectically-in-phase over
prior/transcended/superseded registry-worldview as preconverging-or-dementing¹⁹—apriorising-
psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various
registry-worldview/dimensions postlogism⁷⁷s/perverted-outcome-sought-precedes-existentially-
veridical-logical-dueness-or-perverted-outcome-sought-precedes-existentially-veridical-logical-
duenessal-operation perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s (whether instigating
from physiological or enculturated basis) being incidental phenomena (associated with human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
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/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>/transcendental-
 dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-
 and-teleology⁹⁹⁵⁵’. 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-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶⁵³ that ‘comes only after the notion of a sound reference-of-thought⁸³
 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/authenticity⁶⁸-of-reference-of-thought⁸³-or-soundness-of-mind/registry-worldview, and
 furthermore are grounded on a same/common reference-of-thought⁸³/implied-registry-
 worldview. Thus if strictly speaking a postlogism⁷⁷ phenomenon (perverted-outcome-sought-
 precedes-existentially-veridical-logical-dueness) like a psychopathic disposition is not the
 causation of a reference-of-thought⁸³ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, then
 what is its relevance and pertinence? The fact is with or without postlogism⁷⁷ including
 psychopathic individuations, human limited-mentation-capacity-deepening⁵² warrants that our
 temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation at the registry-worldview/dimension uninstitutionalised-
 threshold¹⁰² that correspondingly mark the successive uninstitutionalised-threshold¹⁰² states of
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
 prospectively procrypticism⁸⁰, just by the mere fact of relative-ontological-incompleteness⁸⁸-
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, (ontological-completeness-of-reference-of-thought⁸³ involving institutionalising, universalising¹⁰³, positivising and deprocrypticising, with notional~deprocrypticism¹⁷ ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant-⟨as-of-the-more-profound-construal-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context) all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity will be more straightforward, direct and definite from the prior preconverging-or-dementing¹⁹—apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality⁵¹-preservation once social universal-transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ and what is preconverging-or-dementing¹⁹—apriorising-psychologism, with the latter being alienated in the operation of meaningfulness as the new institutionalisation is established. This

straightforwardness, directness and definitiveness is fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> distorting effect including psychopathic which renders establishing social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism⁷⁷ mental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing¹⁵ the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹) takes the form of ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex-logic¹ and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism⁷⁷ 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-thought⁸³⁴²’ as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-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 temporality⁹⁸/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ when these become temporally-preservational-as-pseudointemporality⁵¹-preservation as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ in a ‘dynamic-cumulative-aftereffect of subontologisation’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), thus defining the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (as the uninstitutionalised-threshold¹⁰²) as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social universal-transparency¹⁰⁴-<(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) and untenability/internal-

contradiction/internal-incoherence/institutional-constraining are decisive enough to instigate prospective institutionalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity, breaking the temporal-dispositions acts-execution/logical-processing defects that had become registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ by temporal-preservation-as-pseudointemporality⁵¹-preservation as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ due to relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation,. Of course, in registry-worldview terms it's more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect construed at the comprehensive institutionalisation/uninstitutionalised-threshold¹⁰² level. Basically, by blurring (by way of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in-iterating alterations or slanting) the notion that a reference-of-thought⁸³ is preconverging-or-dementing¹⁹—apriorising-psychologism given it relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, postlogism⁷⁷ induces temporal-preservation by circularity/recurrence/repetition/repeatability⁹ of unprincipled-or-derived-

unprincipled mental-dispositions in temporal-dispositions (which equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations) inducing registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ by temporal-preservation as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹-of-recurrence/repeatability in principle. postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ as to ‘compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶, and conjugated-postlogism⁷⁷ can possibly be explained by the notion of pseudointemporality⁵¹ wherein under social-and-confliction-stake temporal-dispositions individuation ‘mental-dispositional incapacity for intemporality⁵¹’ induces ‘notional~disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation (at individuation-level relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, as it strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation. In that sense the postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex to

meaningfulness-and-teleology⁹⁵⁵ as of its intrinsicness/essence/ontological-veridicality' and so directly engages in its kind of pseudointemporality⁵¹, 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 form 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 pseudointemporality⁵¹ by ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, whether-consciously-expediently-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation. postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ as to 'compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶, instigation of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is associated with intradimensional temporal-preservation-as-pseudointemporality⁵¹-preservation at a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² or relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism'-threshold (as-it-is-thus-'in-wait'-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation), such that equally temporal-dispositions are effectively in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-

extrication-as-of-existential-unthought⁶-manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset/reference-of-thought⁸³ at its core is fundamentally and de-mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, before even speaking of an issue arising from medieval postlogism⁷⁷ like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset/reference-of-thought⁸³ at its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation) with respect to the mental-dispositions of the positivistic mindset/reference-of-thought⁸³ 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-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-

threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–or-temporal-preservation-as-pseudointemporality⁵¹-preservation) the human mindset/reference-of-thought⁸³ (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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing¹⁹–apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² or relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–or-temporal-preservation-as-pseudointemporality⁵¹-preservation), its disposition for temporal-preservation-as-pseudointemporality⁵¹-preservation (whether instigated postlogically or arising from enculturated-postlogism⁷⁷) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing¹⁹–apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism’ (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–or-temporal-preservation-as-pseudointemporality⁵¹-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally); and equally so, as the successive

relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-threshold will reflect as of preconverging-or-dementing¹⁹—apriorising-psychologism the ‘recurrent-utter-institutionalised mindset/reference-of-thought⁸³ with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/reference-of-thought⁸³ with respect to universalised mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism mindset/reference-of-thought⁸³ with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism⁸⁰ mindset/reference-of-thought⁸³ with respect to notional~deprocrypticism¹⁷ mental-dispositions’ as from the notional~deprocrypticism¹⁷ perspective. (This preconverging-or-dementing¹⁹—apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism—procrypticism⁸⁰ registry-worldview/dimension is so-construed as of preconverging-or-dementing¹⁹—apriorising-psychologism with respect to prospective deprocrypticism¹⁷; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-positivism/medievalism context as highlighted above at its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-

preservation-as-pseudointemporality⁵¹-preservation) warranting the positivistic registry-worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine ontological/being/existential dispositions as social practices within the non-positivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and other similar social constructions of meaningfulness that from a 'positivistic angle' are perfectly caricaturable as nothing but threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism arising from the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of universalisation's reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as intradimensional existential-decontextualised-transposition (of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of universalisation meaningfulness). This is a recurrent dynamism associated with human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor across all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, as at the point of a prospective/superseding/transcending institutionalisation's relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, there is an eliciting of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ by temporal-dispositions (as temporal-preservation-as-pseudointemporality⁵¹-preservation instigated by

postlogism⁷⁷ and enculturated-postlogism⁷⁷) manifested in various social constructions of meaningfulness such that these are in effect derived-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ and whose ontologically-veridical-meaningfulness is defective (as intradimensional existential-decontextualised-transposition), requiring prospective transcending/superseding institutionalisation by ontological-reconstituting—as-to-conflatedness¹²/deconstruction/(engaged)-destruktion, with temporal-dispositions further in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of the latter transcending/superseding institutionalisation at its point of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, inducing new derived-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy/postconvergence (deprocrypticism¹⁷) as ontological-completeness brings an end to derived-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness that are veridically-unreal. These derived-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness

are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold¹⁰² requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold¹⁰² (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-thought⁸³, and so across the various institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>. It is more likely that in this regard, more likely than not perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena as postlogic effect including psychopathic may actually have been a boost for more rapid human registry-worldview's/dimension's institutionalisation/intemporalisation as our intemporal-disposition going by its own intemporal preservational individuation disposition (in intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) is rather prone to apprehend and deal with perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-deepening⁵² 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 secondnature taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-dementativity) (from shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ to longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendent construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recompose/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in preempting the 'incidental resolution of temporal-preservation-as-pseudointemporality⁵¹-preservation' (with respect to themselves in their specific locale) associated with the 'dynamic-cumulative-aftereffect of subontologisation' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal dementating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing incidentally it doesn't actually preempt but fails the 'universal resolution of temporal-preservation-as-pseudointemporality⁵¹-preservation' (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery. This approach of temporal-dispositions of dealing with temporality⁹⁸/shortness with respect to perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s in all the registry-
 worldviews (institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵>) is what endemises/enculturates the dialectically-
 out-of-phase or dialectically-primitive. A truly
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming warrants a transcendental posture of universal-
 projection/aetiologisation/ontological-escalation that overlooks resolving
 temporality⁹⁸/shortness with temporality⁹⁸/shortness and seeks to grasp the universal
 implications of all such temporal-preservation-as-pseudointemporality⁵¹-preservation
 inclinations of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> at the humanity-at-
 large level of all locales and situations, and only then in transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ that all such incidentals
 of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and temporal-
 preservation-as-pseudointemporality⁵¹-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-teleology⁹⁹-<in-existential-extrication-
 as-of-existential-unthought>⁶-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-reference-of-thought⁸³ of procrypticism—
 or—disjointedness-as-of-reference-of-thought⁸³⁸⁰. The fact has always been that throughout the

various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ (as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojective orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-thought⁸³’ ways of thinking and instead strives for a universal implications depth-of-thought. Basically, on the same token the maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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 intemporality⁵¹/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-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising¹⁰³, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought⁸³ as well as the apriorising—reference-of-thought⁸³-elements/apriorising—registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), and so beforehand/as-of-a-priori even without the instigating effect of any perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-supererogation⁹⁶> like postlogism⁷⁷/psychopathy; such that such temporal/incremental/‘disjointedness-as-of-reference-of-thought⁸³’ reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) disruption of formal effectiveness). Abstractly maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ and universal coherence that incremental meaningfulness doesn’t, and thus maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, with human ontological development from ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as such is the mental-disposition to uphold ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’) as ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²)’/relative-ontological-completeness⁸⁷/diminishing–human-epistemic-abnormalcy/diminishing–preconvergence avails for the development of reference-of-thought⁸³ in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ principle-driven nature; hence it thus regenerates new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to match developing ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²)’/relative-ontological-completeness⁸⁷/diminishing–human-epistemic-abnormalcy/diminishing–preconvergence. Whereas incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as a mere form) and thus incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality⁵¹/longness (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that ontological development from ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²)’/relative-ontological-completeness⁸⁷/diminishing–human-epistemic-abnormalcy/diminishing–preconvergence elicits, and in lieu it is rather of a

temporality⁹⁸/shortness reflex mental-disposition such that correspondingly developed
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹,—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, incrementalism⁵⁰-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation across all registry-
 worldviews involves teleological-decadence-<-in-dimensionality-of-desublimating-lack-of²⁵—
 <amplifying/formative>supererogatory—de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation> at the uninstitutionalised-threshold¹⁰², speaking fundamentally of the
 reality of human-subpotency—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor and underlining the ‘de-mentation-(<supererogatory—ontological—de-
 mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics>)¹⁴ of reference-of-
 thought⁸³ threshold’ with respect to reference-of-thought⁸³ mental representations between
 intemporality⁵¹/longness as candored-supratransversality—apriorising/axiomatising/referencing
 and temporality⁹⁸/shortness as decandored-subtransversality—
 apriorising/axiomatising/referencing. incrementalism⁵⁰-in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation wrongly construes meaningfulness (both
 ontology and virtue perspectives) as rather a process of additionality over the prior reference-
 of-thought⁸³ whereas in reality (from the insight that our placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ develops from shallow limited-
 mentation-capacity-(<as of relative constitutedness¹³) to deeper limited-mentation-capacity-(<as
 of relative conflation¹²) by way of the ‘de-mentation-(<supererogatory—ontological—de-

mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ of reference-of-thought⁸³) meaningfulness-and-teleology⁹⁹⁵⁵ develops rather as a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation process of recomposuring towards a deeper superseding—oneness-of-ontology, with recomposuring reflecting that human progress is rather an ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (as secondnaturing/institutional-design defined by skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, 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-teleology⁹⁹⁵⁵) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵)—to-intemporal (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) as of human existential-form-factor. Thus the implication is that the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ succumbs to uninstitutionalised-threshold¹⁰² due to the dynamic-cumulative-aftereffect of human temporality⁹⁸/temporal-dispositions as of shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ in inducing uninstitutionalised-threshold¹⁰² which can only further be de-mentatively/structurally/paradigmatically resolved by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. Basically, incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality⁹⁸/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold¹⁰² towards the perversion/derived-perversion of the institutionalisation reference-of-thought⁸³ or reference-of-thought⁸³—categorical-

imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation (whether unconsciously, expediently or consciously), involving
flawed-existential-elevation-of-reference-of-thought⁸³⁴². This insight equally explains the nature
of human progress as the natural mental-reflex is to think that human progress occurs
incrementally as an exercise of additionality to the prior reference-of-thought⁸³ and
institutionalisation, which is wrong as human progress is all about our placeholder-
setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ grasp of
the same intrinsic-reality-as-ontological-veridicality in construing meaningfulness-and-
teleology⁹⁹⁵⁵/teleological-differentiation involving rather a ‘continuous maximalising-
recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-
mentation-capacity-(as of relative conflation¹²) arising from the overall and specific
accumulated human experiential possibilities of being on earth. Thus human progress as
maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation is a change of human <amplifying/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-teleology⁹⁹⁵⁵)
enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it
not about being incremental/additional but is rather a ‘maximalising-recomposuring⁵⁴-for-
relative-ontological-completeness⁸⁷—unenframed-conceptualisation emerging-through (by
maximal-as-intemporal-operating-modality-of-reference-of-thought⁸³-as-of-maximalising-
recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-
inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the
old/uninstitutionalised-threshold¹⁰² due to human limited-mentation-capacity-deepening⁵²’, as

base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation but a ‘maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation emerging-through’, just as is universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional~deprocrypticism¹⁷ over procrypticism⁸⁰; as a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation process in the recomposuring accrual of human ‘shallow limited-mentation-capacity-⟨as of relative constitutedness¹³⟩ towards deeper limited-mentation-capacity-⟨as of relative conflation¹²⟩’ wherein the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ is rather construed as of ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ providing existential-context priorly-and-over-elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ due to the fact that when not so existentially-contextualised our limited-mentation-capacity-deepening⁵² in an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ exercise is bound to induce ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism reference-of-thought⁸³’ in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-

ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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’. This further explains why meaningfulness is
 effectively an existentialism construct; existentialism in the sense that our limited-mentation-
 capacity-deepening⁵² needs to grasp imbricatedness/threadedness/recomposuring as of
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as
 to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality, as a priori over any subsequent elaboration-as-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁸ for the latter to be ontologically valid. Furthermore, the
 precedingness nature of ontological-normalcy/postconvergence with respect to human
 existential-reference/existential-tautologisation pivoting to ontology/ontological-veridicality
 speaks of a ‘decentering’ to the prospective ontological-construct that maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 effectively enables by placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ rescheduling (as it perpetually
 recomposure to the intemporal as the relative absolute in value and ontology) over
 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation which
 wrongly falls back to the relatively limited-mentation-capacity-deepening⁵² of the temporal
 presencing-as-if-definitely-set in wrongly construing it as the relative absolute reference-of-
 thought⁸³. Insightfully with respect to the notion of maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation, the law typically operates on the

basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its 'effective enforcement' is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality⁵¹/longness that is further summonable in improving the law with human 'shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) 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-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-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-teleology⁹⁹⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) but operates and is based in effect on intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality on the validity of the intercession of ontological-primemovers-totalitative-framework⁷² implied predicative-effectivity-sublimation-(as-to-underlying-ontological-commitment⁶⁵) 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. 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-panintelligibility⁷³-<imbued-and-‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing~conceptualisation>), since it priorly implies existential emanance-or-becoming validated by ontological-primemovers-totalitative-framework⁷² 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-echoiness-or-existence-in-reverberation-or-existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² (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-temporality⁹⁸ to solipsistic-intemporality⁵¹ and as such solipsism as of solipsistic-intemporality⁵¹ is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Whereas subjectivity speaks notionally of a human condition orientation with respect to perceived ontological veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential meaning different from an ontological as human epistemic-conception reflexivity of perceived existential meaning is central to a notional~deprocrpticism¹⁷ mindset in enabling the most elaborate transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional~knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with ontological-primemovers-totalitative-framework⁷² 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-teleology⁹⁹⁵⁵ relative to temporality⁹⁸/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ as to the child's underlying 'conception of the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-supererogation⁹⁶,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>', further explaining in the bigger picture why maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant 'social affirming' that the correct answer is 5, unlike it might be erroneously be thought, the child's insistence now that the answer is 4 is 'not truly' out of the ordinary as with respect to its construal of all other meaning including other additions, the child's knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding-oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the 'social affirming' of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding-oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal 'sense of solipsism' in each of us to access intrinsic meaning. Such 'intersolipsistic-pointing exercise' is only possible because of: our common underlying 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplifying-formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-teleology⁹⁹ 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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² 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-teleology⁹⁹⁵⁵ within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-threshold¹⁰². This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political,

environmental, social media, etc. are now critical determinants of its subjective and intersubjective meaningfulness-and-teleology⁹⁹⁵⁵. 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-incompleteness⁸⁸-of-reference-of-thought⁸³ implied beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism at their non-positivism uninstitutionalised-threshold¹⁰²). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) human condition of construal of intrinsic-reality/ontological-veridicality as knowledge’ which is the ‘indubitable reality’ as far as they are concerned. Such a subjectivity and intersubjectivity conceptualisation/construal can be implied as well as of ‘<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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—procrysticism⁸⁰) with respect to their respectively relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ implied uninstitutionalised-threshold¹⁰². 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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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-threshold¹⁰² (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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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/sublimation/~~supererogatory~~-de-mentativity, usually initiated as a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ 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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-

veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity hence
 implicated), the implications for its comprehensive and conscious understanding in the social
 world (for conceptualising knowledge while superseding human temporality⁹⁸/shortness as
 ignorances, 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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrpticism¹⁷ registry-
 worldview institutionalisation. For instance, the concepts of constitutedness¹³, first-level
 presencing—absolutising-identitive-constitutedness¹³⁷⁹, second-level presencing—absolutising-
 identitive-constitutedness¹³⁷⁹, third-level presencing—absolutising-identitive-constitutedness¹³⁷⁹
 and conflatedness¹² of temporal-to-intemporal individuations as of reference-of-thought⁸³—
 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ to threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism so-articulated previously as of
 ‘notional~conflatedness¹²/constitutedness¹³-to-conflatedness¹² 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. 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 emancipatory 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-drag³³ 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-as-of-~~<amplituding/formative-epistemicity>~~totalising~renewing-
 realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹²). 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-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ 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-constitutedness¹³⁷⁹ or conflatedness¹²) 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation from the most profound of conceptualisation which is intemporality⁵¹/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, ‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-deepening⁵² in the apriorising/axiomatising/referencing of meaningfulness-and-teleology⁹⁹⁵⁵ construal’, in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojective design. Furthermore, solipsism will equally explain why human meaningfulness-and-teleology⁹⁹⁵⁵ is developed rather by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of the same superseding-oneness-of-ontology as of our limited-mentation-capacity-deepening⁵² (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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of

maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation as of transversality-of-affirmative-and-unaffirmative,-disambiguated-
 apriorising/axiomatising/referencing¹⁰¹ 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 ‘adding’ or
 ‘cumulating’ to prior works rather than the more pertinent insight of <amplifying/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a same
 superseding-oneness-of-ontology that is existence. On the same token, this tautological insight
 about the precedingness of existence can be extended to the notion of nothingness with
 nothingness rather existing in existence as there is no nothingness or for that matter anything
 out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-ontological-
 primemovers-totalitative-framework⁷²-intercession, with nothingness rather the ‘conceptual
 devising of the metaphysics-of-absence of existence’ with existence conceptually construed in
 metaphysics-of-presence; but then with existence being its very own metaphysics-of-presence,
 the mutual equivalence of both metaphysics-of-presence and metaphysics-of-absence implying
 that nothingness is likewise tautologically the emanation-as-to-the-all-defining-ontological-
 primemovers-totalitative-framework⁷²-intercession of existence. Basically a nothingness
 conceptualisation is necessarily and tautologically an existential conceptualisation as
 ‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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
 ‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-deepening⁵² in the apriorising/axiomatising/referencing of meaningfulness-and-teleology⁹⁹⁵⁵ 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 <amplifying/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-teleology⁹⁹⁵⁵), just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ 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 <amplifying/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-teleology⁹⁹⁵⁵) as ‘subpotent-mimetic-echoiness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoiness-or-existence-in-reverberation-or-existence-potency~sublimating–nascence,-disclosed-from-

prospective-epistemic-digression-as-of-~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ in compensation of human limited-mentation-capacity-deepening⁵² as ‘shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) 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 teleology⁹⁹. The idea is that ‘intrinsic-reality/ontology is not changed’ but rather it is ‘human ~~amplifying~~/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-teleology⁹⁹⁵⁵) 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-teleology⁹⁹⁵⁵ is necessarily of ontological-primemovers-totalitative-framework⁷² or contingent. However the disavowal rather than renewal/deconstruction/ontological-reconstituting-as-to-conflatedness¹² of human thought/limited-mentation-capacity will imply its dissolving into a ‘nihilism of meaningfulness-and-teleology⁹⁹⁵⁵’ 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/throwness/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/throwness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/ontological-primemovers-totalitative-framework⁷² '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-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴'. Thus the bigger issue is not existence/being in itself as it is given, whatever it is that is given. Rather the bigger issue of concern is our human thought/limited-mentation-capacity in apprehending existence/being as of our ontological-primemovers-totalitative-framework⁷²/contingent 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)¹⁴ behind the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> narrowing the framework of human existential contingency, with the further possibility of prospective <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as notional~deprocrypticism¹⁷ 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-thought⁸³' and temporally-preservational-as-pseudointemporality⁵¹-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-thought⁸³' 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 ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) meaningfulness-and-teleology⁹⁹⁵⁵ towards the universal/intemporal as of implication. In other words, maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality that reinvents new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as

a metaphysics-of-absence conceptualisation in further human limited-mentation-capacity-deepening⁵² and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of an animal of temporal-to-intemporal-dispositions in need for skewing ('intemporality'⁵¹-asymmetric-subsumption-of-temporality⁹⁸), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity)/differential-formalisation-transference towards the intemporal to induce a registry-worldview's/dimension's institutionalisation-as-virtue that very much elevate it beyond its temporality⁹⁸/shortness which left to its own device will strive for incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation temporal-accommodation/extrication. maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating²⁴—~~<amplituding/formative>~~supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation organic-knowledge 'inventing' of prospective human registry-worldview's/dimension's institutionalisation possibilities allowing for their percolation-channelling as of secondnatured institutionalisation. It is behind 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, whether in early times as of non-universal and universal metaphysico-theological creeds or as of metaphysico-worldviews nature and practices in later human history marked by the de-mentative/structural/paradigmatic

emphasis of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming over ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-disposition within the secondnatured institutionalisation of such percolation-channelled meaningfulness-and-teleology⁹⁹⁵⁵ marked by temporal extricatory de-mentating/structuring/paradigming. This latter point is pertinent as invalidating any implied equivalence of reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ between a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition and an ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-disposition going by their different existential de-mentating/structuring/paradigming; as the ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-disposition will emphasise a registry-worldview/dimension <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in a temporal extricatory de-mentating/structuring/paradigming as of human existential physical lifespan as if such <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-

‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) arose all by itself whereas a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of meaningfulness-and-teleology⁹⁹⁵⁵ that account for the possibility of our present and prospectively opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, it is often the case that such meaningfulness-and-teleology⁹⁹⁵⁵ is bound to the denaturing¹⁵ in many ways as of human ordinariness <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) temporal extricatory de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation mental-dispositions, as recognised by the Nietzschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ as ‘derogation to the fact that such maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus’, and thus paradoxically implying as of the blurriness⁷ of the social domain that such so-called exceptional, genius, prophesying, etc. are ‘abnormal’ with the paradox that their implied ontological-veridicality is ‘abnormal’, thus by that same token falsely upholding the ontological-pertinence of

ordinariness <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as a non-decenterable <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)!

Actually the paradox is that, no transcendently implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity ontological-primemovers-totalitative-framework⁷² notion, which is the prior <~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-teleology⁹⁹⁵⁵ as of its (given consciousness’s neuterising⁵⁷-induced)-reference-of-thought⁸³—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity involves the prospective reference-of-thought⁸³ rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ meaningfulness-and-teleology⁹⁹⁵⁵ as of organic-knowledge Being correction’ of the prior reference-of-thought⁸³, such that the prior reference-of-thought⁸³ logical-dueness doesn’t even arise as the prospective reference-of-thought⁸³ is the relatively complete

‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology⁹⁹⁵⁵’ over the prior reference-of-thought⁸³ ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology⁹⁹⁵⁵ over a non-positivism/medievalism alchemic material construal. Basically, maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation summoning a depth of ‘ontological-reconstituting-as-to-conflatedness¹²’/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality enables humankind to supersede the circularity of intradimensional hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which temporal-preservation-as-pseudointemporal⁵¹-preservation actually speaks of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporal⁵¹-preservation, and defines successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> uninstitutionalised-threshold¹⁰² 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/inauthenticity⁶³’, but then a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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) all humans in our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being what is the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity meet with temporal resistance going by human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor which take the form 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). - As the ‘incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ disposition tends to wrongly define the reference-of-thought⁸³ of a given prior/transcended/superseded registry-worldview as the absolute framework of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’, and so by reflex, as if the successive prior institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> were geared to end at its own registry-worldview as the absolute registry-worldview that doesn’t incur perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (in our case, the positivistic registry-worldview) without any notion of a prospective registry-worldview by which, where our own perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> arises, we will be preconverging-or-dementing¹⁹—apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, at our threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (or uninstitutionalised-threshold¹⁰² or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); as our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ endemises/enculturates the denaturing¹⁵ and generally explains the vices-and-impediments¹⁰⁵ of

any registry-worldview/dimension as of its given limited-mentation-capacity-deepening⁵². As by reflex ‘the-~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ wrongly ignores the ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) nature of intrinsic-reality/ontological-veridicality, such that when there is a need to achieve ontologically-veridical meaningfulness by prospective reference-of-thought⁸³ with new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, the ‘incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisationamplituding/formativewooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ simply engages in ‘amplituding/formative-epistemicity>totalising~self-referencing-syncretising’ to its prior/transcended/superseded reference-of-thought⁸³ with its prior/old reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> threshold. It is only the ontological-primemovers-totalitative-framework⁷² and positive-opportunism⁷⁵ of the prospective/transcending/superseding reference-of-thought⁸³ in the middle to long run construed as of de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ that will induce its untenability/internal-

contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as ‘postconverging-or-dialectical-thinking²⁰–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 procrypticism⁸⁰ mindset, by ~~<amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, cannot correspondingly ‘dialectically-think’ in terms–as-of-axiomatic-construct of the reference-of-thought⁸³ mindset/reference-of-thought⁸³ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷, going by human limited-mentation-capacity-deepening⁵² as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism (or uninstitutionalised-threshold¹⁰² 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 ‘incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation ~~<amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>’ disposition, it is only solipsism-of-thought by its emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-uncompromised backdrop for construing

ontologically-veridical-meaningfulness, that is, ‘at such uninstitutionalised-threshold¹⁰² 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-deepening⁵² to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought⁸³; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing¹⁹—apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity⁶⁶. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-deepening⁵² of temporal-to-intemporal-dispositions to allow for successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity; and as a social conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework⁷²’. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework⁷²/contingent-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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ which is rather about ‘successions of metaphysics-of-absence insights as the successive transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity rules in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ yielding in-lockstep the successively more ontologically profound metaphysics-of-presence construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional~deprocrypticism¹⁷ 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight, the <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of ‘incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ disposition is rather the prior/transcended/superseded reference-of-thought⁸³ to be construed as preconverging-or-dementing¹⁹-apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding reference-

of-thought⁸³ that is ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ as dialectically-in-phase. - As informing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor is the idea that the notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ (accounting for the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>) as ‘the-transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’, the notion of ‘dynamic-cumulative-aftereffect of subontologisation’ by human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (accounting for any given reference-of-thought⁸³) as ‘registry-worldview/dimension or intradimensional level’, and the notion of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor with respect to temporal-and—social-stake-contention-or-confliction (accounting for human registry-soundness/perversion) as ‘the-individuations’, can be elucidated going by the ‘ontological implications’ of the Derridean conceptualisations of Différance, Répétition, Altérité and Iterabilité (in a further elaboration of the notion of ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology⁹⁹⁵⁵’ based on the technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-meaningfulness’); and so, in drawing out and analysing the <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-

contiguity⁶⁴⁴ with regards to the ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’ of same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ wherein there is ‘induced alterity/alteration’ of ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ of the repetititon/repeatability/recurrence, as ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) by temporal-dispositions is rather ‘hollow-constituted’ which is then ‘ontologically-reconstituted’/deconstructed by the intemporal-disposition, and thus the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness) revealing, in the bigger picture, the alterities/alterations of the the-individuations, the registry-worldview/dimension or intradimensional level and the-interdimension/transcendental’. The insight here is that the spontaneous and generalised human prelogism⁷⁸-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-as-to-profound-supererogation⁹⁶-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex is wrong when dealing with perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³)-(registry-worldview/contending-reference/ontological-reference/meaningful-reference/anchoring-of-meaning/registry) arising due to human temporal-compromises/temporal-accommodation incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation disjointedness-as-of-reference-of-thought⁸³ 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-threshold¹⁰²), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as supposedly of prelogism⁷⁸-reflex-as-existentially-veridical-logical-dueness-precedes-logical-

outcome-arrived-at/‘conviction-as-to-profound-supererogation⁹⁶-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex. Beyond our illusion-of-the-present/present-consciousness/mirageas ~~<amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews ‘mentally projected prelogism⁷⁸-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-as-to-profound-supererogation⁹⁶-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’ are flawed at their uninstitutionalised-threshold¹⁰², and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation⁹⁶-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability⁹ of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability⁹, effectively as its uninstitutionalised-threshold¹⁰². For instance, where a non-positivism/medievalism mindset/reference-of-thought⁸³ 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-teleology⁹⁹ as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism¹⁷) wherein we’ll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recomposure from a positivism—procrypticism⁸⁰ mindset/mental-devising-representation/mentation. Further, the temporal-to-intemporal-dispositions implies that where there is postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as uninstitutionalised-threshold¹⁰², the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ reflex is actually of preconverging-or-dementing¹⁹—apriorising-psychologism reflex (and not new

logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as ‘prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex’)/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism⁷⁷ and conjugated-postlogism⁷⁷ instances of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability⁹ at uninstitutionalised-threshold¹⁰² (including associated postlogism⁷⁷-and-conjugated-postlogism⁷⁷) reveal the ‘alteration of the same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ as temporal-dispositions alterity/alteration. Insightfully, it is this grasp of the uninstitutionalised-threshold¹⁰² (including associated postlogism⁷⁷-and-conjugated-postlogism⁷⁷-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability⁹ 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 temporal-to-intemporal-dispositions disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-temporal-to-intemporal-dispositions 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unframed-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'>⁷⁶ of meaningfulness of the postlogic disposition or 'conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought⁸³⁴²' of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogic disposition, meted with the 'ontological-reconstituting-as-to-conflatedness¹²/deconstruction compensating-alteration or realteration of meaningfulness' of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation processs at registry-worldview/dimension or intradimensional level, and ultimately explaining the-transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation level successiveness of institutionalisations (as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism⁸⁰, and perpetuation-of-deprocrypticism¹⁷); and so, by 'a human limited-mentation-capacity-deepening⁵² recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability⁹ by temporality⁹⁸', and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability⁹ (as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) with the latter 'distracted/circumvented' by temporal-preservation-as-pseudointemporal⁵¹-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability⁹ as shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability⁹ as 'ontological-reconstituting-as-to-conflatedness¹²/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-thought⁸³-as-of-
 conflatedness¹²). In the bigger picture and as with all natural iterations, this ‘alterations-
 iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-
 cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which
 tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-
 mentation-procedure-deception/‘urge’/entitlement-folie of postlogism⁷⁷-slantedness effect) or
 progressive alterity/alterations which could be regular (like an exacerbation or opportunism
 interlocutors in conjugated-postlogism⁷⁷) or regressive alterity/alterations which could be
 momentary (like an ignorance or affordability interlocutors in conjugated-postlogism⁷⁷). 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-conflatedness¹²/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-threshold¹⁰²), the exercise of
 institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an
 dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation exercise
 but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing
 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-
 mentativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-

entropy-or-contiguity—or—ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening⁵² coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality⁹⁸-preservational-alterity/alterations in distraction/circumvention of intemporality⁵¹-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as opposed to issues of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³), can only be construed as implying ‘a perpetual construct for upholding intemporality⁵¹-in-preservational-compensation-alterity/alteration over temporality⁹⁸-in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-normalcy/postconvergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-temporal-to-intemporal-dispositions’ is wrong, as this simply allows for temporality⁹⁸-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-temporal-to-intemporal-dispositions’. And just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-meaningfulness’ at the interdimension level where the registry-worldviews/dimensions are intemporally ‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-constituted’ requiring prospective intemporal ‘ontological-reconstituting—as-to-

conflatedness¹²/deconstruction explaining the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, rather than going by the wrong idea of an ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-temporal-to-intemporal-dispositions’, likewise at registry-worldview level, ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’ ensures that (by factoring in the distraction/circumvention of intemporally/ontologically-veridical-meaningfulness in circularity/recurrence/repetition/repeatability⁹, by temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability⁹, requiring the further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability⁹ to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn’t imply a same/common reference-of-thought⁸³ with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in preconverging-or-dementing¹⁹-integration-of-temporal-dispositions to a ‘conviction-as-to-profound-supererogation⁹⁶-reflex’ rather as of postconverging-or-dialectical-thinking²⁰-apriorising-psychologism when dealing with their meaningful-reference-defect/registry-defect/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) of the postlogism⁷⁷-and-conjugated-postlogism⁷⁷ which is in preconverging-or-dementing¹⁹-integration-of-temporal-dispositions (which explains the latter subontologisation (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 (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising³²~self-referencing-syncretising) and metaphysics-of-absence as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in their evolving de-mentation-(~~supererogatory~~—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ registry/registry-worldview/ontological-reference dialecticisms as at one moment ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ and at another preconverging-or-dementing¹⁹—apriorising-psychologism are effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence’ and ‘metaphysics-of-absence’ retracing of ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ retrospectively, presently and prospectively, going by a human shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) institutionalisation/intemporalisation process. Such an insight points out that a non-positivism/medievalism ‘metaphysics-of-presence’ will ‘wrongly be contending’ on the basis of a non-positivism/medievalism reference-of-thought⁸³ with regards to issues of

sorcery and so and so, instead of the requisite ‘metaphysics-of-absence’ as a suprastructuring transcendental-insight-projection into positivistic (rational-empiricism) mindset/reference-of-thought⁸³ that supersedes the ‘flaws-and-manipulations’ or vices-and-impediments¹⁰⁵ involved in such a non-positivism/medievalism setting reference-of-thought⁸³; in need of deconstruction/(engaged)-destruktion/‘ontological-reconstituting-as-to-conflatedness¹²’ into prospective suprastructuring positivism reference-of-thought⁸³ of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring construal-(as-of-‘perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-reference-of-thought⁸³-as-prospective-institutionalisation/supratransversality—apriorising/axiomatising/referencing’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ of ontologically-veridical meaningfulness that is not actually spoken-of by non-positivism/medievalism mindset/reference-of-thought⁸³ wrongly contending’; with the Derridean (existential)-trace being the suprastructuring positivistic reference-of-thought⁸³ of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such an insight can certainly be grasped with respect to procrypticism⁸⁰ and notional~deprocrypticism¹⁷ as well, with the associated postlogic perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena. The ontological-normalcy/postconvergence referentialism perspective inherently carries the requisite suprastructuring transcendental-insight-projection for fulfilling the promise of ‘metaphysics-of-absence’ as postdication. Paradoxically, postdication (as metaphysics-of-

absence) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence³⁰-perspective-(preconverging-or-dementing¹⁹–apriorising-psychologism-reference-of-thought⁸³)-and-hence-suprastructurable by ‘metaphysics-of-absence’-perspective-(‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’-reference-of-thought⁸³) which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence³⁰); and not ‘metaphysics-of-presence’ conceptualisation which ‘wrong pretence of being in ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirageas ~~<amplifying/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. This posture is validated by the decreasing epistemic-abnormalcy/preconvergence³⁰ nature of the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence³⁰ as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to universalisation to positivism and prospectively to deprocrypticism¹⁷). With respect to the postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (reflected as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³) phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-projection (metaphysics-of-absence) reference-of-thought⁸³, wherein there is perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of positivistic

reference-of-thought⁸³ of ontologically-veridical meaningfulness as procrypticism⁸⁰ preconverging-or-dementing¹⁹ –apriorising-psychologism, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting–as-to-conflatedness¹² into prospective suprastructuring notional~deprocrypticism¹⁷ reference-of-thought⁸³ of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding–oneness-of-ontology³⁹ that is not actually spoken-of by our procrypticism⁸⁰ and postlogic/psychopathic mindsets/reference-of-thought⁸³ wrongly contending’; as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding–oneness-of-ontology³⁹ being (metaphysics-of-absence) suprastructuring notional~deprocrypticism¹⁷ reference-of-thought⁸³ of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality⁵¹-preservation iterability-(of-ontological-veridicality)-by-(hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>)-alteration/alterity associated with psychopathy and social psychopathy takes the form of absolving/fleeting/escaping-reflex–logic¹ wherein the postlogic mindset/reference-of-thought⁸³ is all about parasitising/co-opting the supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reference-of-thought⁸³ (registry/meaningful-reference/anchoring-of-meaning/contending-reference/ontological-reference/registry-worldview) by simply projecting and implying false forms of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ that are not in intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, and so in temporal-preservation-as-pseudointemporality⁵¹-preservation as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-

trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-
 oneness-of-ontology³⁹, with the fundamental faulty-mentation-procedure-deception-or-urge⁴¹
 being the wrongful validation as supplanting-conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism of its reference-of-thought⁸³ in
 the very first place as in reality the reference-of-thought⁸³ reflected from futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ registry-worldview will be suprastructural to it (or beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 of the procrypticism⁸⁰ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as
 reflected/perspectivated as preconverging-or-dementing¹⁹—apriorising-psychologism). The idea
 equally is that as a perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, there isn't any
 'definitiveness-intemporal/ontological-construal-of-meaningfulness-as-there-is-no-common-
 reference-of-thought⁸³-relative-to-the-temporal-to-intemporal-dispositions' but rather
 'iterability-(of-ontological-veridicality)-by-(ontologically-reconstituting/deconstructing)-
 alteration/alterity-for-intemporal/ontological-construal-as-the-basis-for-suprastructurally-
 disambiguating-reference-of-thought⁸³-of-the-various-temporal-to-intemporal-dispositions' in
 grasping and preempting postlogism⁷⁷ and temporal-dispositions-conjugated-postlogism⁷⁷ in
 temporal-preservation-as-pseudointemporal⁵¹-preservation. As by implying rather a
 'definitiveness-of-intemporal/ontological-construal-of-meaningfulness-on-the-basis-of-a-
 common-reference-of-thought⁸³-relative-to-the-temporal-to-intemporal-dispositions' will just
 be a basis for the further iterability-(of-ontological-veridicality)-by-(hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>)-

alteration/alterity of ontologically-veridical meaningfulness by the postlogism⁷⁷-and-temporal-
 dispositions-conjugated-postlogism⁷⁷ as the fundamental ontological-primemovers-totalitative-
 framework⁷² agency hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-
 and-failing-intemporal-preservation> in alterity/alteration' by 'perverting the reference-of-
 thought⁸³ of ontologically-veridical meaningfulness' in iteration/succession; as 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) as
 shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵. Thus avoiding wrongly implying
 their dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory—de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation
 transformation as instigative intemporal-disposition (longness-of-register-of-meaningfulness-
 and-teleology⁹⁹⁵⁵), but rather 'institutionalisation-skewing ('intemporality⁵¹-asymmetric-
 subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/supererogatory—de-mentativity)' in the social-construct for
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-
 normalcy/postconvergence which always factor in human limited-mentation-capacity-
 deepening⁵² by a re-equilibrating metaphysics-of-absence/postdication, as secondnaturing. It is
 this understanding of postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in preconverging-or-
 dementing¹⁹-integration-of-temporal-dispositions as a 'dynamic-cumulative-aftereffect of
 subontologisation' as 'perverting, by alterity/alteration, the reference-of-thought⁸³ of
 ontologically-veridical meaningfulness' in iteration/succession', wherein new sets of
 denaturing¹⁵ slanted-and-formulaic-postlogic-backtracking-<iterative-looping-'set-of-
 dereifying-hollow-narratives-and-acts'>⁷⁶ (absolving/fleeting/escaping-reflex—logic¹) involving

their conjoining as ‘conjoining-looping-set-of-narratives¹¹ of flawed-existential-elevation-of-reference-of-thought⁸³⁴², by temporal-dispositions-conjugated-postlogism⁷⁷, as well as extrinsic-attribution with different sets of interlocutors in succession underlies the psychopathic and social psychopathy phenomenon, ‘with emphasis being rather on examining this alterity/alteration as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding–oneness-of-ontology³⁹ as ‘successive slanted-and-formulaic-postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ with their corresponding conjoining-looping-set-of-narratives¹¹ perverted-meaningfulness and extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism⁷⁷ 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-postlogism⁷⁷-and-other-temporal-conjugated-postlogism⁷⁷ mental-dispositions in ‘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 so, as of aetiologisation/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling in the construing of institutionalised deconstruction/(engaged)-destruktion as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run as with other perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s 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/notional~projective-perspective with regards to perversion⁷⁴-of-reference-of-

thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> arises by the mere fact that the registry-worldview's/dimension's prior relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, upon instigation of postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ by conjugating to temporal-dispositions inducing 'registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ or intradimensional' as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹. This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-threshold¹⁰², and so, as fundamentally imbued in human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor which is de-mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism', up to notional~deprocrypticism¹⁷ which when effectively achieves escapes uninstitutionalised-threshold¹⁰² by the mere fact that notional~deprocrypticism¹⁷ psychologism is one that factors in in its (recomposed)-consciousness-awareness-teleology⁹⁹ the reality of human-subpotency—

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor. Thus issues of perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> including postlogism⁷⁷s are more-than-just-and-beyond an
 issue of a temporal frame of contemplation as this requires an overall registry-
 worldview/dimension transcendental de-mentative/structural/paradigmatic resolution, as of the
 comprehensive ontologising of notional~notional~deprocrypticism¹⁷ with respect to
 notional~procrypticism⁸⁰, notwithstanding the further palliative conceptualisation of the
 necessity of the resolution as of temporal existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> of issues of
 psychopathy in the present positivistic registry-worldview. Thus psychopathy and social
 psychopathy should rather be related to suprastructurally (as preconverging-or-dementing¹⁹—
 apriorising-psychologism consciousness-awareness-teleology⁹⁹ which reference-of-thought⁸³ is
 invalid in the very first instance, going by ontological-normalcy/postconvergence
 epistemic/notional~projective-perspective for intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation). The nature of perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶> structural-resolution is very much in line with human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor which represents that any
 transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is a secondnatured
 institutionalisation/intemporalisation exercise of untenability/internal-contradiction/internal-
 incoherence/institutional-constraining on human-subpotency—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions ‘induced

by social universal-transparency¹⁰⁴-~~(transparency-of-totalising-entailing,-as-to-entailing-
<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷)~~ of the prior registry-worldview's/dimension's unsound reference-of-thought⁸³ of meaningfulness with respect to that of the prospective registry-worldview's/dimension's and the positive-opportunism⁷⁵ thereof, and thus undermining human temporal-preservation-as-pseudointemporal⁵¹-preservation behind the uninstitutionalised-threshold¹⁰² and institutionalisation/intemporalisation secondnaturing; and not as may wrongly be construed as an emanance transformation exercise from temporal-dispositions as shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ to intemporal-disposition as longness-of-register-of-meaningfulness. This latter point is to highlight that ontological focus should rather be placed on the 'abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-constitutedness¹³⁷⁹ poorly appreciative of dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation~~, as in the bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor thus needing its secondnatured skewing ('intemporal⁵¹-asymmetric-subsumption-of-temporality⁹⁸', 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-thought⁸³ uninstitutionalised-threshold¹⁰² registry-worldview/dimension, and such prospective emancipation involves such individuals own 'moulting', as actually intemporality⁵¹/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~deprocrypticism¹⁷ individual in procrypticism⁸⁰, 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 (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-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' (as an ontology-driven <amplifying/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' perceives the need for defining human psychology from a transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ 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-thought⁸³ as futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview/dimension as metaphysics-of-absence of the positivism/procrypticism⁸⁰ reference-of-thought⁸³ metaphysics-of-presence'; implying an

ontologically-driven conceptualisation of ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as the prospective psychoanalysis, implying the epistemic-abnormalcy/preconvergence³⁰ perspective (preconverging-or-dementing¹⁹–apriorising-psychologism reference-of-thought⁸³) of the prior positivism/procrypticism⁸⁰ 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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ (‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’ reference-of-thought⁸³). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ 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/intemporality⁵¹, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality⁵¹, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ is accordingly rescheduled psychoanalytically (‘postconverging-or-dialectical-thinking²⁰–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-teleology⁹⁹ has been developing all along from the mindset/reference-of-thought⁸³ of an recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter’s mindset/reference-of-thought⁸³ is not beyond prospective transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought⁸³ of meaningfulness (as deprocrypticism¹⁷), 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-
 temporal-to-intemporal-dispositions—existentialism-form-factor induced dynamism of shallow
 limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-
 capacity-(as of relative conflation¹²). In fact, psychoanalysis is actually a natural existential
 human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ process with the difference that such comprehensively conceptually-directed
 constructs as is implied with notional~deprocrypticism¹⁷ with respect to the present
 positivism/procrypticism⁸⁰ 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-teleology⁹⁹
 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-teleology⁹⁹ (from the present) but rather, on
 the basis of ‘prospective reference-of-thought⁸³ 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-dementing¹⁹—apriorising-psychologism reference-of-thought⁸³’, and so
 implied by the ‘prospective reference-of-thought⁸³ transcendental insights’, such that the
 prospective (transcending/superseding) placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ defect as ‘postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism reference-of-thought⁸³’ is naturally implied as

being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) 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)~~¹⁴ of ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ and preconverging-or-dementing¹⁹—apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’), but such de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ is rather about decentering and preconverging-or-dementing¹⁹—apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of the present as preconverging-or-dementing¹⁹—apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’. This is actually about maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior reference-of-thought⁸³ as veridical. maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation being about optimally rescheduling the ‘placeholder-setup’ (as placeholder-setup/mental-devising-representation/mentation) with regards to ontologically-veridical-meaningfulness, on the ontological backdrop of a more profound superseding—oneness-of-ontology

construal/conceptualisation of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-
 instantiative-context. This involves a pointedness-of-prospective reference-of-thought⁸³ which
 maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation then 'upholds in contiguity' the 'trace of disambiguated-mental-dispositions-
 and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation⁹⁶ mental-
 dispositions, postlogism⁷⁷/psychopathic mental-dispositions and conjugated-
 postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mental-dispositions' as universal and
 aetiological ontological-primemovers-totalitative-framework⁷² construct, (while equally
 reflecting the flaws induced in misrepresenting ontological-references arising from elaborative
 elucidation), on the backdrop of a more profound superseding—oneness-of-ontology
 construal/conceptualisation. As maximalising-recomposuring⁵⁴-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation achieves this by not letting non-
 veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> reference-of-thought⁸³ by postlogism⁷⁷/psychopathic and
 conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mental-dispositions
 wrongly being implied as sound reflection of existentialist/'ontologically-reconstituting'
 reference-of-thought⁸³ and thus wrongly implying their ontological-veridicality, and equally
 avoiding their perversion-of-representation of supplanting—conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to
 intemporal mental-dispositions by the 'mere ontological-decontextualising' (of the latter
 rightfully existentially-veridical reference-of-thought⁸³) implied in their non-veridical/vacuous
 hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation> reference-of-thought⁸³; such that a placeholder-setup/mental-
 devising-representation/mentation/consciousness-awareness-teleology⁹⁹ defect as

preconverging-or-dementing¹⁹—apriorising-psychologism by mere non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (of reference-of-thought⁸³) is what restores the ontologically-veridical ‘existentialist reality’ reference-of-thought⁸³. Thus unlike elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ what maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation enables is to uphold in contiguity ontological-reality as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ in other to reflect that the ‘perversion⁷⁴-of-reference-of-thought⁸³—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena’ is as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ reflecting/perspectivating registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ even though it is iterating-by-alterations, whereas elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ will erroneously lead to a reassessment of perversion⁷⁴-of-reference-of-thought⁸³—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s—reference-of-thought⁸³-for-social-functioning-and-accordance by wrongly implying that it is an issue of defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-

worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance
 whereas it is an issue of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and thus not
 upholding intemporality⁵¹/longness in the contiguity as of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-
 oneness-of-ontology³⁹ and reflected/perspectivated as de-mentative/structural/paradigmatic
 registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-
 ontological-or-existential-defect>⁸⁵ or intradimensional defect'. Basically, maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation
 creatively puts into perspective temporality⁹⁸/shortness in non-veridical/vacuous hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> terms as 'shallow superseding-oneness-of-ontology construal/conceptualisation',
 and longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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-
 threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵
 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/transcendently by implying the need for
 positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or
 capable of putting into question positivism-procrypticism⁸⁰ postlogism⁷⁷-and-conjugated-
 postlogism⁷⁷ in the first place supersedingly/transcendently by implying the need for

notional~deprocrypticism¹⁷ rather than temporalities-drives reciprocal equivalence of procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰. Further the notion of deeper superseding—oneness-of-ontology conceptualisation and shallow superseding—oneness-of-ontology conceptualisation, central to a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A's housing project) but rather other interlocutors mainly to undermine A's business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of their mental denaturing¹⁵ disposition is socially opaque); engaging meaningfulness at a same reference-of-thought⁸³ will wrongly imply that there is an issue of 'logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³' at hand rather than in veridicality one of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, requiring instead a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that is 'postconverging-or-dialectical-thinking²⁰—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~deprocrypticism¹⁷ prospective reference-of-thought⁸³ which maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation then 'upholds in contiguity' the 'trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation⁹⁶ deprocryptic mental-dispositions, postlogism⁷⁷/psychopathic procryptic mental-dispositions and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration procryptic mental-dispositions' as universal and aetiological ontological-primemovers-totalitative-framework⁷² construct), and reflecting in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as both B's postlogism⁷⁷ 'perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ disposition' ontological/being-construal-defect together with B's interlocutors' conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration 'perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ dispositions' ontological/being-construal-defects (as temporally-preservational-as-pseudointemporality⁵¹-preservation); and so, going by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology that precedes, is utter and doesn't increment with human placeholder-setup/mental-devising-representation/mentation, and further so in 'intellectual-and-moral in-equivalence', not only as an incidental/on-occasion ontological/being-construal-defect' phenomenon but a potent intradimension construal/conceptualisation of the basis of vices-and-impediments¹⁰⁵ in

metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. That is, just as from a positivistic perspective (as metaphysics-of-absence), an incidental/on-occasion phenomenon of notions-and-accusations-of-sorcery in a medieval setup (as metaphysics) intemporally/ontologically elicits a conceptualisation of how such ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ dispositions’ of ontological/being-construal-defects define human vices-and-impediments¹⁰⁵ in medieval setups, that’s the same elicitation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor which is intemporally/ontologically prompted with an on-occasion/incidental manifestation of postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration ontological/being-construal-defects in our positivistic/procrypticism⁸⁰ registry-worldview from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview ontological point-of-reference (as the deeper superseding–oneness-of-ontology construal/conceptualisation, rather of a transcendental/utter nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the reference-of-thought⁸³ of postlogic/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mental-dispositions as purely non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Effectively, reality/existence/being as

becoming is actually an ‘unwinding elucidation’ model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as reference-of-thought⁸³ in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening⁵², there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing¹⁵ hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) 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/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ defined by the uninstitutionalised-threshold¹⁰² which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments¹⁰⁵. This is more than just a question of acts-execution/logical-processing defects but registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵, that speaks of the registry-worldview’s/dimension’s inherent relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation. That is at the basis of the <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-drag³³ basis of organisation that isn't in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being 'ad-hoc referentialism'), and why referentialism as previously articulated, though 'relatively abstract as a notion of representation' is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ allusions to superstition in its ~~<amplifying/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as utterly preconverging-or-dementing¹⁹—apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of a procrypticism⁸⁰ mindset/reference-of-thought⁸³ will rather be utterly preconverging-or-dementing¹⁹—apriorising-psychologism and unintelligible/existentially-suprastructural of 'our procrypticism⁸⁰ terms of meaningfulness' and will equally avoiding elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ recognition of the soundness of our procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ at the (deprocrypticism¹⁷) untemporalised/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 necessary to act as the referenced/registered/decisioned—psychical-backdrop for futural Being-development/ontological-framework-expansion—as-to

depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷, as implied by de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ as-uninstitutionalised-threshold¹⁰²-suprastructuring de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ that is the mechanism that enables ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. *The fundamental ontological/meaningful question is: which is the ‘superseding reference-of-thought⁸³, from where meaningfulness is aligned as ‘thinking and contending’ over the ‘perverting/superseded reference-of-thought⁸³’ aligned to as ‘preconverging-or-dementing¹⁹—apriorising-psychologism and not-contending’? ‘Anchoring-of-meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-meaning as universalisation’ over perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-base-institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism¹⁷’ over perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-positivism-as-procrypticism⁸⁰. A ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence’/postdication of the individual as ‘metaphysics-of-presence’; 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-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of a postconvergent/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/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather mobilises maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as metaphysics-of-presence) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then qualified as social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; and in construing/conceptualising the ‘transcendence and skewing (‘intemporal’⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity)/differential-formalisation-

transference' of meaningfulness-(and-value) towards the intemporal-disposition (ontologisation/ontological-veracity/aestheticisation-towards-ontology –tautologically construed as ontology-in-the-advancement-of-intemporality⁵¹ or institutionalisation or intemporalisation) of that abstract-atomic-social-construct or individual-as-of-its-temporal-to-intemporal-individuation-potency. At all registry-worldview/dimension-levels, for there to be transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity prospectively as the 'de-mentative/structural/paradigmatic resolution of the vices-and-impediments¹⁰⁵ of the prior/transcended/superseded registry-worldview/dimension', human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor implies that the 'determination of the 'postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding–oneness-of-ontology³⁹ involving iterability-by-alterations-and-realterations as 'ontological-reconstituting—as-to-conflatedness¹²' realterations over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alterations in upholding ontology over subontologisation and so beyond-intradimensional-institutionalisation-limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the 'postconverging-or-dialectical-thinking²⁰–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 compulsion–
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or
 postlogism⁷⁷, whether pathological/psychopathic or enculturated, (as this is priorly due to the
 inherent registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² ‘in wait’ for such
 compulsion–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶ or postlogism⁷⁷ elicitation of its threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹–apriorising-psychologism, for instance, the state of being
 superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-
 sorcery to elicit its threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism in such a social-setup
 by corresponding non-positivism/medievalism compulsion–
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or
 postlogism⁷⁷), whereas the positivistic registry-worldview reference-of-thought⁸³ has the
 prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ for the eliciting of
 such a notions-and-accusations-of-sorcery threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹–apriorising-psychologism not to arise. However, as highlighted
 again previously, the subsequent temporal-preservation-as-pseudointemporality⁵¹-preservation
 of a registry-worldview’s/dimension’s subontologisation is largely due to the perpetuating
 recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such
 pathological/psychopathic-and-enculturated compulsion–
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or
 postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration that
 undermine and blur recurrently intemporal-disposition supplanting–conviction-as-to-profound-

supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism to induce social universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) of the registry-worldview's/dimension's ontological/being-construal-defect as unsound reference-of-thought⁸³ of meaningfulness and the positive-opportunism⁷⁵ thereof for prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and leading to the registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² endemised/enculturated temporal-preservation-as-pseudointemporality⁵¹-preservation. This aspect of postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration temporal-preservation-as-pseudointemporality⁵¹-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought⁸³ of meaningfulness, as defined by recurrence and 'non-transient transcendability' at the uninstitutionalised-threshold¹⁰²; (in contrast with either a state of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ that doesn't speak of 'recurrence of perversion/unsoundness of reference-of-thought⁸³' or an 'abstract' state of inherent uninstitutionalised-threshold¹⁰² but which is 'transiently transcendable' as it is not in temporal-preservation-as-pseudointemporality⁵¹-preservation instigated by postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶). Thus it is the condition of 'recurrence' and 'non-transience' transcendability arising from postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration that is ontologically relevant for ontological-reconstituting-as-to-conflatedness¹²/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold¹⁰² of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰), and it basically

encapsulates the phenomenality of preconverging/dementing¹⁹—apriorising-psychologism mental-devising-representation of postlogism⁷⁷ and temporal-dispositions-conjugated-postlogism⁷⁷ so-construed as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (and so-
reflected of the registry-worldview's/dimension's social-construct of temporal-to-intemporal-dispositions at its uninstitutionalised-threshold¹⁰² defined by recurrence and 'non-transient transcendability'). Thus subontologisation is induced as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism so-associated with postlogism⁷⁷-and-conjugated-postlogism⁷⁷ leading to temporal-preservation, and so at a registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² defined by recurrence and 'non-transient transcendability'. The 'maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism which is reflected and superseded postconvergently as of supplanting-conviction-as-to-profound-supererogation⁹⁶—
postconverging/dialectical-thinking²⁰—apriorising-psychologism in existentially-veridical ontology as shallow to deeper superseding-oneness-of-ontology construal/conceptualisation. The so-reflected 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism' is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence and metaphysics-of-absence, with the capacity of easily

reflecting both preconverging-or-dementing¹⁹—apriorising-psychologism and postconverging-or-dialectical-thinking²⁰—apriorising-psychologism as implied from a renewed human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-veridicality. Threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism implies that at registry-worldview's/dimension's uninstitutionalised-threshold¹⁰² at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence³⁰ (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 temporal-to-intemporal-dispositions disambiguation of reference-of-thought⁸³ (rather than naively, an assumption of universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition^{46>}'), with the implication that the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' are actually of disambiguated temporal-to-intemporal-dispositions reference-of-thought⁸³ and meaningfulness. This broadly sums up the importance of elucidating the threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold¹⁰² as being in epistemic-abnormalcy/preconvergence³⁰, as it enables the conceptual articulation of meaningfulness that the 'perspective of a functionally institutionalised registry-worldview/dimension existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-

presencing–hyperrealisation/hyperreal-transposition^{46>}’ doesn’t permit beyond its
 <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-
 present/present-consciousness/mirage limits at its uninstitutionalised-threshold¹⁰². The
 suprastructuring effect of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is what actually
 allows to prospectively reflect/perspectivate perversion⁷⁴-of-reference-of-thought⁸³-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation^{96>} and as dialectically-out-of-phase/dialectically-primitive at the
 uninstitutionalised-threshold¹⁰² marking out recurrent-utter-uninstitutionalisation from base-
 institutionalisation, ununiversalisation from universalisation, non-positivism/medievalism from
 positivism and procrypticism⁸⁰ from deprocrypticism¹⁷; thus enabling the requisite
 ‘postconverging-or-dialectical-thinking²⁰—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-conflatedness¹²’/deconstruction is undertaken to supersede (as deeper superseding-
 oneness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments¹⁰⁵ of
 the prior registry-worldview/dimension as now preconverging-or-dementing¹⁹—apriorising-
 psychologism and dialectically-out-of-phase. Thus the reality of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—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-
 temporal-to-intemporal-dispositions—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 intemporality⁵¹/longness to avoid the cumbersome need for disambiguating reference-of-thought⁸³ of meaningfulness into temporal-to-intemporal-dispositions (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold¹⁰²; that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality⁵¹’ as a functional pseudo-conceptualisation of intemporality⁵¹/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold¹⁰² wherein procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ arises our positivistic registry-worldview/dimension can only be qualified as of temporal-to-intemporal-dispositions since the requisite intemporalisation-as-institutionalisation as deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ 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-opportunism⁷⁵ 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-tracing⁴⁵>, no institutionalisation effectively transforms human temporal-to-intemporal-dispositions nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence³⁰ 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 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our temporal-to-intemporal-dispositions), however, the notion of ‘consciously-spoken’ as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the reference-of-thought⁸³ 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, ‘<~~amplifying~~/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-thought⁸³ as a de-mentative/structural/paradigmatic 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-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> 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. Thus metaphysics-of-absence notion of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (substituting, to induce 'a preconverging-or-dementing¹⁹—apriorising-psychologism mentation reflex' in sync with the ontological perspective, over the same notion as subontologisation as metaphysics-of-presence, which rather wrongly induces 'a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism mentation reflex' out of sync with the ontological perspective, thus is subject to <~~amplifying~~/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 incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation notional~procrpticism⁸⁰ or notional~disjointedness-as-of-reference-of-thought⁸³ as the natural intradimensional summative temporal mental-disposition (which speaks of a registry-worldview/dimension relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), which incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation notional~procrpticism⁸⁰ or notional~disjointedness-as-of-reference-of-thought⁸³ however represents the enculturation/endemisation that is defining of given registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰². In other words, without a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity will be possible, as base-institutionalisation is the ultimate maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation construct over a summative mental-disposition of <~~amplifying~~/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in recurrent-utter-uninstitutionalisation enabling the latter’s transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, likewise universalisation is the ultimate maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-

conceptualisation construct over a summative mental-disposition of ~~<amplituding/formative-~~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in ununiversalisation enabling the latter's transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, so too with positivism over non-positivism, and prospectively notional~deprocrypticism¹⁷ over procrypticism⁸⁰/as-the-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-positivism reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹. An 'existential-decontextualised-transposition (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality⁵¹ conceptualisation' is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism¹⁷, 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'/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) for institutionalisation/intemportalisation-as-virtue, as a specific necessity for a notional~deprocrypticism¹⁷ registry-worldview/dimension preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-'~~<amplituding/formative-~~epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism as deprocrypticism¹⁷. Ultimately the purpose of maximalising-recomposuring⁵⁴-

for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as an intemporal conceptualisation of transcendental implication should be of ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ 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-threshold¹⁰² is sound as its reference-of-thought⁸³ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for its logic, i.e. ‘Issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place’), but rather it is a middle to long run construed as of de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought⁸³ as of a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental

maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-
 reference-of-meaningfulness with the positive-opportunism⁷⁵ of the prospective
 institutionalisation ontological-primemovers-totalitative-framework⁷² over its corresponding
 uninstitutionalised-threshold¹⁰² to put in question the latter's reference-of-thought⁸³—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for the ones of the prospective
 institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises
 (it is only after the alchemist 'psychoanalytically-unshackle' into a positivistic-inclined
 mindset/reference-of-thought⁸³ 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-thinking²⁰—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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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)¹⁴ relative-mutual-construal of the
 prospective/superseding/transcending registry-worldview/dimension as deeper superseding—
 oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended
 registry-worldview/dimension as shallow superseding—oneness-of-ontology

construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking²⁰–
 apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing¹⁹–
 apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of
 ‘existential-decontextualising-transposition (threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹–apriorising-psychologism defect) of ontology/ontologically-
 veridical-meaningfulness/intemporality⁵¹, in operantly grasping such suprastructuring
 transcendence-and-sublimity/sublimation/~~supererogatory~~–de-
 mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-
 veridicality by its ‘existential-reality’ (not non-veridical/vacuous hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) on the
 basis of, first and critically, the validity of the reference-of-thought⁸³ so-reflected as soundness-
 or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ if valid and unsoundness-or-
 ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³ if invalid (before even
 recognising whether the ‘implication-of-notion-of-agreement-or-disagreement’ or ‘of logical-
 processing’ arises) to determine the ‘postconverging-or-dialectical-thinking²⁰–apriorising-
 psychologism and dialectically-in-phase’ over the ‘preconverging-or-dementing¹⁹–apriorising-
 psychologism and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that
 the notion of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism is rather of conceptual
 metaphysics-of-absence (meant to ensure a natural maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unframed-conceptualisation to avoid mix-up of reference-of-
 thought⁸³) with such a mix-up arising from the <amplifying/formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 (whether wittingly or unwittingly) induced subontologisation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence. So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of temporal-to-intemporal-dispositions with respect to ontologically-veridical reference-of-thought⁸³, and by extension it is the concept of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence perspective since it avoids the ~~<amplifying~~formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition that will induce temporal-preservation-as-pseudointemporality⁵¹-preservation in temporal-dispositions as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration (by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of the priorly

institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of diminishing-human-epistemic-abnormalcy/diminishing-preconvergence. Effectively, such a highlight of how human secondnaturating within institutionalised construct implies a pseudo-conceptual universal human intemporal-disposition as metaphysics-of-presence in contrast to a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions highlight at uninstitutionalised construct as metaphysics-of-absence is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be referenced/registered/decisioned—as-consciously-recognised’ as the backdrop for superseding into deprocrypticism¹⁷. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how postlogism⁷⁷ instigates the temporal-preservation-as-pseudointemporality⁵¹-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold¹⁰² even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-reference-of-thought⁸³-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought⁸³, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, with respect to ontological-normalcy’ by ‘undermining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) 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-pseudointemporality⁵¹-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-pseudointemporality⁵¹-preservation by supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism inclination whether naively conjugating to postlogism⁷⁷ as misconstrual or good supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism⁷⁵ 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 postlogism⁷⁷ 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-pseudointemporality⁵¹-preservation at its uninstitutionalised-threshold¹⁰². Thus this is the underlying dimensionality-of-sublimating²⁴—~~<amplifying/formative>supererogatory~~—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation in the psychoanalytic dynamism of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor across all the institutional-cumulation/institutional-recomposure—~~as-to-historiality~~/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as of human shallow-to-deepening—limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵² explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold¹⁰² (in hollow-constituting—~~as-~~

disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism¹⁷. * Ultimately, an ‘ontological-reconstituting—as-to-conflatedness¹²/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold¹⁰² from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procrypticism⁸⁰ from deprocrypticism¹⁷’, will more profoundly involve a ‘storied-construct/ontologically-valid-narration of comprehensive intuitive insight’ grounded on: the construal of temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (enabling the EXISTENTIAL-TRACING-as-ontological-primemovers-totalitative-framework⁷² of disambiguated temporal-to-intemporal-dispositions and-their-associated reference-of-thought⁸³’, reflecting soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/preconverging-or-dementing¹⁹—apriorising-psychologism (as-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸/‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’, so-construed insightfully and contextually as existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-

ontological-completeness⁸⁷—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 teleology⁹⁹. - 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-teleology⁹⁹ with respect to reference-of-thought⁸³ and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology⁹⁹⁵⁵’ implies preempting—disjointedness-as-of-reference-of-thought⁸³, -as-to-‘<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as deprocrypticism¹⁷. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening⁵² that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of reference-of-thought⁸³ 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-teleology⁹⁹⁵⁵) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipatory ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’ that rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) as a de-mentating/structuring/paradigming for superseding the vices-and-impediments¹⁰⁵ inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulting’ in the middle to long run construed as of de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~¹⁴ into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity-(as of relative constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²). This analysis is very much in line with the notion of virtue

as a ~~<amplifying~~/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context construal, representing virtue ‘contiguously’ in terms-as-of-axiomatic-construct of human limited-mentation-capacity-deepening⁵² of shortness-to-longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ in the intransience of ontological-normalcy/postconvergence (from shallow superseding-oneness-of-ontology to deeper superseding-oneness-of-ontology). This ontology-driving nature of virtue characteristic of human-subpotency-~~aporia~~/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor points out that it is rather such intemporal⁵¹/longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold¹⁰² of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>. In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments¹⁰⁵ 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 procrypticism⁸⁰ individuation with

respect to notional~deprocrpticism¹⁷ 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-thought⁸³ 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 insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, universalising¹⁰³, positivising and probably deprocrpticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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 constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²) by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ at uninstitutionalised-threshold¹⁰² states, with a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-disposition due to lack of social universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) about virtue inducing supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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-temporal-to-intemporal-dispositions—existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ with the implication that ‘the reflected/perspectivated temporal-to-intemporal-dispositions disambiguation’ (at the uninstitutionalised-threshold¹⁰²) as ontological-primemovers-

totalitative-framework⁷², underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting-as-to-conflatedness¹²’/deconstruction realiteration 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-threshold¹⁰² where temporal-dispositions become temporally-preservational-as-pseudointemporal⁵¹-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶), as may arise with postlogism⁷⁷-and-conjugated-postlogism⁷⁷, 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-pseudointemporal⁵¹-preservation ‘<amplifying/formative-epistemicity>totalising~self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology⁹⁹) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework⁷² as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ 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-temporal-to-intemporal-dispositions—existentialism-form-factor. That is, the uninstitutionalised-threshold¹⁰² is characterised by the ‘trace of disambiguated-mental-dispositions as temporal-to-intemporal-dispositions ontological-primemovers-totalitative-framework⁷². It is mainly a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology⁹⁹⁵⁵’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various temporal-to-intemporal-dispositions 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 temporal-to-intemporal-dispositions individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrapment. Such a being/ontological-basis, as described above, of a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology⁹⁹⁵⁵’ is in line with and further elucidates the ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in-various-instances as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. What is critical to understand here is to distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-conflatedness¹²'/deconstruction in upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and (ii) an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ basis of meaningfulness that is purely and wrongly grounded on grasping that reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -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-deepening⁵² by a re-equilibrating metaphysics-of-absence/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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or-’poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) are construed as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding–oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-’existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding–oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation requires their subjection to ‘ontological-reconstituting—as-to-conflatedness¹²’/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogic/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration dispositions) adhere to an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ basis of meaningfulness on the ground that plausibly construing a false-premising to an existential-context-of-reference-narrative ‘provides licence’ to then (‘recursively’ in concurrence—in the case of the postlogic/psychopathic character, progressively—in the case of a conjugated-exacerbatory and conjugated-opportunism characters, and regressively—in the case of a conjugated-ignorance and conjugated-affordability characters) comprehensively articulate any possible existentially-unreal-and-abstract-narratives (on the basis of a conceptualisation of mere hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> static-or-abstract non-veridical/vacuous-

state of essence-of-meaningfulness' with respect to reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ 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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸) 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-thought⁸³-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)' as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,

assumptions, value-reference and teleology⁹⁹ as highlighted priorly. This preconverging-or-dementing¹⁹—apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration individuation characters is rather as an intemporal/ontological suprastructuring (implying de-mentation-~~<supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-~~attributive-dialectics)¹⁴) 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 ~~<amplifying~~/formative—epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸,s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context and not analogy (epistemic-totalising³²~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-

'protensive-consciousness'-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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 of constitutedness¹³ towards
 conflation¹²) from shallow-to-deepening-limited-mentation-capacity,~as-limited-mentation-
 capacity-deepening⁵² 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 with it, in contrast to our more or less blurred disposition to
 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ when analysing transcendental issues
 within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-
 of-presence 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/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> 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-thought⁸³; 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as to preconverging-or-dementing¹⁹-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-thought⁸³ of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> there is no 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-supererogation⁹⁶⁵³) to start with in the very first place but rather a superseding/transcendental representation of such perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/preconverging-or-dementing¹⁹-apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology⁹⁹) at the said (non-positivism/medievalism) uninstitutionalised-threshold¹⁰² requiring positivism registry-worldview reference-of-thought⁸³ institutionalisation. Thus unlike in a case of defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-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-supererogation⁹⁶⁵³) in a same or different circumstance, is invalidated when dealing with perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (with regards to both postlogism⁷⁷ and conjugated-postlogism⁷⁷); with the implication that there can't be mutual contention but rather transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ wherein the superseding (and ontologically-veridical) reference-of-thought⁸³ can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing¹⁹-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought⁸³ 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~deprocrypticism¹⁷ for instance, it is such an existentialism construal from a transcendental intemporal reference-of-thought⁸³ over temporal perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> that allows for the superseding of vices-and-impediments¹⁰⁵ as prospective registry-worldview/dimension structural-resolution of positivism~procrypticism⁸⁰ preconverging-or-dementing¹⁹-apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-

for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming (in contrast to a temporal extricatory de-mentating/structuring/paradigming) can only be transcendental as superseding (by implying an altogether different reference-of-thought⁸³ as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’), and not incremental/‘disjointedness-as-of-reference-of-thought⁸³’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ reference-of-thought⁸³ which is actually preconverging-or-dementing¹⁹—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-thought⁸³ terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/reference-of-thought⁸³ with an altogether superseding positivistic reference-of-thought⁸³ that is in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews with regards to their own corresponding perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/reference-of-thought⁸³ 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~deprocrypticism¹⁷ mental-disposition is implied in a procrypticism⁸⁰ setup. This shows that going by human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/reference-of-thought⁸³ is bound to be incremental/‘disjointedness-as-of-reference-of-thought⁸³’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ percolation-channelling for the necessary ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendently/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/transcendently rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism⁸⁰/perversion-of-positivistic-meaningfulness with its corresponding postlogism⁷⁷-and-conjugated-postlogism⁷⁷ of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendently rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct/ontologically-valid-narration will be of imbricatedness/threadedness/recomposuring as existential-tracing of ontologically-veridical-meaningfulness reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. The fact being that, in the short term, the temporally-minded recurrent-utter-institutionalised

individuation has no place for the ‘transcendental rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, 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 universalising¹⁰³ 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 procrypticism⁸⁰ individuation has no place for the ‘transcendental deprocrypticism¹⁷/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present reference-of-thought⁸³ to project to the de-mentative/structural/paradigmatic need of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity. This further points out that with regards to ‘metaphysics-of-absence’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising³²~self-referencing-syncretising), across all registry-worldviews from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ 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-thought⁸³ 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-threshold¹⁰² 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-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ is non-transcendable/unsupersedable by its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence’ thus upholding its soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ while the prospective registry-worldview/dimension implying a new reference-of-thought⁸³ that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵ represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/preconverging-or-dementing¹⁹–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold¹⁰²). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ allusions to superstition in its <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing¹⁹–apriorising-psychologism and unintelligible/existentially-suprastructured, a

notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-
 representation/mentation/(recomposed)-consciousness-awareness-teleology⁹⁹ of
 procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ mindset/reference-of-thought⁸³
 will rather be construed as decentered and preconverging-or-dementing¹⁹—apriorising-
 psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism—
 procrypticism⁸⁰ terms of meaningfulness’ that is, at the (deprocrypticism¹⁷) uninstitutionalised-
 threshold¹⁰² in order to effectively and adequately reflect the requisite metaphysics-of-absence
 necessary to act as the referenced/registered/decisioned—psychical-backdrop for futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷, as
 implied by de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-~~
 mentation—stranding-or-attributive-dialectics)¹⁴ as-uninstitutionalised-threshold¹⁰²-
 suprastructuring de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-~~
 mentation—stranding-or-attributive-dialectics)¹⁴ that is the mechanism of a ‘postconverging-or-
 dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposing 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-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ is
 central to superseding it, and so the idea of implying preconverging-or-dementing¹⁹—
 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 constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²). 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-thinking²⁰—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-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. As a side note though, it is important to grasp that the registry-worldviews as the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ 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 19th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism⁷⁷/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration distortion/perversion of essence-of-meaningfulness that go on to

endemise psychopathy and social psychopath with reference to with the ‘Différance-
 disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵, and its
 ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-reference-
 of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶>,-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-thought⁸³ and
 meaningfulness, and so with respect to perception of registry-soundness/soundness-or-
 ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ and perversion⁷⁴-of-reference-
 of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-
 reference-of-thought⁸³, and ultimately the disambiguation of ontological-reference (trace) with
 respect to postlogism⁷⁷ and conjugated-postlogism⁷⁷ threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism individuation characters, and
 supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism individuation characters. Basically the ontological-
 veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ ‘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-

supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹. 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-thought⁸³-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ —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 prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ or existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context and even better when mutually of good supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ even though the latter is relatively circumspect and ad-hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance rather than registry-worldview’s/dimension’s-

uninstitutionalised-threshold¹⁰²–defect-<as-Being-or-ontological-or-existential–defect>⁸⁵
 associated with postlogism⁷⁷, whether pathological/psychopathic or enculturated, and
 conjugated-postlogism⁷⁷). However, with the psychopathic/postlogic and social psychopathic
 case where compulsion–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶ or postlogism⁷⁷ as perverted-outcome-sought-precedes-existentially-
 veridical-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-
 subknowledging⁹⁴, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the
 induced registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²–defect-<as-Being-
 or-ontological-or-existential–defect>⁸⁵; by wrongly and so comprehensively implying the
 ‘existential-reality’ of ‘non-veridical/vacuous <amplifying/formative>wooden-language-
 (imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-reference-of-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸) 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-
 thought⁸³ or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-
 thought⁸³ based on inductive limitation nature or ‘so-called principles’ that are actually
 fallacious since such arguments cannot truly be of entailing-<amplifying/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷ 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 teleology⁹⁹ is not intemporal/not-of-totalising-entailment but
 speak more of temporal motive. In other words meaningfulness and reference-of-thought⁸³ is
 only veridical as an ‘ontologically-veridical construct’ validated in the construal of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-

trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-
 oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation that establishes ontologically-veridical-
 meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical
 meaningfulness and reference-of-thought⁸³ 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 postlogism⁷⁷/psychopathic and temporal-dispositions-conjugated-
 postlogism⁷⁷ which is wrongly projected as of the recurrence in existential-transitioning-or-
 iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-
 reification⁸⁶/superseding-~~oneness-of-ontology³⁹~~ by maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation as ontologically-veridical-
 meaningfulness, and particularly so as the postlogism⁷⁷/psychopathic disposition is basically
 recursive (recursive denaturing¹⁵ 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> ‘denaturing¹⁵ postlogic-backtracking-
 <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-with-‘successive-shifting-
 of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-
 noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-
 reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-
 mentativity’ as non-veridical and dialectically/contendingly out-of-phase, based on
 absolving/fleeting/escaping-reflex-logic¹ and extrinsic-attribution with respect to successive
 sets of interlocutors, and as conjugated-postlogism⁷⁷ mental-dispositions equally assume a
 purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic
 and social-psychopathic situations), and conjugated-postlogism⁷⁷/preconverging-or-

dementing¹⁹-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives¹¹ as-of-cohering-logic-reflex to the psychopath's 'denaturing¹⁵ postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity' as non-veridical and dialectically/contendingly out-of-phase. The centrality of 'concurrently-false-premising-of-meaning thread/tracing' in the entire process of postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration lies in the fact that it provides the 'as non-veridical and dialectically/contendingly out-of-phase hollow-form concurrently-false-premising' for perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as 'denaturing¹⁵ postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, and so together with a 'false-projection-of-bad-or-good-conviction-as-to-profound-supererogation⁹⁶ representation of meaning' rather than' veridically of a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism concurrently-false-premising of meaning' (and so, wrongly implying an issue of defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³

of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance rather than veridically the perception of compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ as hollow-form implying an issue of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>; inducing conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in conjoining-looping-set-of-narratives¹¹ of the postlogic/psychopathic hollow-form postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶; and thus leading to temporal-preservation-as-pseudointemporality⁵¹-preservation. It is critical to understand this underlying thread of concurrently-false-premising by its compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or postlogism⁷⁷ instigation as a 'false-sense-of-good-to-'poor or bad supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-apriorising-psychologism'' postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview's/dimension's-reference-of-thought⁸³-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-supererogation⁹⁶⁵³) in a same or different circumstance, is invalidated when dealing with perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as registry-

worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (with regards to both postlogism⁷⁷ and conjugated-postlogism⁷⁷); with the implication that there can't be mutual contention but rather transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ wherein the superseding (and sound) reference-of-thought⁸³ can only construe of the superseded (and non-veridical) as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought⁸³ in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how 'concurrently-false-premising-of-meaning thread/tracing' arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵. 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/perverted-outcome-sought-precedes-existentially-veridical-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-as-to-

shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as to subontologisation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising—reference-of-thought⁸³-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ are all false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism⁷⁷ 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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—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—logic¹ to the point of faking remorsefulness or acting as a victim as long as fundamentally its ‘interlocutor is in a prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ relation to its postlogism⁷⁷-formulaic slanting compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ or perverted-outcome-sought-precedes-existentially-veridical-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’>⁷⁶).

Paradoxically, the basis of the adult psychopath ‘concurrently-false-premising-of-meaningful thread/tracing’ is the disposition of a supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/reference-of-thought⁸³ to be open-minded in wrongly granting supplanting—conviction-

as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it ‘good or poor/bad supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) to a compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ mental-disposition for its deceptive high-point of concurrently-false-premising for producing ontologically non-veridical narratives (in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹). This ‘concurrently-false-premising-of-meaning thread/tracing’ can be construed as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation wherein ontologically-veridical-meaningfulness is established by reflecting soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism (as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/preconverging-or-dementing¹⁹—apriorising-psychologism narratives. Critically, this ‘concurrently-false-premising-of-meaning thread/tracing’ explains how temporal-preservation-as-pseudointemporality⁵¹-preservation occurs operantly and how by intradimensional cumulative-dynamic-aftereffect it instigates the endemising/enculturating of uninstitutionalised-threshold¹⁰² in the transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation dynamism, as it further extends to explain how and why ‘ontological-reconstituting—as-to-conflatedness¹²⁷/deconstruction on the one hand and hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-

failing-intemporal-preservation> on the other hand drive the dynamism of successive prospective institutionalisations and uninstitutionalised-threshold¹⁰² respectively; as postlogic/psychopathic-individuations hollow postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration individuations conjoining-looping-set-of-narratives¹¹ to the hollow postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to reference-of-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ (but then failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and undermining transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) of ‘ontologically-reconstituted’/deconstructed institutionalised registry-worldview/dimension’ inducing prospective ‘uninstitutionalised registry-worldview/dimension’ (as prospective diminishing-human-epistemic-abnormalcy/diminishing-preconvergence), eliciting the intemporal-disposition to ‘ontologically-reconstitute’/deconstruct the new ‘uninstitutionalised registry-worldview/dimension’... and so on, circularly up to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as ‘it can’t be hollow-constituted’ by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as validating the requisite ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring decomplexifying/uninhibiting de-mentating/structuring/paradigming for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷, 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 secondnature but not beyond its uninstitutionalised-threshold¹⁰²) as it will fail to account and register for the ontological/being-construal-defect of the present as procrypticism⁸⁰ which should enable superseding for the prospective transcendent institutionalisation secondnaturing as deprocrypticism¹⁷. This explains how a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’ gives ontological-anchoring for a Derridean metaphysics-of-presence (due to human limited-mentation-capacity-deepening⁵²) propped up by a metaphysics-of-absence (rather as human projection in ‘making-up for’ its limited-mentation-capacity-deepening⁵², and so beyond a Derridean pessimism, ‘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)~~¹⁴ of reference-of-thought⁸³’ in construing the reference-of-thought⁸³ 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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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-temporal-to-intemporal-dispositions—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology⁹⁹⁵⁵’ is rather about the ontological-veridicality of reference-of-thought⁸³. 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-supererogation⁹⁶⁵³, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of reference-of-thought⁸³. Thus unlike in the instance of defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-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-supererogation⁹⁶⁵³) in a same or different circumstance, is invalidated when dealing with perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ (with regards to both postlogism⁷⁷ and conjugated-postlogism⁷⁷); with the implication that there can’t be mutual contention but rather transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ wherein the superseding (and sound) reference-of-thought⁸³ can only construe of the superseded (and unsound) as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-

of-thought⁸³/oblongated requiring psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring to transcend into the superseding reference-of-thought⁸³
in the very first instance before any ontologically-veridical pretence to mutual contention). It is
based on perpetuating the precedingness/supersedingness/ascendency over reference-of-
thought⁸³ and meaningfulness of the intemporal-disposition as ontological over the temporal-
dispositions; as the latter, going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
existentialism-form-factor are inclined to ‘incrementalism⁵⁰-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation <amplifying/formative>wooden-language-
<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
prospective-apriorising-implications>’ (implying incremental/temporal-accommodation
meaningful dispositions of postlogism⁷⁷-
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
performance⁷¹-<including-virtue-as-ontology> as defect—of-logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the
registry-worldview’s/dimension’s—reference-of-thought⁸³-for-social-functioning-and-
accordance, and worst still when conjugated to postlogism⁷⁷ become temporally-preservational-
as-pseudointemporality⁵¹-preservation or conjugated-postlogism⁷⁷ as of
circularity/recurrence/repetition/repeatability⁹ in existential-transitioning-or-iterability-trace-of-
narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-
ontology³⁹ in contrast to defect—of-logical-processing-or-logical-implication—supposedly-
apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-

worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance, and rather implying a 'de-mentative/structural/paradigmatic registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ that defines a registry-worldview/dimension as preconverging-or-dementing¹⁹-apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (take the case of the BODMAS characters highlighted previously where the other characters simply went along calculating without factoring A's defect), such that where there is induced derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> when such defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview's/dimension's-reference-of-thought⁸³-for-social-functioning-and-accordance dispositions are conjugated to postlogism⁷⁷ (which directly perverts reference-of-thought⁸³), temporal-dispositions are rather then construed as in registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵' in line with a 'dynamic-cumulative-aftereffect of subontologisation' of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus preconverging-or-dementing¹⁹-apriorising-psychologism, while the intemporal-disposition is inclined to 'maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation intemporal projection-of-thought' (implying notional~deprocrypticism¹⁷ in its preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-~~<amplifying~~-formative-epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-

over-non-rules—apriorising/axiomatising/referencing—psychologism as ‘ontologically-reconstituting’ intrinsic-reality and thus with respect to perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is inclined to solipsistically-put-into-question/ontologically-reconstituting of the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and imply a prospective/superseding/transcendental registry-worldview that is the new dialectically-in-phase and thus the new ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’ as the prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and preconverging-or-dementing¹⁹—apriorising-psychologism. A ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology⁹⁹⁵⁵’ in registry-worldview terms is rendered operant by ‘ontological-reconstituting—as-to-conflatedness¹²’/deconstruction over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (with ‘ontological-reconstituting—as-to-conflatedness¹²’/deconstruction more like ‘a making-up for projection’ in transcending as a metaphysics-of-absence conceptualisation over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a ‘failing, due to limited-mentation-capacity-deepening⁵²,’ metaphysics-of-presence 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-tracing⁴⁵> as it dialectically leaves by the wayside human temporality⁹⁸/shortness and temporal reference-of-thought⁸³ and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ implications are utterly different between such a familiar logical-processing-or-logical-implication—supposedly-

apriorising-in-conviction-as-to-profound-supererogation⁹⁶³ and a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’ as the latter calls upon de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ in setting up two dialectical reference-of-thought⁸³, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing¹⁹—apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking²⁰—apriorising-psychologism. In other words, ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’ is dealing with perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³—<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (at the uninstitutionalised-threshold¹⁰² 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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview terms of temporal-to-intemporal-dispositions ‘dynamic-cumulative-aftereffect of subontologisation’, this establishes ontological precedence/supersedingness/ascendency. The grander insight and answer to the elusive Derridean conundrum is that the full <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’ renders our presencing-as-positivistic meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview ‘dialectically-out-of-phase or dialectically-primitive’ as

preconverging-or-dementing¹⁹—apriorising-psychologism to a prospective-as-deprocryptic reference-of-thought⁸³, which is ‘dialectically-in-phase’ as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism. The latter (as with all relative postconverging-or-dialectical-thinking²⁰—apriorising-psychologism references) can only be ‘habituated’ over the former, and so ‘by virtue of its more profound intemporality⁵¹-potency’ validated by its greater ontological-primemovers-totalitative-framework⁷² 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 for a positivistic mindset/reference-of-thought⁸³ to convince a non-positivism/medievalism mindset/reference-of-thought⁸³ that its reference-of-thought⁸³ is better but for the fact that its better ontological-primemovers-totalitative-framework⁷² will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism mindset/reference-of-thought⁸³, 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-thinking²⁰—apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. This is the only basis for establishing the relative ascendancy of divergent reference-of-thought⁸³ (not to be confused with ‘logical-

processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ convincing’ as this by definition will instead make circular references to a prior reference-of-thought⁸³ 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-thought⁸³ that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ convincing’ whereby interlocutors already share this common reference-of-thought⁸³, and not the other way around). Such a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism over preconverging-or-dementing¹⁹—apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold¹⁰² 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/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’) with regards to the postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and preconverging-or-dementing¹⁹—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~deprocrypticism¹⁷ over procrypticism⁸⁰. It should equally be noted that just as no reference-of-thought⁸³ will recognise itself as rather preconverging-or-dementing¹⁹—apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of itself as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-reference-of-

thought⁸³, we will equally have a hard time recognising a preconverging-or-dementing¹⁹–
 apriorising-psychologism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ of our present positivistic
 registry-worldview as rather preconverging-or-dementing¹⁹–apriorising-psychologism (as
 procrypticism–or–disjointedness-as-of-reference-of-thought⁸³⁸⁰) from futural Being-
 development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
 infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ higher registry-worldview ontological-completeness-of-reference-
 of-thought⁸³; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical–
 meaningfulness-and-teleology⁹⁹⁵⁵’ highlights that the prior preconverging-or-dementing¹⁹–
 apriorising-psychologism reference-of-thought⁸³ faces a ‘Heideggerian (engaged)-destruktion’,
 as it is not about substituting our species but enabling the further development of our same
 species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction
 involving ‘ontological-reconstituting–as-to-conflatedness¹²’ of the prospective postconverging-
 or-dialectical-thinking²⁰–apriorising-psychologism reference-of-thought⁸³ over the hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> of the prior preconverging-or-dementing¹⁹–apriorising-psychologism
 meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural
 ‘argumentation reflex’/new logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as ‘prelogic supplanting–
 conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰–apriorising-
 psychologism re-engaging reflex’ with respect to the more familiar existentially veridical
 logical-dueness and from thence enabling the construing of relevant soundness or unsoundness
 of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-supererogation⁹⁶⁵³ do not apply with respect to “Différance-disambiguation-of-

ontologically-veridical–meaningfulness-and-teleology⁹⁹⁵⁵; as the latter is more about an engagement between a prior/transcended/superseded reference-of-thought⁸³ say in registry-worldview terms like non-positivism/medievalism (which harkens back to its reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to its reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸ whether these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and a prospective/transcending/superseding reference-of-thought⁸³ like positivism (which develops new reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘ontologically-reconstituting’ to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, no matter what. Such a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology⁹⁹⁵⁵’ equally takes cognisance of the fact that a reference-of-thought⁸³ construal is simply as of a dynamic-cumulative-aftereffect conflation¹², and with perversion-reference-of-thought⁸³ involving a subontologisation rather indirectly as a comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism) arising from the ‘cumulative effect’ of the various temporal-to-intemporal-dispositions individuations dispositions with respect to intradimensionally operant <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation⁹⁶>, as the various ‘temporal-dispositions individuations’ will, at the given uninstitutionalised-threshold¹⁰², betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹). Thus providing the basis for a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’ of ontological-reconstituting-as-to-conflatedness¹² not only at a registry-worldview/dimension or intradimensional level of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but also at temporal-to-intemporal-dispositions individuations level of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, which then allows for disambiguated ontological-primemovers-totalitative-framework⁷² with respect to individuals teleologies as being of any of the various temporal-to-intemporal-dispositions individuations (for instance, psychopath postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-as-reflex-fleeting-logic, psychopath’s or postlogic interlocutor conjoining-looping-set-of-narratives¹¹ as-reflex-cohering-logic, etc.). This effectively allows for ‘différance conceptualisation’ of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and ontological-reconstituting-as-to-conflatedness¹²/deconstruction analysis’ of intradimensional phenomena, and rather construed as of the conflation of the corresponding registry-worldview reference-of-thought⁸³ transcendental dialectics. Such a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’ thus goes on to encompass the de-mentation-<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴ hermeneutically/reprojectively-educing-human-meaningfulness-and-

teleology⁹⁹⁵⁵-into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview reference-of-thought⁸³. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal de-mentating/structuring/paradigming approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That universal cadre with regards to issues of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> pointing to ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-teleology⁹⁹⁵⁵’, and so across all registry-worldviews/dimensions, is human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor conjugating with respect to intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, cumulating/recomposuring along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as institutionalising, universalising¹⁰³, positivising and fully/utterly-ontologising into deprocrypticism¹⁷). Human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as such is ontologically a preceding and defining construct that provides insight on ‘existentialism/full-depth-of-existential-implications issues’ across all the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> since ‘it grasps the ontological-veracity of temporal-to-intemporal-dispositions as it recomposes across all the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-

aesthetic-tracing^{45>}; due to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-deepening⁵² (temporal-to-intemporal-dispositions individuations dispositions) along the successive/snowballing institutional-recomposures with respect to the succession of recomposured human meaningfulness-and-action based-on/given this same form-factor. This implies individuality is then simply ‘the unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations dispositions (as form-factor)’ in the ‘receptacle’ that is an individual in a given ‘recomposured-existentialism contextualisation’, and as such a given ‘recomposured-existentialism contextualisation’ harbours other individuals (as receptacles) of their own ‘unique incidence’ of ‘human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations dispositions’. A further implication is that going by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that is behind the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing^{45>} involving the skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity) of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor (as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor individuations dispositions) towards the ascendancy of the intemporal-disposition’s meaningfulness (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) as institutionalisation/intemporalisation, this highlights

that ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology⁹⁹⁵⁵’, which is rather about perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as of postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting—as-to-conflatedness¹²’ 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-temporal-to-intemporal-dispositions—existentialism-form-factor, and in registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology⁹⁹⁵⁵’ is the mechanism of transcending the registry-worldview reference-of-thought⁸³ as ‘ontological-reconstituting—as-to-conflatedness¹²/deconstruction’ articulates better and better reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism¹⁷. It also points out that the exercise of institutionalisation/intemporalisation is

not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but a registry-worldview's/dimension's institutionalisation or secondnaturing exercise, explaining why we are continually the same species from utter-institutionalisation to prospectively deprocrypticism¹⁷. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality⁹⁸/shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of–meaningfulness-and-teleology⁹⁹⁵⁵ or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (conjugated: postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>) to the new reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the new institutionalisation's uninstitutionalised-threshold¹⁰², and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> thus leads to notional~deprocrypticism¹⁷ which specificity going by the increasing 'rational-realism' of the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> process is to recognise the veridicality of this human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (as of the intemporal-

disposition and temporal-dispositions of postlogism⁷⁷-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-
 performance⁷¹-<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 temporality⁹⁸/shortness since human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—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 temporal-to-intemporal-
 dispositions 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-as-of-<amplifying/formative~epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²) and avoid
 articulating knowledge as if the human mentation is by reflex only intemporal of emanance
 reference-of-thought⁸³ when in reality it is of temporal-to-intemporal-dispositions, and so by
 way of deferential-formalisation-transference and percolation-channelling. Effectively given
 that going by human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
 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 de-mentating/structuring/paradigming or as an

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 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-temporal-to-intemporal-dispositions–
 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-threshold¹⁰² or threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism; as basically intemporality⁵¹/longness is a
 pathway from base-institutionalisation to universalisation to positivism and prospectively
 notional~deprocrypticism¹⁷ as the fulfilment of ontological-normalcy/postconvergence potency,
 and any pretence at a positivistic registry-worldview to be non-transcendable (in terms—as-of-
 axiomatic-construct of “Différance-disambiguation-of-ontologically-veridical–meaningfulness-
 and-teleology⁹⁹⁵⁵”) is untenable as the same could be implied at base-institutionalisation and
 universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-
 difficulty of dealing with the transcendental implications in reflecting holographically-
 <conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ often lead to ontological-bad-faith/inauthenticity⁶³ as human-
 subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–
 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-temporality⁹⁸ passing for intemporality⁵¹’), 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 temporal-to-intemporal-dispositions as shortness-to-longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ or perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> teleologies) which failure only leads to unrealistically grounded reference-of-thought⁸³ and meaningfulness (characterised by the readiness to overlook vices-and-impediments¹⁰⁵ 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 de-mentating/structuring/paradigming, just as preceding registry-worldviews had to deal with their 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 recurrence-of-utter-uninstitutionalisation for its superseding, no pathway for prospective universalisation without a recognition of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ without a recognition of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-positivism-as-procrypticism⁸⁰ for its superseding. However, such an intemporal-disposition of transcendental depth-of-thought, it must be acknowledged is hardly the panacea of a <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹, as has always been the case all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, and so ‘looking down’ at temporality⁹⁸/shortness effects of ‘country-of-the-blind effect’ and ‘crowd effects’. Already with respect to futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential ‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation emancipation that is consciously aware of the

full implications and thus paradoxically uninhibited/decomplexified in dealing with this realism rationally and further expand human intemporal potential as the notional~deprocrypticism¹⁷ registry-worldview. Actually the notional~deprocrypticism¹⁷ registry-worldview/dimension we will be able to supersede human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor because its preempting—disjointedness-as-of-reference-of-thought⁸³, -as-to-‘<amplituding/formative–epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism enables ‘absolute social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) about the real nature of human action’ thus undermining the disposition for human temporal-preservation-and-prevarication behind relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’; as in fact the successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> (as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and in-phase/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³’ in voiding/annulling the ‘supposed pretence of a contending posture or reference-of-thought⁸³’ of the successive corresponding uninstitutionalised-threshold¹⁰² as actually the ontological reflection of their mental-disposition is ‘of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation

intradimensionally) as temporal-dispositions are actually involved in pseudointemporality⁵¹ inducing temporal-preservation-as-pseudointemporality⁵¹-preservation defining the corresponding uninstitutionalised-threshold¹⁰², beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation, thus represented as ‘preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³’, and thus the ‘point of engagement’ with all established uninstitutionalised-threshold¹⁰² is rather a ‘reflection of postlogism⁷⁷-formulaic-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶-or-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ reflex disposition or preconverging-or-dementing¹⁹—apriorising-psychologism’ and not the ‘natural institutionalisations inclination to reflect a prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex or thinking reflex’, for instance ‘we don’t think’ with a non-positivism/medievalism uninstitutionalisation-mindset/reference-of-thought⁸³ as the point-of-meaningful-engagement’ with it from our positivistic perspective is its out-of-phase decentering and preconverging-or-dementing¹⁹—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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ perspective with our registry-worldview/dimension procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ is ‘not a thinking relation’ but a ‘decentering and preconverging-or-dementing¹⁹—apriorising-psychologism’ as dialectically-out-of-phase and logically-incongruent) arise because of intermittent/relative 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-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social universal-
 transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-
 epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ as base-institutionalisation
 which temporal hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation⟩ as ununiversalisation led to universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-⟨as ‘second-
 level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social universal-
 transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-
 epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ as universalisation which
 temporal hollow-constituting-⟨as-disjointed-misappropriation-of-meaningfulness-and-failing-
 intemporal-preservation⟩ as non-positivism/medievalism led to positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism,-⟨as ‘third-level presencing—absolutising-
 identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social universal-
 transparency¹⁰⁴-⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative-
 epistemicity⟩totalising~in-relative-ontological-completeness⁸⁷⟩ as positivism/rational-
 empiricism, and which temporal hollow-constituting-⟨as-disjointed-misappropriation-of-
 meaningfulness-and-failing-intemporal-preservation⟩ as procrypticism—or-disjointedness-as-
 of-reference-of-thought⁸³⁸⁰ should lead to preempting—disjointedness-as-of-reference-of-
 thought⁸³, -as-to-⟨amplituding/formative-epistemicity⟩growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness³¹—in-superseding-mere-formulaic-positivising/rational-empiricism-based-

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism social universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-
 entailing-~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) as deprocrypticism¹⁷. 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-teleology⁹⁹⁵⁵ by reflex focussed mostly on inherent ontological-
 veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship
 with the first-order-ontology/philosophy is by itself a de-mentative/structural/paradigmatic
 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-
 thought⁸³/consciousness-awareness-teleology⁹⁹ so excellently, with the later requalification of
 Hume, Kant and others of that same mindset/reference-of-thought⁸³/consciousness-awareness-
 teleology⁹⁹ 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-transparency¹⁰⁴-(transparency-of-totalising-
 entailing,-as-to-entailing-~~<amplituding>~~/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) 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-thought⁸³/consciousness-awareness-teleology⁹⁹ of essences, alchemies and
 superstition as an altogether different ~~<amplituding>~~/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought of human
 mindset/reference-of-thought⁸³/consciousness-awareness-teleology⁹⁹, 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-

sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶, 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 teleology⁹⁹ of
 mindset/reference-of-thought⁸³/(recomposed)-consciousness-awareness-
~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought
 for the prospective knowledge-form/meaningfulness-and-teleology⁹⁹⁵⁵ associated with
 notional~deprocrypticism¹⁷ as ontological-normalcy/postconvergence dimensionality-of-
 sublimating²⁴—~~<amplituding/formative>supererogatory~~—de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
 supererogation⁹⁶; as ‘different institutional-cumulation/institutional-recomposeure-<as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> have their knowledge-
 form/meaningfulness-and-teleology⁹⁹⁵⁵ 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-thinking²⁰—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—
 procrypticism⁸⁰, and prospectively notional~deprocrypticism¹⁷ psyche. Suprastructuralism
 ultimately reflects the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ by
 bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social

universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷> the
insight of a lockstep relationship of the-postconverging-or-dialectical-thinking²⁰-narrative—
by—the-preconverging-or-dementing¹⁹-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-or-
dialectical-de-mentation—stranding-or-attributive-dialectics>¹⁴ with a corresponding
comprehensive grasp of the implications of human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
temporal-to-intemporal-dispositions-existentialism-form-factor with respect to
institutionalisation possibilities and more precisely and prospectively, preempting—
disjointedness-as-of-reference-of-thought⁸³,-as-to-‘~~<amplituding/formative-
epistemicity>~~growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—in-superseding-
mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-
over-non-rules—apriorising/axiomatising/referencing-psychologism as deprocrypticism¹⁷-and-
its-potential-for-prevailing-over-or-superseding-human-vices-and-impediments¹⁰⁵-as-arising-
from-disjointedness-as-of-reference-of-thought⁸³ as well as knowledge-notionalisation
undermining the prospective denaturing¹⁵ of institutionalisation possibilities as
subknowledging⁹⁴. 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 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> with respect to ushering in the requisite preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—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~deprocrypticism¹⁷ registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. Basically, a ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ (in defining individual, summative intradimensional and transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation meaningfulness reference-of-thought⁸³), renders suprastructuralism and associated transcendental concepts comprehensively operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ defect in its failing-and-succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as

of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation; with the idea that notional~deprocrysticism¹⁷ existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 'preempting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules' is attainable as of the circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation clear delineating, in human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor driven lockstep dynamism of uninstitutionalised-threshold¹⁰²/institutionalisation as a circular process of 'ontological-reconstituting—as-to-conflatedness¹² (upholding-of-intemporal-preservation) of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as prospective institutionalisation' and hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontological-reconstituting—as-to-conflatedness¹² (upholding-intemporal-preservation) as uninstitutionalised-threshold¹⁰²', and so in prospective circularity'. The 'postconverging-or-dialectical-thinking²⁰—psychology or

psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-
 tautologisation/psycho-existential-reference conceptual-scheme’ thus construes
 notional~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 ‘preempting the
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—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 teleology⁹⁹. Thus, such a
 ‘postconverging-or-dialectical-thinking²⁰—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 teleology⁹⁹ thus postdicatory (as metaphysics-of-absence
 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-of-~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought,-in-supererogatory~epistemic-conflatedness¹², as the given subject-matter
 in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully,
 superseding–oneness-of-ontology points out that human ascription of knowledge into various

categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long as this then allows for ontological-primemovers-totalitative-framework⁷².) 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-teleology⁹⁹⁵⁵ 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-deepening⁵². The fact is science is de-mentatively/structurally/paradigmatically bound to construe causal effectiveness as of the inherent nature of its domains of reality and philosophy is fundamentally conceptualising by its very nature and providing the broad conceptual background for all human knowledge with the implication that without such conceptualisation the historical insight for the need and upholding of the sciences and scientific method wouldn't have come about while equally defining the limits of what science can achieve. Insightfully and beyond their practical differentiations, with all knowledge actually being conceptually philosophical, a lot of science is actually a sort of impromptu and punctual heuristic philosophy at sciences subject-matter level. So it is rather critical here to distinguish between a human denotative and segmenting exercise (as not determining inherent reality) which is conventioned knowledge and the inherent connotation of the reality of knowledge as the superseding knowledge ontology inherent structure. In that sense, one often misconstrued notion with respect to notional philosophy is that it is not as successful as the sciences, which is a naïve conceptualisation as the very idea of such notional philosophy is its conceptualising irrigation of second-order ontology with the more immediate and ontological-primemovers-totalitative-framework⁷² 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-
 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-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-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various
 epochs, such that the history of philosophy is much more than just biographical and analytical
 accounts of past masters but further involves the active relation of these in construing the
 ‘becoming-and-emancipating human psyche as of individual and social implications then and
 now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human
 (‘social framework of intersolipsistic deambulation’) imagination, projection, development,
 articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not
 so as an instant present development (of philosophers and philosophy-impacting scientists and
 artists) but rather as of its historical development, accrual and drive into today’s second-order
 ontologies, as inventing the overall knowledge psyche and their perspectives in the very first

place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human ~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical ~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a prospective mindset/reference-of-thought⁸³/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-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 secondnature institutionalisation’ to rearticulate dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory-de-~~

mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection underlying the ‘inventing/creating’ of prospective secondnature institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render meaningfulness-and-teleology⁹⁹⁵⁵ a closed-structure (as merely-exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-development-potential-construed-as-nihilism as of <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) as of its temporal <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by adopting a ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹ consummated/forfeiting posture’ as ‘looking down upon the value-reference constructs of all successive presences construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵) for prospective meaningfulness-and-teleology⁹⁹⁵⁵; as no registry-worldview/dimension ‘as a product of secondnature institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of meaningfulness-and-teleology⁹⁹⁵⁵’,

be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷. That is the most important work of all human jobs whether it is done as of ‘institutionally secondnatured construed technical/professional philosophy’ or not, as secondnatured institutionalisation by itself doesn’t guarantee such a requisite dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection even though the latter does ensue in any case as of notional philosophy.

Such ‘dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation projection notional philosophical dispositions’ upholding an opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ 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 conflatedness¹² as of ontological-normalcy/postconvergence behind the possibility of prolonging the human existential tale for prospective civilisation, and so not on the same pedestal with ‘nombrilistic presences of registry-worldviews/dimensions in their <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal-dispositions’ as <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) blithe to

such retrospective-and-thus-prospective insight by their temporal extricatory de-mentating/structuring/paradigming in distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ as of epistemic-abnormalcy/preconvergence³⁰. 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-totalising³²~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-implicit-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rorty, Derrida and others, and so, as pertinent and as so-validated by ontological-primemovers-totalitative-framework⁷² 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-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ due to our limited-mentation-capacity-deepening⁵², with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening⁵², we are actually involved in a ‘developmental notional~teleology⁹⁹ 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷; with such limited-mentation-capacity-deepening⁵² reflected and encapsulated in the operant concept of ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation (as relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation, with respect to ultimate ontological-
 normalcy/postconvergence. The ~~<amplifying/formative-epistemicity>~~causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ of
 ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵
 in arrogation are twofold. Firstly, with respect to the nature of human knowledge development
 as a constant deepening (with augmenting ontological-primemovers-totalitative-framework⁷²
 with respect to intrinsic-reality/ontology/ontologically-veridical-meaningfulness) from a
 ‘shallow coherent superseding–oneness-of-ontology’ towards a ‘deeper coherent superseding–
 oneness-of-ontology’ by the institutionalisation dynamism of de-mentation-
~~<supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-~~
 attributive-dialectics)¹⁴ inducing ‘placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology⁹⁹ rescheduling’ wherein a given
 present registry-worldview of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹–apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-
 of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation, is transcended/superseded as
 preconverging-or-dementing¹⁹–apriorising-psychologism ushering in a new present registry-
 worldview of less relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹–apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-
 of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,–or-temporal-

preservation-as-pseudointemporality⁵¹-preservation, which is transcending/superseding as
 ‘postconverging-or-dialectical-thinking²⁰—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>’ and ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-
 oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-
 completeness⁸⁷—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-teleology⁹⁹), with regards to the fact that the ‘reflex
 supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ representation of
 meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond
 the scope of a registry-worldview’s institutionalisation reference-of-thought⁸³ where
 intemporality⁵¹//longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ has been more or
 less secondnatured, at its uninstitutionalised-threshold¹⁰²) 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-
 temporal-to-intemporal-dispositions—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-threshold¹⁰², 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/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that is readily available in construing the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>' and 'ontologically-reconstituting/upholding-intemporal-preservation' trace-of-transitioning-in-existence that ensures perfect grasp of ontologically-veridical-meaningfulness from non-veridical/vacuous constructs of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ representation of meaningfulness affirmations (and, specifically with a perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ but in the first place, rather the preceding/superseding ontological notion of the appropriateness/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ of implied reference-of-thought⁸³ in establishing what is 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ and in-phase' and 'preconverging-or-dementing¹⁹—apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-reference-of-thought⁸³/slantedness and dialectically-out-of-phase'; from whence logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ then arises in protraction in an altogether different construction only if appropriate/soundness/ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³ of

meaningfulness is established, dismissing hollow-constituting-<as-disjointed-misappropriation-
 of-meaningfulness-and-failing-intemporal-preservation>/non-veridical/vacuous constructs of
 reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> with the apriorising—registry-elements as implied—logical-
 dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-
 reference and teleology⁹⁹ 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 an supplanting—conviction-as-to-
 profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism
 interlocutor or postlogic/psychopathic/postlogic-backtracking-<iterative-looping-‘set-of-
 dereifying-hollow-narratives-and-acts’>⁷⁶ interlocutor or conjugated-postlogic/conjoining-
 looping-set-of-narratives¹¹ interlocutor, and is what makes it a requisite to construe as of the
 circularity/recurrence/repetition/repeatability⁹ delineating existential-transitioning-or-iterability-
 trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding—
 oneness-of-ontology³⁹ by maximalising-recomposuring⁵⁴-for-relative-ontological-
 completeness⁸⁷—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’>⁷⁶ interlocutor or conjugated-
 postlogic/conjoining-looping-set-of-narratives¹¹ 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/repeatability⁹ as of existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹ 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’>⁷⁶ interlocutor or conjugated-postlogic/conjoining-looping-set-of-narratives¹¹ 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’⁸³ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework⁷² of the postlogism⁷⁷/psychopathic and conjugated-postlogism⁷⁷ interlocutors as well as the reality of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism whereas the same exercise with supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives and actually in the case where a supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor is actually the target of such postlogism⁷⁷-slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’⁴¹ about the latter, that trace-of-dots-as-narratives from the supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’⁴¹. The reason why ‘separate dots as separate narratives’ lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge⁴¹ is that their extrapolation is actually an extrapolation of perversion⁷⁴-of-reference-of-

thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ whereas retracing of the mental-disposition foregoes elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ 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-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation in the trace-of-successive-dots-as-(hollow)-narratives that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework⁷² of the postlogic and/or conjugated-postlogic interlocutor as well as the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ 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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ 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/repeatability⁹ as of existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity³⁸-reification⁸⁶/superseding-oneness-of-ontology³⁹, at the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation), defining the typical threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism psyche of successive uninstitutionalised-
 threshold¹⁰² (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-
 existential-unthought>⁶ manifestation intradimensionally, and so-construed from the
 perspective of their corresponding superseding/transcending/prospective institutionalisations)
 as recurrent-utter-uninstitutionalisation preconverging-or-dementing¹⁹-psyche,
 ununiversalisation preconverging-or-dementing¹⁹-psyche, non-positivism/medievalism
 preconverging-or-dementing¹⁹-psyche and our uninstitutionalised-threshold¹⁰² as
 procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ preconverging-or-dementing¹⁹-
 psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-
 dementing¹⁹—apriorising-psychologismly perceived though at childhood temporal-dispositions-
 conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration to psychopathy is not
 significant as its perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is still universally
 transparent as delirious and thus it doesn’t elicit temporal-preservation by conjugated-
 postlogism⁷⁷/preconverging-or-dementing¹⁹-integration, since it is not spatialising, maturing,
 and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and
 acts. Ultimately, this highlights generally that at relative-ontological-incompleteness⁸⁸-
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as the-

relative-ontological-incompleteness⁸⁸-is-inherently-thus-‘in-wait’ for perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or temporal-preservation-as-pseudointemporality⁵¹-preservation) as so-manifested at the uninstitutionalised-threshold¹⁰², 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 temporal-to-intemporal-dispositions 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 postlogism⁷⁷ and conjugated-postlogism⁷⁷, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the reference-of-thought⁸³ in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/infering/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency¹⁰⁴-(transparency-of-

totalising-entailing,-as-to-entailing-~~<amplifying/>~~formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) resulting in other temporal characters, beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality⁹⁸/shortness (shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) and intemporality⁵¹/longness (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) are both basically the same notion of intemporality⁵¹, but with temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) being rather in various grades of poor execution of intemporality⁵¹/longness (longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology⁹⁹/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality⁵¹’ (and so with respect to their apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹), inducing de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ where such false-retention construed as temporal-preservation-as-pseudointemporality⁵¹-preservation is rather in conjugated-postlogism⁷⁷; with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ (whether-consciously-or-
 unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability⁹
 delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
 contextualising-contiguity³⁸-reification⁸⁶/superseding—oneness-of-ontology³⁹ by maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. This
 conceptualisation of temporality⁹⁸/shortness as being about failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> intemporality⁵¹/longness (which perfectly syncs
 intemporality⁵¹/longness and temporality⁹⁸/shortness as longness-of-register-of-
 meaningfulness-and-teleology⁹⁹⁵⁵ and shortness-of-register-of-meaningfulness-and-
 teleology⁹⁹⁵⁵, beyond just a qualification notion but rather a <amplifying/formative-
 epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-
 abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context construct), equally perfectly renders the notion
 of temporality⁹⁸/shortness and intemporality⁵¹/longness operant for a ‘postconverging-or-
 dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
 natural~psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-
 reference conceptual-scheme’. The notion of temporality⁹⁸/shortness as actually
 ‘pseudointemporality⁵¹’ 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
 temporality⁹⁸/shortness is much more than morality as derived from intemporality⁵¹/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-teleology⁹⁹’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality⁵¹’ of such individuations induces ‘notional-disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation (at individuation-level as relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality⁵¹, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology⁹⁹’ as bad, as evil, as wicked... etc. Now, the consequences of pseudointemporality⁵¹ individuations (postlogism⁷⁷-slantedness, postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<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 pseudointemporality⁵¹ individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly subontologisation in ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation (at individuation-level relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-

of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,—or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation, on ‘social ontologically-veridical-
 meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-
 worldviews/dimensions vices-and-impediments¹⁰⁵, 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-temporal-to-intemporal-dispositions—
 existentialism-form-factor. Such a ‘postconverging-or-dialectical-thinking²⁰—psychology or
 psychology-of-mentation-dynamics or natural~psychological-dynamics’ ‘psycho-ontological-
 tautologisation/psycho-existential-reference conceptual-scheme’ will further highlight in
 contrast to the present ‘psychology of qualification/qualification-schemes’ that human
 psychology is actually much more of a becoming dynamic construct, rather than static, which
 wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-
 reality/existence as a retrospective, present and prospective development; that collectively-and-
 inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in
 existence more than and beyond the limits of personality traits and social character, and further
 that the human mind is ‘not irresponsible’ with respect to given personalities dispositions
 (whether with respect to abnormal psychology or functional psychology) with the idea that such
 stances taken by a ‘psychology of qualifications/qualification-schemes’ induces a confounding-
 effect with respect to individual personalities themselves in assuming their self-emancipation
 possibilities and what they can aspire for together with their interveners/relators, whether social
 or clinical. Such insight do arise when we factor in that all along in reflecting holographically-

~~<conjugatively-and-transfusively>~~ the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled ‘an animal in many ways’ to emancipate itself developmentally across epochs such that the ‘insightful depth’ of such a developmental understanding of human psychology is necessarily much more than ‘a cultural universe of several decades of modernity’, as it conceives that human psychology is an ongoing active construct such that a ‘postconverging-or-dialectical-thinking²⁰—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-teleology⁹⁹ as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology⁹⁹ of a recurrent-utter-institutionalised mindset/reference-of-thought⁸³ 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/procrypticism⁸⁰ mindset/reference-of-thought⁸³ (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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ 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>~~¹⁴ is the central concept for such a succession of human ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology⁹⁹ being the central determinant driving and defining human psychology construed by its metaphysics-of-absence as diminishing—human-

epistemic-abnormalcy/diminishing–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 constitutedness¹³) to deeper limited-mentation-capacity-(as of relative conflation¹²), speaks of the mind as an abstract ‘teleologically imbricated tautologisation/existential-reference’ (‘teleologically imbricated tautologisation/existential-reference’ implying: striving for ontological-normalcy/postconvergence, in-lockstep/intertwining of success-and-pseudosuccess/failure as institutionalisation-and-pseudo-institutionalisation/uninstitutionalised-threshold¹⁰²), as the teleological driving-seat of the body validating dualism as ‘imbricated dualism’; the human mind being rather ‘an abstract imbricated transcendable/maximalisable placeholder-setup-of-tautologisation/placeholder-setup-of-existential-reference for prospective ontological-normalcy/postconvergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/postconvergence is tautologically inherent in our being construct, and that abstract tautologisation/existential-reference as human teleology⁹⁹ is the mind as ‘human <amplifying/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-teleology⁹⁹⁵⁵) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹², as our being construct is more than just ‘constituted-matter’ but rather ‘being within the contextualisation potency that is

existence’ and thus imbued with existential tautological/existential-reference supotent-mimetic-teleology⁹⁹ as the human-mimetic-mind. Existence is actually a contextualising-contiguity of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (so-construed from our given limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’), wherein tautologically/by-existential-reference ‘being-in-existence’/existing implies there can’t be any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ (induced by our ‘limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’)) ‘outside of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 that syncs with existential reality’, in wrongly implying existence-in-existence which is nothing but ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the disposition to ‘constitute/abstract/extrapolate/deduce/infer essence-of-meaning is wrongly preceding/defining or even superseding existential reality’ rather than the Sartrean reality of ‘existence or existential reality preceding/defining essence’), so actually ‘existence is rather a contextualising-contiguity of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-

epistemically-unconceal-the-very-ontologically-same-existential-reality that supersedes the elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸, when so-construed from our ‘limited-mentation-capacity as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’’. existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸, thus validating philosophically such approaches in physics as string-theory concepts lending support to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening⁵² as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation

‘for a contextualising-contiguity of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ 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/infering will have to be adjusted-in-a-‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations), and as metaphysics-of-presence (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting-as-to-conflatedness¹²/deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ as ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ in protraction of the abstract arithmetic operations wrongly overlooks existential-reality as of being-construal/existential-reference/existential-tautologisation given by the existential pathological condition), instead of ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as the ontological-veridicality of being-construal/existential-reference/existential-tautologisation (which in the face of the ‘existential pathological condition’ as being-construal/existential-reference/existential-tautologisation upholds existential-reality by way of imbricatedness/threadedness/recomposuring by subtracting 1 from A’s result to existentially account for its pathological condition). It is thus not a coincidence that a Deleuzian approach and string phenomenology approaches intuitively develop the same insight about the need for ‘creative-spaces-of-expression/metaphors’ to be able to conceptualise by projective-insights on topics that critically highlight this more fundamental nature of existential reality as a

contextualising-contiguity of existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening⁵² as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, in order to avoid elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. It is important to grasp here that elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ are not ontologically wrong concepts in themselves as of abstract-construal but are ontologically wrong when implied in lieu of being-construal/existential-reference/existential-tautologisation as this leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Philosophically, this critically brings up the reality of how the ontological-veridicality of an ‘abstract-construal’ and a ‘being-construal’ can be established; going by human limited-mentation-capacity-deepening⁵² as of our relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential import only as of a being-construal, and is effectively conceptualised by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on the other hand is of existential-reference/existential-tautologisation as of

becoming/being (as practically qualified by our consciousness-awareness-teleology⁹⁹). If by
 mere derivation of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ (given human limited-mentation-capacity-deepening⁵² as of our
 relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’) is implied as being-construal, this will
 lead to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
 veridical-existential-reference’ which is ‘conceptually’ ontologically non-veridical. Being-
 construal as of existential-reference/existential-tautologisation needs to be conceptualised as in
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 in
 order to be ontologically-veridical, and besides that
 imbricatedness/threadedness/recomposuring gets deeper the deeper the being-
 construal/existential-reference/existential-tautologisation. The elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ as of abstract-construal as ontologically-veridical harkens to a
 disposition for abstract predication (predictive-insights) while ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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 of being-
 construal/existential-reference/existential-tautologisation harkens to a disposition for
 postdication (projective-insights as predicative, brought to their full potential as metaphysics-
 of-absence). 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 has as metaphysics-of-absence 'projective-
 insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-
 contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-
 potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect'), which is
 ontologically-veridical with regards to being-construal/existential-reference/existential-
 tautologisation. More precisely, 'projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating~
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect' as with all
 metaphysics-of-absence can be ontologically-reconstituted/deconstructed from the
 corresponding metaphysics-of-presence as 'virtuality-or-Being-construal-as-abstract-construal-
 as-of-flawed-and-shallow-and-non-veridical-existential-reference', even though the latter is

ontologically wrong/non-veridical (not to be confused with elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ which is ontologically-veridical as abstract-construal). This ontological-reconstituting-as-to-conflatedness¹²/deconstruction is rather a ‘honing exercise’/recomposure of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ to deliver ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 ontologically-veridical, as it reflects-and-supersedes the defectiveness of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ with respect to ontological-veridicality and in so doing attaining ontological-veridicality or veracity/ontological-pertinence as a being-construal/existential-reference/existential-tautologisation. This can readily be appreciated when we grasp that we cannot just operate basic principles in producing scientific research for instance, as there is a whole reality of a ‘honing exercise’ or recomposure (in superseding our ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ reflex’ as metaphysics-of-presence) with respect to being-construal/existential-reference/existential-tautologisations to attain ontological-veridicality by ontological-reconstituting-as-to-conflatedness¹²/deconstruction (as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-

thought⁸³-devolving⁸⁴-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-conflatedness¹²/deconstruction. Equally,
 ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
 veridical-existential-reference’ is metaphysics-of-presence that is the ‘honing
 exercise’/recomposure backdrop for metaphysics-of-absence as ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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’ to generate
 the art-forms/aesthetics as being-construal/existential-reference/existential-tautologisation, by
 way of ‘strategic-insight of perspectives’ for artistic expression. (Idyllically, superseding-
 oneness-of-ontology attainable by notional~deprocrypticism¹⁷ existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-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 ‘preempting the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’
 should imply ontologically subsuming ‘projective-insights of

imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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 of the
 ontologically deepest being-construal/existential-reference/existential-tautologisation, and
 thus will be the universal nested-congruence of the comprehension of intrinsic-reality,
 aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the
 uninstitutionalised-threshold¹⁰² arise from 'virtuality-or-Being-construal-as-abstract-construal-
 as-of-flawed-and-shallow-and-non-veridical-existential-reference' of the reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of corresponding prior
 institutionalisations and thus failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-
 ontological-preservation as threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-
 consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶
 manifestation intradimensionally); wherein temporal-dispositions are involved in temporal-
 preservation-as-pseudointemporality⁵¹-preservation by wrongly elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ their reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸ as 'virtuality-or-Being-construal-as-abstract-construal-
 as-of-flawed-and-shallow-and-non-veridical-existential-reference', and which ontological-
 reconstituting—as-to-conflatedness¹²/deconstruction (in disambiguating reference-of-thought⁸³,
 with the prior/untranscended/superseded uninstitutionalised-threshold¹⁰² reference-of-thought⁸³

as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ which is ontologically non-veridical, and the prospective/transcending/superseding reference-of-thought⁸³ involving the ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’) is what brings about the prospective institutionalisation as secondnaturing. Critically important to grasp is that the notion of reference-of-thought⁸³ is rather a ‘being-construal’/existential-reference/existential-tautologisation that implies ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’, and should not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as reference-of-thought⁸³ 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 teleology⁹⁹, and involving the potency of both consciousness-awareness-teleology⁹⁹ representations and implications, for instance, the difference of the reference-of-thought⁸³ 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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴. In fact, ontological-reconstituting-as-to-conflatedness¹²/deconstruction which always refers rather to the issue of reference-of-thought⁸³ is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect’ nature and it is about implying a prospective reference-of-thought⁸³, rather than just a différence (differentiation) as within the same prior/given reference-of-thought⁸³ as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the reference-of-thought⁸³ of appreciation which ends up putting everything ‘of old/of prior’ into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting-as-to-conflatedness¹² to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually

tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening⁵² as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting-as-to-conflatedness¹²; generating differing consciousness-awareness-teleology⁹⁹ outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing-human-epistemic-abnormalcy/diminishing-preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘de-mentation-~~<supererogatory>~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ of reference-of-thought⁸³’) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening⁵² in ‘engaging the same existential reality and drawing implications thereof’ as human ~~<amplifying>~~/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-teleology⁹⁹⁵⁵) 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-as-of-
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹², it is thus analysed as maximalising-
 recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as a
 mental-rescheduling and goes by the ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating~
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ unlike an
 elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁸ which will wrongly hollow-constitute and
 induce ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
 veridical-existential-reference’. So the tautological implication of deconstruction as
 ontological-reconstituting-as-to-conflatedness¹² is all about human rescheduling of
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹ in deepening its grasp of a superseding~oneness-of-ontology/intrinsic-reality that
 has been so all the time, and so critically talk of transcending from shallow to deeper
 superseding~oneness-of-ontology is no more than about human <amplifying/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-teleology⁹⁹⁵⁵)
 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-as-of-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory-epistemic-conflatedness¹² already given as ontological-
 normalcy/postconvergence oneness, and prospectively transcendently ‘a psychoanalytic-
 rescheduling from procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ to
 deprocrypticism-or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context involving
 existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—
 rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality ‘preempting the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’
 while intradimensionally it is about an analytical rescheduling (maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that ‘decenters the
 prior reference-of-thought⁸³’ for ‘the centering of the prospective reference-of-thought⁸³’).
 Noting that the ‘increasing relative realism’ over the corresponding-successive-prior-
 uninstitutionalisations-registry-worldviews (utter-uninstitutionalisation, ununiversalisation,
 non-positivism/medievalism and procrypticism⁸⁰) of the corresponding-successive-prospective-
 institutionalisation-registry-worldviews (of protracted
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating~
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality as: Base-institutionalisation-as-rule-making,
Universalisation-as-universalisation-of-rules-making, Positivism-as-rational-
empiricism/positivising-of-universalisation-of-rules-making and deprocrypticism¹⁷-as-utter-
ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making)
establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews at
the uninstitutionalised-threshold¹⁰² of the corresponding-successive-prospective-
institutionalisations-registry-worldviews, ‘as of threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism’ which are ‘ontologically filled-up’ by
the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a
dialecticism of ‘ontological-superseding of prospective reference-of-thought⁸³ 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-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside-existential-contextualising-contiguity³⁸ of reference-of-thought⁸³—categorical-
imperatives/axioms/registry-teleology⁹⁹⁸ of the prior positivism institutionalisation leading to
procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰, 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 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’, as the underlying being-construal/existential-reference/existential-tautologisation of the storied-construct/ontologically-valid-narration’s existential-tracing of ontologically-veridical-meaningfulness, and reflecting temporal-dispositions rather in ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; as it contrastively reflects the reality of an ontologically non-veridical intradimensional ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ of temporal-dispositions narratives (instigated from postlogism⁷⁷ and conjugated-postlogism⁷⁷) as being of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation intradimensionally) and as of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, in construing the consequent procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ uninstitutionalisation, and so as the transcendental backdrop highlighted by prospective intemporal-preservation notional~deprocrypticism¹⁷ ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-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’. Hence the
 deepest being-construal/existential-reference/existential-tautologisation implied by ‘projective-
 insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-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’ enabling the
 ontological transcendence: of a procrypticism⁸⁰ setup is necessarily a ‘deprocrypticism¹⁷-
 intemporal imbricatedness/threadedness/recomposuring’ thus reflecting
 procrypticism⁸⁰/perversion-of-positivistic-meaningfulness as ‘virtuality-or-Being-construal-as-
 abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in a non-
 positivism/medievalism setup is necessarily a ‘positivism-intemporal
 imbricatedness/threadedness/recomposuring’ while reflecting non-positivism-or-
 medievalism/perversion-of-universalisation-meaningfulness as ‘virtuality-or-Being-construal-
 as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in an
 ununiversalisation setup is necessarily a ‘universalisation
 imbricatedness/threadedness/recomposuring’ while reflecting ununiversalisation/perversion-of-
 base-institutionalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-
 as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and in a recurrent-utter-
 uninstitutionalisation setup is necessarily a ‘base-institutionalisation

imbricatedness/threadedness/recomposuring’ while reflecting recurrent-utter-uninstitutionalisation/recurrent-perversion-in-upholding-utter-uninstitutionalisation as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Transcendentally/transdimensionally/interdimensionally, it is the ontological-contiguity⁶⁶ implied by ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 of deepest being-construal/existential-reference/existential-tautologisation that underlies the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ behind base-institutionalisation/universalisation/positivism/prospective-deprocrypticism¹⁷, and likewise it is the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> implied by ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ thus in ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation), that induces the uninstitutionalised-threshold¹⁰² process behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism. The implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality⁹⁸/shortness as of constitutedness¹³ 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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue for the <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ such as logic/mathematics/virtue/space/time/historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵/instantaneity/cogency/methodology (or in the case herein ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence/Doppler-thinking as it disambiguates human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor meaningfulness-and-teleology⁹⁹⁵⁵ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴’, and not as it may be wrongly

construed to be ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ which is just incidentally-associated-and-not-the-actual-basis of the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation for the <~~amplituding~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’), in much the same way that ‘instantaneity’ as knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation is just incidentally-associated-and-not-the-actual-basis for logic or mathematics domains-of-study articulations. Thus, requiring on our part an imbricatedness/threadedness/recomposuring exercise in grasping how the underlying ‘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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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 <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ should be construed to compensate for our temporality⁹⁸/shortness disposition associated with constitutedness¹³, with this compensating exercise construed as of ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹’ or more consummately as conflation¹²/conflatedness¹². This presencing—absolutising-identitive-constitutedness¹³⁷⁹ and conflatedness¹² compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ (as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by extension mathematics, this equally points out that logic as well as mathematics (and for that matter all other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue like time, space, virtue, historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵, instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the underlying ‘coherence/contiguity-of-superseding~oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-

consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative-~~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation by presencing—absolutising-identitive-constitutedness¹³⁷⁹ or conflatedness¹² 'intuitively-assign projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness' in the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology. That is, these are notions that reflect existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~<amplituding/formative-~~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory-~~epistemic-conflatedness¹² as of the underlying 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative-~~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human). Logic is thus about logical axiomatic-construct-incidenting (construed as logic 'ontological reference-of-thought⁸³ or axiomatic-construct' incidenting) as 'implicated by 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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative-~~epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), likewise, mathematics is about mathematical axiomatic-construct-incidenting (construed as mathematical ‘ontological reference-of-thought⁸³ or axiomatic-construct’ incidenting) as ‘implicated by 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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); and by extension any knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation is about its axiomatic-construct-incidenting (construed as its ‘ontological reference-of-thought⁸³ or axiomatic-construct’ incidenting) as ‘implicated by 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-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); with the further insight that all knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity are about ‘existential/ontological/axiomatic incidenting’ as of underlying ‘coherence/contiguity-of-

superseding—oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
 so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness'
 (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-
 primemovers-totalitative-framework⁷² ~~<amplifying/>~~formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any
 notion of vague innateness besides existentially inherent human-subpotency potential to
 manifest as human). Thus implying that ontology-as-of-existence is 'potently-and-cogently
 superseding' and knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional~referential-notions/articulations/virtue are subsumed derivations as of the
 superseding conflatedness¹² of ontological/existential-implications; with such
 ontological/existential-implications construed operantly as of a given deepening/shallow level
 of human limited-mentation-capacity as human-subpotency existential-extrication-as-of-
 existential-unthought, construed rather as of the implied given registry-
 worldview's/dimension's reference-of-thought⁸³ (given consciousness's neuterising⁵⁷-induced-
 or-deneuterising¹⁶-induced)-reference-of-thought⁸³—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness as of its intradimensional existential-
 instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology⁹⁹⁵⁵ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue, thus reflecting the registry-worldview's/dimension's reference-of-
 thought⁸³ ontological-performance⁷¹-<including-virtue-as-ontology> as of its
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ 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 contingent 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-teleology⁹⁹⁵⁵ 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/recomposed or unimbricated/unthreaded/unrecomposed 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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology⁹⁹⁵⁵ of a given <amplifying/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 constitutedness¹³ 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-thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-teleology⁹⁹⁵⁵ of a given <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as of conflation¹². Pointing out that there must necessarily be an exercise in developing the requisite 'ontological reference-of-thought⁸³ or axiomatic-construct of an epistemic-totalising³²~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality' to which logic and mathematics (and any knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²), but it wouldn't work out the other way round on the basis of simple methodological mimicry starting out from the mimicked construal/conceptualisation of logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue) on the naïve goal of then grasping a reference-of-thought⁸³–
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ of
 a given <~~amplituding~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-
 construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a
 reference-of-thought⁸³–categorical-imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ of
 the specific biology <~~amplituding~~/formative–epistemicity>totalising~devolved–purview-as-
 domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that
 explains genes and genetic principles is ontologically preceding and defining of how the
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue of mathematics, logic, information processing, etc. can further
 contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic,
 information processing or for that matter any other knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite
 ontological cogency’ can by themselves develop a reference-of-thought⁸³–categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology⁹⁹⁵⁵ of
 a given <~~amplituding~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-
 construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry.
 The latter at best induces a vague and blurred ‘conceptual patterning’ particularly in such
 domains-of-study where the positive or negative sanctioning by ontological-primemovers-
 totalitative-framework⁷² 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ grounded methodology on the basis of just vague impression’ it will rather be conceptual patterning. What is required is an underlying reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology⁹⁹⁵⁵ (as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence/Doppler-thinking as it elicits human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,—for-explicating-ontological-contiguity⁶⁶⁴⁴’). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the <amplifying/formative—epistemicity>totalising~devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-thought constitutedness¹³. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological reference-of-thought⁸³ or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what

will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity constraining social science’ as futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview psychologism should fully enable (rather as an overall grounding of meaningfulness-and-teleology⁹⁹⁵⁵ that overcomes disjointedness-as-of-reference-of-thought⁸³-as-misappropriated-meaningfulness) just as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity natural sciences including an emerging and upcoming social science. Insightfully, this analysis equally underlines that there is a ‘human sense-of-ontology/intersolipsistic-intercession as of underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-framework⁷² <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) anchoring the human in the becoming of existence’ allowing for human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) in defining-and-redefining meaningfulness-and-teleology⁹⁹⁵⁵; with this sense-of-ontology/solipsistic-

intercession as of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-
implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying
supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-
framework⁷² <amplifying/formative–epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ and not any notion of vague innateness
besides existentially inherent human-subpotency potential to manifest as human) acting as the
fundamental human drive for its being and conceptualisations of any meaningfulness-and-
teleology⁹⁹⁵⁵ in existence. Basically, the induced social universal-transparency¹⁰⁴-<(transparency-
of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-
relative-ontological-completeness⁸⁷)’ of meaningfulness from ‘projective-insights of
imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³-devolving⁸⁴-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’ of its deeper
being-construal/existential-reference/existential-tautologisation (as of intemporal-
disposition/ontological-veridicality) in superseding-and-representing-as-preconverging-or-
dementing¹⁹—apriorising-psychologism ‘virtuality-or-Being-construal-as-abstract-construal-as-
of-flawed-and-shallow-and-non-veridical-existential-reference’ (of temporal-dispositions
perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>s), will reflect the
reality of temporal-dispositions as of postlogism⁷⁷-slantedness (psychopathic-or-postlogic) or
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ (at the point where the social universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) is lost or at uninstitutionalised-threshold¹⁰²) and the consequent ‘subontologisation/existential-decontextualised-transposition’ (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising/temporal-enculturation-or-temporal-endemisation-effect as the bigger dynamic framework of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and so across all uninstitutionalised-threshold¹⁰². Thus, basically ontological-reconstituting—as-to-conflatedness¹²/deconstruction as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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’ reflects/perspectivates transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ (transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹) dynamism of ‘temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (as elicited by postlogism⁷⁷-and-conjugated-postlogism⁷⁷) and the ‘intemporal-disposition/ontologically-veridical supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-

psychologism as of its imbricatedness/threadedness/recomposuring, and the ontological implications thereof'. The requisite 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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', of 'relevant aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration', is necessarily of 'notional~deprocrpticism¹⁷ imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation', reflecting/perspectivating/highlighting (the corresponding postlogism⁷⁷-and-conjugated-postlogism⁷⁷ uninstitutionalised-threshold¹⁰² perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as) 'procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' (the-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-positivistic-meaningfulness or the-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology⁹⁹-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation); and so construed suprastructurally (beyond the positivistic/procrypticism⁸⁰ registry-worldview

consciousness-awareness-teleology⁹⁹, as it is preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as of positivism, universalisation and base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism⁷⁷-and-conjugated-postlogism⁷⁷ uninstitutionalised-threshold¹⁰² perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as ‘non-positivistic-or-medieval-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, ‘ununiversalisation-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ and ‘recurrent-utter-uninstitutionalisation-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold¹⁰² (as beyond their respective corresponding consciousness-awareness-teleology⁹⁹) 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~deprocrpticism¹⁷ as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of our present ‘procrpticism-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/procrpticism⁸⁰ registry-worldview/dimension as untranscendenable) by articulating the same

aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a
‘notional~deprocrypticism¹⁷ 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-dementing¹⁹—apriorising-
psychologism and dialectically-out-of-phase state of non-positivism/medievalvirtuality-or-
ontologically-flawed-construal putting us in a paradox with respect to recognising the same
from futural Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of
prospective notional~deprocrypticism¹⁷ about the suprastructurally implied preconverging-or-
dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase state of our
procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-
or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring wherein notional~deprocrypticism¹⁷ is the structural-resolution for the
perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as the de-
mentative/structural/paradigmatic vices-and-impediments¹⁰⁵ 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-thought⁸³ defining its ontological-
capacity with respect to inherent intrinsic-reality/superseding–oneness-of-ontology. Where its
ontological-capacity is limited is known as its relative-ontological-incompleteness⁸⁸-induced,-

‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism and positivism—procrypticism⁸⁰. At the point of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ or uninstitutionalised-threshold¹⁰² meaningfulness in the registry-worldview/dimension is related to as if there isn’t any relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) hence inducing uninstitutionalised-threshold¹⁰², as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought⁸³/psyche/psychological—de-mentating/structuring/paradigming but for a new reference-of-thought⁸³/psyche/psychological—de-mentating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold¹⁰² with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold¹⁰²; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-reference-of-thought⁸³ associated with procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ for notional~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 ‘preempting the
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-
 rules’. This consequent ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-
 of-mentation-dynamics or natural~psychological-dynamics’
 reflecting/perspectivating/highlighting of the prior/transcended/superseded registry-worldview
 of positivism~procrypticism⁸⁰ (temporal-dispositions-in-temporal-preservation-as-
 pseudointemporality⁵¹-preservation) as ‘preconverging-or-dementing¹⁹—apriorising-
 psychologism and dialectically-out-of-phase’ is so about their non-committal (whether with
 respect to good or bad commitment as ‘good or poor/bad supplanting~conviction-as-to-
 profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’)
 as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism with respect to the reference-of-
 thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ in ontological-
 normalcy/postconvergence of new/prospective institutionalisation as deprocrypticism¹⁷;
 (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-
 unthought>⁶ manifestation), in ‘perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>—
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of the prior institutionalisation as
 positivism known as procrypticism⁸⁰ uninstitutionalisation (‘procrypticism-
 uninstitutionalisation of positivism-institutionalisation’), in threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of the positivistic reference-of-

thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸, and ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation which is the whole purpose in the very first place’ and which need for restoration/ontological-reconstituting—as-to-conflatedness¹²/deconstruction calls for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism. It is only the ‘collapsing’ of the ontologically non-veridical/wrong (with respect to intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) ‘procrypticism⁸⁰ uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-positivistic-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-as-of-flawed-and-shallow-existential-reference-as-virtuality) by way of ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein procrypticism⁸⁰ uninstitutionalisation is shown as ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, and preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase’ by the ontological-primemovers-totalitative-framework⁷² of the notional~deprocrypticism¹⁷ implied reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as of ‘the notional~deprocrypticism¹⁷ imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect (as the nature
 of existential-reality) reflecting/perspectivating/highlighting procrypticism⁸⁰
 uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-
 positivistic-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-as-of-flawed-and-shallow-
 existential-reference-as-virtuality)’. Correspondingly, such a ‘notional~deprocrypticism¹⁷
 imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-
 tautologisation storied-construct/ontologically-valid-narration aetiologisation/ontological-
 escalation’ as of the reflecting/perspectivating/highlighting of ‘procrypticism⁸⁰
 uninstitutionalisation threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ will be critically
 about: (i) the phased storied articulation of procrypticism⁸⁰ uninstitutionalisation threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as being a social-construct
 ‘uninstitutionalised-threshold¹⁰² mirroring development of the fundamental insane-fitment of
 the childhood-psychopath/cinglé perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>
 mental-disposition structure’ (which is very much socially universally transparent at childhood
 and thus does not start to elicit protracted social postlogism⁷⁷-as-of-compulsing-
 nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ as
 conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration by temporal-dispositions at
 that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its
 postlogism⁷⁷), (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 postlogism⁷⁷

lessens the social dysfunctioning of its postlogism⁷⁷ 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-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality aetiologisation/ontological-escalation of temporal-to-intemporal-dispositions individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the-social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence of the social as metaphysics-of-presence’ (arising because of the decreasing social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the cinglé’s postlogism⁷⁷-slantedness/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism⁷⁷-slantedness in a social atmosphere where it is not universally transparent to be the denaturing¹⁵ of reference-of-thought⁸³ with respect to social-stake-contention-or-confliction), as postlogism⁷⁷-and-its-conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration is upheld by temporal-preservation-as-pseudointemporality⁵¹-preservation threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of the procrypticism⁸⁰ 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/ontological-primemovers-totalitative-framework⁷² construction’ is what creates our virtue in superseding our vices-and-impediments¹⁰⁵, just as for instance, ‘medieval vices-and-impediments¹⁰⁵’ weren’t inherently because they were a different human species to us but rather due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our relatively grander state of virtue and knowledge, likewise the point here is about articulating such prospective understanding/knowledge/ontological-primemovers-totalitative-framework⁷² and its corresponding ‘institutional-designing by deferential-formalisation-transference and percolation-channelling’ 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 temporal-to-intemporal-dispositions individuations teleologies/teleological-differentiations (by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology⁹⁹ and value-reference as of notional~deprocrypticism¹⁷ imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism⁷⁷-and-procrypticism⁸⁰ 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-threshold¹⁰² threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, to

contrastively provide the revealing retrospective insight of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-threshold¹⁰² as human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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 or illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-syncretising/mirage) of the afore deprocrypticism¹⁷-procrypticism⁸⁰ articulated prospective storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to appreciate the ‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ representation of the present positivism—procrypticism⁸⁰ uninstitutionalisation as procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰-and-teleology⁹⁹ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷, even though such an appreciation is rather counterintuitive. * The underlying technique for perpetually upholding ontological-veridicality as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought') and preempting virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not allowing for the 'breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-reference-of-thought⁸³, i.e. unsound/perverted 'apriorising-reference-of-thought⁸³-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)' including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹); by rather reflecting/perspectivating/highlighting the points where such 'breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness' occur as of 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (in postlogism⁷⁷ and conjugated-postlogism⁷⁷) and as preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase', as 'the very notion of postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ and conjugated-postlogism⁷⁷ conjoining-looping-set-of-narratives¹¹ of postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶' is about the 'breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness as virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'. As breaking (by new logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as 'prelogic supplanting-conviction-as-to-

profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex’) wrongly implies the validity of a logical-level-engagement (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³) based on wrongly implied prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-(as-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context) and wrongly implied soundness/non-perverted-reference-of-thought⁸³, whereas in reality it is just an <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ and its unsound/perverted ‘apriorising—reference-of-thought⁸³-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹. Such a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential-defect>⁸⁵ having to do with the defect of reference-of-thought⁸³ and relative-ontological-incompleteness⁸⁸ is utterly different from ‘a defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ of the registry-worldview’s/dimension’s-reference-of-thought⁸³-for-social-functioning-and-accordance which doesn’t bar a new logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ as ‘prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex’ as the latter is with regards to wrong logical-processing-or-

logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³
 which might be well/soundly-be logically-processed or effectively-executed upon
 reengagement, so long as the reference-of-thought⁸³ for the reengaging is not unsound/perverted
 and not undermined by relative-ontological-incompleteness⁸⁸. A registry-
 worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-
 existential-defect>⁸⁵ on the other hand having to do with defect of reference-of-thought⁸³ needs
 a more fundamental transformation as a psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring of the reference-of-thought⁸³, and so a decentering of
 meaningfulness; the <amplifying/formative-epistemicity>causality~as-to-projective-
 totalitative-implications,-for-explicating-ontological-contiguity⁶⁴⁴ being more like what it
 takes to get a medieval as non-positivistic mindset/reference-of-thought⁸³ into a positivistic
 mindset/reference-of-thought⁸³, 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-incompleteness⁸⁸-induced,-
 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation'⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism' is in a state of <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 of a medieval worldview will grasp that that unique demonstration of medieval-
 postlogism⁷⁷/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation'⁹⁶> (as accusation of
 witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³
 as 'prelogic supplanting-conviction-as-to-profound-supererogation'⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging mental-reflex' that

re-engages with non-positivism/medievalism mindset/reference-of-thought⁸³, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments¹⁰⁵ 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-thought⁸³ into a positivistic mindset/reference-of-thought⁸³ that is ontologically-speaking to be construed as the de-mentative/structural/paradigmatic resolution of the vices-and-impediments¹⁰⁵ arising from a non-positivism/medievalism worldview with respect to such notions-and-accusations-of-sorcery. The same applies with respect to our positivism–procrypticism⁸⁰ worldview and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ worldview. This explains why ‘perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is more than just an issue of an act or acts, but is ‘reconceptualised rather as prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of denaturing¹⁵’ in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is in the bigger picture revealing an inherent problem as of the prior human reference-of-thought⁸³ conceptualisation of inherently given intrinsic-reality/ontological-veridicality, and that the ‘occurred event of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation⁹⁶> is simply ‘pointing to an altogether deeper underlying human relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ issue, in this case as of psychopathy and its conjugated-postlogism⁷⁷ at the uninstitutionalised-threshold¹⁰² of positivism–procrypticism⁸⁰ as well as providing a revealing overall understanding of the human uninstitutionalised-threshold¹⁰²-by-ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ with notional~deprocrypticism¹⁷ prospective institutionalisation <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation’ as the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³; just as an apple falling on Newton’s head under a tree is simply ‘pointing to an altogether deeper underlying human non-positivistic relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic ontological-primemovers-totalitative-framework⁷² approaches in human conceptualising of the natural world as the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³. Hence contrary to what we may think from our <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ perspective the mere fact of relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our reference-of-thought⁸³ conceptualisation as of its shallow limited-mentation-capacity such that where our ‘reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-

on the basis of non-positivism/medievalism reference-of-thought⁸³

<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) of ‘great living’ as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ but then a ‘conflatedness¹² of conceptualisation’ will convert such perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰² of the so-called great living of non-positivism/medievalism reference-of-thought⁸³’ to arrive at the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of positivism opened-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵ which de-mentatively/structurally/paradigmatically resolves the vices-and-impediments¹⁰⁵ of non-positivism/medievalism. This same process applies to our positivism—procrypticism⁸⁰ with respect to psychopathy and social psychopathy wherein the associated perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> will elicit an ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰

<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) of ‘great living’ as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ but then a ‘conflatedness¹² of conceptualisation’ will convert such perversion-and-derived-perversion⁷⁴-

of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰² of the so-called great living of our positivism–procrypticism⁸⁰ in disjointedness-as-of-reference-of-thought⁸³’ to arrive at the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ of notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ opened-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵ which de-mentatively/structurally/paradigmatically resolves the vices-and-impediments¹⁰⁵ of our positivism–procrypticism⁸⁰; as basically, our intellectual-and-moral constructs as of our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ are shown to be of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism⁷⁷ phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical meaningfulness-and-teleology⁹⁹⁵⁵ exists beyond their <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ as of the respective notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ and positivism reference-of-thought⁸³ that carry the prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ opened-construct-of–meaningfulness-and-teleology⁹⁹⁵⁵. Ultimately, the very transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is ‘the very paradox of

meaningfulness-and-teleology⁹⁹⁵⁵ 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-incompleteness⁸⁸-of-reference-of-thought⁸³' with the transcendental de-mentative/structural/paradigmatic ~~<amplifying>~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-teleology⁹⁹⁵⁵ might seem arbitrary when meaningfulness-and-teleology⁹⁹⁵⁵ is rather interpreted in terms of the prior reference-of-thought⁸³. 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-temporal-to-intemporal-dispositions—existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/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-dialectics¹⁴ in that relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ 'is not a logical issue/problem' but 'a Being/existential/ontological/axiomatic-construct problem' with its de-mentative/structural/paradigmatic implied vices-and-impediments¹⁰⁵, as it is rather an issue of uninstitutionalised-threshold¹⁰² 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-thought⁸³⁸⁰ uninstitutionalisation requiring prospective notional~deprocrypticism¹⁷ institutionalisation as preempting—disjointedness-as-of-reference-of-thought⁸³ institutionalisation, and so rather as of a transcendental habituation exercise construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of relative epistemic-abnormalcy/preconvergence³⁰ for relative ontological-normalcy/postconvergence as of de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ stranding dynamics. A ‘relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³’ implies ‘a new all-pervasiveness of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as the axiomatic-construct of meaningfulness-and-teleology⁹⁹⁵⁵’ as a prospective institutionalisation reference-of-thought⁸³. Thus a reference-of-thought⁸³ is an all-pervasiveness of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as the axiomatic-construct of meaningfulness-and-teleology⁹⁹⁵⁵; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, with such implied derogation of such ‘all-pervasiveness of reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as the axiomatic-construct of meaningfulness-and-teleology⁹⁹⁵⁵’ signalling fundamentally a threshold of failure of reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology> and construed as relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, construed as its institutionalisation, is as of ‘conflatedness¹²’ which itself involves the ‘universally-transparent constraining mechanical-

knowledge as of the bare reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as axiomatic-construct’ and ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’. Perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is induced by ‘denaturing¹⁵ of the form of meaningfulness-and-teleology⁹⁹⁵⁵’ on the ‘universally-transparent constraining mechanical-knowledge as of the bare reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as axiomatic-construct’ and obviating ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ while paradoxically wrongly projecting it in distractiveness/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ as if it was of ‘conflatedness¹²’ in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ implying an uninstitutionalised-threshold¹⁰² of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> reconceptualised as prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. Across all registry-worldviews/dimensions, the specific association of postlogism⁷⁷s to ‘denaturing¹⁵ of the form of meaningfulness-and-teleology⁹⁹⁵⁵’ arises as of its compelling-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ physiological condition in relation to ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶ meaningfulness-and-teleology⁹⁹⁵⁵’, which at childhood postlogism⁷⁷ is more or

less universally-transparent but with adulthood given maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about social lack of social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) inducing the conjugated-postlogism⁷⁷ of temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹ as a grounding for the social extension of ‘denaturing¹⁵ of the form of meaningfulness-and-teleology⁹⁹⁵⁵’. Thus at that uninstitutionalised-threshold¹⁰² which highlight ‘denaturing¹⁵ of the form of meaningfulness-and-teleology⁹⁹⁵⁵’ as temporality⁹⁸/shortness in concatenation with ‘conflatedness¹²’ as intemporality⁵¹, it is only a renewed ‘conflatedness¹²’ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality that induces a prospective ‘universally-transparent constraining mechanical-knowledge as new bare reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as axiomatic-construct’ and ‘its social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹ of relative epistemic-abnormalcy/preconvergence³⁰ for relative ontological-normalcy/postconvergence as of de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating historicity/ontological-

eventfulness/ontological-aesthetic-tracing⁴⁵ towards prospective notional~deprocrypticism¹⁷. 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-incompleteness⁸⁸-induced, -'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' as procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ in endemising/enculturating it, thus in need of notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³ as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments¹⁰⁵ of our positivism—procrypticism⁸⁰ registry-worldview/dimension. That is, with acts of perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> '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-incompleteness⁸⁸-of-reference-of-thought⁸³' with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ 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-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as revealing of the grander framework of vices-and-impediments¹⁰⁵ inherent to the relative non-positivism/medievalism relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³. Rather it is about articulating the ontological-completeness-of-reference-of-thought⁸³ as 'Being correction' as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation,

universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism
 institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively
 notional~deprocrypticism¹⁷ institutionalisation over our procrypticism⁸⁰ 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 postlogism⁷⁷
 associated with their social cognisance-and-integration of say notions-and-accusations-of-
 sorcery were individuals will equally be wary of non-positivism/medievalism perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> and will equally be inclined to palliation regarding notions-
 and-accusations-of-sorcery depending on circumstances; though obviously the ontologically de-
 mentative/structural/paradigmatic resolution in both instances is with respect to the necessary
 ontological-completeness-of-reference-of-thought⁸³ in overcoming <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 by prior/transcended/superseded non-positivistic or procrypticism⁸⁰ reference-of-thought⁸³-
 categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-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~deprocrypticism¹⁷ reference-of-thought⁸³-categorical-imperatives/axioms/registry-
 teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. So
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> has always been
 recurrent in reflecting holographically-<conjugatively-and-transfusively> the ontological-
 contiguity⁶⁶-of-the-human-institutionalisation-process⁶⁷ because institutionalisation is not

emanance transformation of temporal-dispositions as shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ into the intemporal-disposition as longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ but designed to skew ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening⁵², the possibility for perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold¹⁰² in want for prospective institutionalisation as the ontologically-veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event), it is properly time to 'trample' the melee of common sense disposition for self-preserving extrication/temporal de-mentating/structuring/paradigming with the elicited intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming, as has been the case along and defining human history ultimately ushering our very own registry-worldview/dimension. The breaking of 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought') thus take the form of postlogism⁷⁷-slantedness and its conjugation to temporal-

dispositions as conjugated-ignorance (unconsciously), conjugated-affordability (expeditiously), and (consciously with) conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism/social-discomfiture/negative-social-aggregation, and conjugated-temporal-enculturation/temporal-endemisation; inducing their corresponding virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference. With the ‘breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness’ always disambiguated creatively as ‘a supratransversality—apriorising/axiomatising/referencing transitioning construal’ of ‘ontologically-veridical meaningfulness with reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as intemporally-preservational’ distracted by ‘the breaking or a subtransversality—apriorising/axiomatising/referencing ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵ in arrogation as ontologically non-veridical with reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ apriorising/axiomatising/referencing> failing/not-upholding-<as-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, ‘in distractive-alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ as-the-arrogation-or-disjointedness-of-acting-in-pseudointemporality⁵¹ (by temporal-dispositions in postlogism⁷⁷ and conjugated-postlogism⁷⁷) with respect to the supratransversality—apriorising/axiomatising/referencing as ‘notional~deprocrypticism¹⁷ imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness’, thus ‘reflecting/perspectivating/highlighting temporal-dispositions (postlogism⁷⁷ and conjugated-postlogism⁷⁷) as procrypticism—or—disjointedness-as-of-reference-of-thought⁸³⁸⁰, preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase in pseudointemporality⁵¹, and so by a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation that is ontologically-reconstituting (deconstruction) of the threadedness/thread, with no elaboration-as-

mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁸ (that will falsely validate the wrongly implied
 soundness/non-perverted reference-of-thought⁸³, i.e. unsound/perverted ‘apriorising–reference-
 of-thought⁸³-elements/apriorising–registry-elements (out of existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-
 or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
 teleology⁹⁹, as first-order faulty-mentation-procedure-deception-or-urge⁴¹, and thereafter the
 infinite logical articulations as second-order level deceptive-virtualities that can be made from
 wrongly assuming the implied first-order faulty-mentation-procedure-deception-or-urge⁴¹ as
 correct). Insightfully, humans actually come into existence which avows an existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context of imbricated-
 becoming-transitioning within which they come to grasp rules and principles (elaboration-as-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity³⁸), but these rules and principles are divulged by
 ‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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 the limits of such rules and principles are in
 effect their validation as ontological-primemovers-totalitative-framework⁷² within ‘existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to
 existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—

rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality', with the implication that any naïve construal of such
 rules and principles (elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸) out of the scope of 'existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality' is a virtuality-or-ontologically-flawed-construal/non-
 existent/unreal; as 'existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-
 instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-
 prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-
 epistemically-unconceal-the-very-ontologically-same-existential-reality' is 'conceptually the
 very absolute irreducible a priori of all human meaningfulness-and-teleology⁹⁹⁵⁵' as it is
 divulged with human limited-mentation-capacity-deepening⁵² in the construal of superseding-
 oneness-of-ontology. The reason for the disambiguation of transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ into a
 supratransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ over a
 subtransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ for the
 ontological-reconstituting-as-to-conflatedness¹² of 'existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality' has to do with the fundamental basis of the perversion⁷⁴-
of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> behind all the
postlogism⁷⁷s/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness of all
registry-worldviews' references-of-thought including with regards to the phenomenon of
psychopathy and social psychopathy (as indicated at the beginning) of the positivism–
procrypticism⁸⁰ registry-worldview, i.e. specifically with the psychopathic/postlogic induced
pre-valuation/pri-individuation/de-individuation/commitment perversion⁷⁴-of-reference-of-
thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-supererogation⁹⁶>; wherein this process is reversed (but beyond a temporal equivalence
and rather for an aetiologisation/ontological-escalation of the universal implications as
metaphysics-of-absence) in re-establishing ontological-veridicality of 'existential-
contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-
completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to
existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—
rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existential-reality' reference-of-thought⁸³, wherein the 'induced de-
individuation reference-of-thought⁸³' is rather reconstrued in its veridical existential-reality of
narratives by SUPRATRANSVERSALITY—
APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical reference-of-
thought⁸³ of 'notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-reference-of-
thought⁸³ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, 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—
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, reputé, social authorities and influencers naively involved in fallacies of
authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-
faith/inauthenticity⁶³, 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
reference-of-thought⁸³’ of psychopathic postlogism⁷⁷ and conjugated-postlogism⁷⁷ in its
virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference) of narratives is construed as
SUBTRANSVERSALITY—APRIORISING/AXIOMATISING/REFERENCING (in
perverted-or-derived-perverted-reference-of-thought⁸³ procrypticism—or-disjointedness-as-of-
reference-of-thought⁸³⁸⁰ extricatory-and-temporal incidental construals of meaningfulness-and-
teleology⁹⁹⁵⁵ wrongly striving to equivocate its extrication/temporality⁹⁸ by using ‘social-
aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/~~supererogatory~~-de-mentativity’ in undermining the transcendental-
enabling/sublimating/~~supererogatory~~-de-mentativity-that-is-of-intrinsic-reality-or-ontological-
veridicality upheld by the notional~deprocrypticism¹⁷ supratransversality—

apriorising/axiomatising/referencing preempting—disjointedness-as-of-reference-of-thought⁸³
~~<amplifying/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-
explicating-ontological-contiguity⁶⁶⁴⁴). The disambiguation of transversality-of-affirmative-
and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ into a
‘supratransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ of
meaningfulness-and-teleology⁹⁹⁵⁵, over a ‘subtransversality—
apriorising/axiomatising/referencing reference-of-thought⁸³ of meaningfulness-and-
teleology⁹⁹⁵⁵, can equally be understood by comparison with the notion of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reference-of-
thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵, as there can’t be common reference-of-thought⁸³
of contention (mutually intelligible aposteriorising/logicising/deriving/intelligising/measuring
as mutually intelligible meaningfulness-and-teleology⁹⁹⁵⁵) between a flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
(subtransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ of
meaningfulness-and-teleology⁹⁹⁵⁵, as preconverging-or-dementing¹⁹—apriorising-psychologism
from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) and a
correctly functioning
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
(supratransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ of
meaningfulness-and-teleology⁹⁹⁵⁵, as ‘postconverging-or-dialectical-thinking²⁰—apriorising-
psychologism’ from ontological-normalcy/postconvergence epistemic/notional~projective-
perspective). It is the idea of the ontological-primemovers-totalitative-framework⁷² of the latter
over the former that will existentially/ontologically impose the latter, and not common/mutual
logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of
meaningfulness-and-teleology⁹⁹⁵⁵ processing’ in relation to ‘appropriateness-of-reference-of-

thought⁸³-as-of-conflatedness¹² processing' (just as there can't be logical intelligibility between a non-positivist/medieval mindset/reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹²) in the middle to long run construed as of de-mentation-~~(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)~~¹⁴. This process can be qualified as the 'blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~/superseding ontological-veridicality/intrinsic-reality reference-of-thought⁸³', and is the actual basis for all transcendence-and-sublimity/sublimation/~~supererogatory—de-mentativity~~ for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure-~~<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing~~⁴⁵> do not arise because of the reality of a 'human intemporal-emanance philosophical acquiescence' but rather by ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of existential reality as a constraint for the secondnaturing of institutionalisation, without transforming the underlying reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor individuations. That is while the implied aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (implied meaningfulness-and-teleology⁹⁹⁵⁵) imply speaking the same language but the existential/ontological/being realities are utterly different with the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (supratransversality—apriorising/axiomatising/referencing) being real and the

defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (being unreal as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism), without mutual intelligibility of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ but for the effectiveness/ontological-primemovers-totalitative-framework⁷² of the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (supratransversality—apriorising/axiomatising/referencing) appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² that collapses the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (subtransversality—apriorising/axiomatising/referencing) perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, as of the consequences in a comparative use of both apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument after a while (crossgenerationally). Thus issues of defect of reference-of-thought⁸³ (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect issues) cannot be resolved by mutually intelligible logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ (mutually intelligible measuring), but rather by the superseding supratransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ (as-of correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) in intemporal/longness projection for aetiologisation/ontological-escalation over the subtransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ (as-of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of temporal extricatory de-mentating/structuring/paradigming incidental construal in wrong

equivalence to the supratransversality—apriorising/axiomatising/referencing reference-of-thought⁸³. This equally validates the notion of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as logical-incongruence of appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹² and perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶>. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination²⁷ along formal constructs based on a de-mentating/structuring/paradigming for skewing ('intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) towards intemporality⁵¹, and not wrongly averaging of human thought in equivalence as logical-congruence of temporality⁹⁸/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 ontological-primemovers-totalitative-framework⁷² 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation in grasping 'existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to

existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’, even when it would seem weird due to metaphysics-of-presence, and is creatively grounded on ‘on phased phases construed in mirroring the fundamental insane/postlogism⁷⁷-fitment of the childhood-psychopath perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> mental-disposition structure as it induces conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration later on and most effectively at adulthood psychopathy’. This fundamental structure of the denaturing¹⁵ nature of postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing¹⁵ of its mental-disposition is relatively socially-universally-transparent (enabling an understanding-of-ontological-primemovers-totalitative-framework⁷²-of-the-underlying-phenomenon). In the case were in a ‘dereifying act’ water is spilled on a chair, and a visiting stranger (as-of-pseudointemporality⁵¹ 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-postlogism⁷⁷ or conjugated-ignorance as its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ led it to align in-prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologismly (as-of-pseudointemporality⁵¹) to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseudointemporality⁵¹-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 prelogism⁷⁸-as-of-conviction,-as-to-profound-
 supererogation⁹⁶ (as-of-pseudointemporality⁵¹) but is rather effectively ‘conjoining looping
 narratives of flawed-existential-elevation-of-reference-of-thought⁸³⁴²’ with respect to the
 ‘denaturing¹⁵ postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-
 and-acts’>⁷⁶-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-
 of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-
 enablers over intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity’ as non-veridical and
 dialectically/contendingly out-of-phase, of the childhood-psychopath’s meaningfulness is
 effectively in conjugated-postlogism⁷⁷ and has ‘joined the childhood-psychopath in threshold-
 of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism and is preconverging-or-dementing¹⁹—
 apriorising-psychologism and dialectically-out-of-phase’ with respect to ontologically-veridical
 existential-reality as construed from ontological-normalcy/postconvergence, and further its state
 of ignorance speaks of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ as procrypticism—or-disjointedness-as-
 of-reference-of-thought⁸³⁸⁰ which can’t be overlooked for aetiologisation/ontological-escalation
 conceptualisation by the fact that the visiting stranger or more precisely an individuation of the
 type expressed by the visiting stranger (as-of-pseudointemporality⁵¹ by ignorance) might act the
 same way he acted in ‘metaphorically-a-million-and-one-instances-and-locales’ as
 aetiologisation/ontological-escalation, and this particular example symbolises why virtue is a
 ‘The-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-
 framework⁷² 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-

transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality⁵¹) and will assume mostly an incidental/on-occasion conjugated-postlogism⁷⁷ effect in the contingent social space. The fact is at this childhood stage conjugated-postlogism⁷⁷ will tend to be incidental and mostly arise as ignorance-conjugated-postlogism⁷⁷. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism⁷⁷ but equally as the child-psychopath develops into adulthood and is less and less socially-dysfunctional and social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the postlogism⁷⁷ is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism⁷⁷ 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 postlogism⁷⁷ as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation level as dynamic-cumulative-aftereffect maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-threshold¹⁰² threshold highlighting the
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of the registry-
 worldview's/dimension's institutionalised meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-
 thought⁸³-categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as temporal-preservation-in-
 pseudointemporality⁵¹-preservation as of threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹-apriorising-psychologism, going by the dynamism of human-
 subpotency-aporía/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor). The example with ignorance is however the 'fundamental atomic
 mental-disposition characteristic of psychopathy and social psychopathy' as it develops more
 and more shrewdly into adulthood with a further loss of social universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of the underlying postlogism⁷⁷-
 as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶ mental-disposition wherein with development of childhood psychopathy into
 adult psychopathy, 'social expansion-and-gravity of tones-as-temperament and thematic
 implications with regards to temporal-to-intemporal-dispositions individuations
 teleologies/teleological-differentiations (as postlogism⁷⁷ and conjugated-postlogism⁷⁷ in
 pseudointemporality⁵¹/preconverging-or-dementing¹⁹-apriorising-psychologism, and
 supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
 thinking²⁰-apriorising-psychologism as to intemporal/ontological in non-
 pseudointemporality⁵¹/thinking) ensue. It exclusively requires on an ontological de-

mentating/structuring/paradigming involving maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, as the explanation given to the visiting stranger about its error and the childhood-psychopath mental state as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’) (child-psychopath of unsound-mental-disposition in a ‘dereifying act’ poured water on chair, you mistakenly sat down on the chair, he told you his brother did it on purpose, by supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex you acted in belief –and so, as an ‘unwinding-as-unfolding/dépliage-as-détendre of elucidation’), and no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ as the visiting stranger (as-of-pseudointemporality⁵¹) wrongly did (as the latter only arises where ‘apriorising—reference-of-thought⁸³-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹, even though the natural reflex to be of prelogic supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as existentially-veridical-logical-dueness-precedes-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-thought⁸³-elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ which is the psychopath foundational faulty-mentation-procedure-deception-or-urge⁴¹ as first-order level of faulty-mentation-procedure-deception-or-urge⁴¹, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge⁴¹ logically/’elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ wherein we end up hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> inducing the virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and that’s why psychopathy as a outlying mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind’s own reflex mental-disposition to be prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at). Critically, the concepts articulations in the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation involve the ‘point-of-departure-of-construal of reference-of-thought⁸³ technique of distractive-

alignment-to-reference-of-thought⁸³-<of-apriorising/axiomatising/referencing>²⁹ wherein: the narratives of the temporal-dispositions (postlogism⁷⁷ and conjugated-postlogism⁷⁷) as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism are construed in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as of subtransversality—apriorising/axiomatising/referencing(*as-of-pseudointemporalities; referring to unsound reference-of-thought⁸³, and so as ‘breaking imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality or procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ preconverging-or-dementing¹⁹—apriorising-psychologism’, and consequently necessarily wrongly implied soundness/non-perverted-reference-of-thought⁸³, i.e. unsound/perverted ‘apriorising–reference-of-thought⁸³-elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ and speaking of a mental-disposition not thriving for intemporal-preservation –whether unconsciously as with conjugated-ignorance, by-expediency as with conjugated-affordability or consciously as with conjugated-opportunism and conjugated-exacerbation, hence of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, i.e. perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>)-narratives-of-
 arrogation/impostoring/disjointedness-non-contending-meaningful-reference-(but-rather-the-
 subject-of-ontologically-veridical-contending-as-reflected-by-recursive-postlogic-backtracking-
 <iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶-as-well-as-conjugated-
 postlogism⁷⁷-progressive-and-regressive-conjoining-looping-set-of-narratives¹¹) as-
 recursive/progressive/regressive-preconverging-or-dementing¹⁹-distractive-loopings-(in-
 ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’-as-preconverging-or-dementing¹⁹—
 apriorising-psychologism-and-dialectically-out-of-phase)-to the-supratransversality—
 apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹; referring to sound
 reference-of-thought⁸³, and so as ‘upholding imbricatedness/threadedness/recomposuring as of
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as
 to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-
 digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
 the-very-ontologically-same-existential-reality as existential-reality or deprocrypticism¹⁷,
 speaking of a mental-disposition thriving in all instances for intemporal-preservation but with-
 or-without necessarily subsequent perfect logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³, hence postconverging-
 or-dialectical-thinking²⁰—apriorising-psychologism and dialectically-in-phase, i.e. sound-
 registry-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-
 thought⁸³))-ontologically-hegemonising-narrative⁷⁰-(as-the-deprocrypticism¹⁷-
 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/notional~projective-perspective, the distinction between the subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) as of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and the supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) as ‘conviction-as-to-profound-supererogation⁹⁶, transcendental and maximalising’ implies that the assertive pretences of ‘supposed intellectual-and-moral equivalence’ of the subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) are of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶). As the notion of ‘first-order-ontology/ontological-construal’ of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming for ‘creating/inventing’ prospective institutionalised-being-and-craft’ implied by the transcendental, inherently ‘dements’ pretences of ‘second-order meaningfulness’ of extricatory/temporal de-mentating/structuring/paradigming within secondnature institutionalised-being-and-craft constructs. Supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) speaks of upholding the intemporal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation by underlining imbricatedness/threadedness/recomposuring that is of-existential-reality as of relative ontological-contiguity⁶⁶ of reference-of-thought⁸³, and reflecting/perspectivating/highlighting subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) as upholding the temporal/non-transcendental/incrementalism⁵⁰-in-relative-ontological-

incompleteness⁸⁸—enframed-conceptualisation by
disjointed/discontinuous/decontextualised/misappropriated utilisation of the same abstract
construal (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-
elucidation-outside-existential-contextualising-contiguity³⁸) for being-construal/existential-
reality-construal as does supratransversality, thus inducing virtualities/being-construals-as-
abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference as
perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> involving the
discontinuity (as postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-
narratives-and-acts’>⁷⁶ and conjoining-looping-set-of-narratives¹¹ of the postlogic-
backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) of reference-
of-thought⁸³, reflecting a teleologically-perverted (postlogism⁷⁷) and derived-teleologically-
perverted (conjugated-postlogism⁷⁷) mental-dispositions and so as of ontological-bad-
faith/inauthenticity⁶³, where such is not unconscious/unwitting as arises with ignorance-
conjugated-postlogism⁷⁷. It is this ever-perverting effect on ontological-veridicality of
subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected
by the ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological
constructs of subtransversality—apriorising/axiomatising/referencing (as-of-
pseudointemporalities) in relation to supratransversality—apriorising/axiomatising/referencing
(as-of-non-pseudointemporality⁵¹)’ as instigated by postlogism⁷⁷/enculturated-postlogism⁷⁷ in
protraction as temporal-preservation-as-pseudointemporality⁵¹-preservation that tends to
generate threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism reflecting the
uninstitutionalised-threshold¹⁰² at institutionalisations’ uninstitutionalised-threshold¹⁰².
Basically, from a transcendental/transdimensional/interdimensional/maximalising-

recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation insight, the supratransversality—apriorising/axiomatising/referencing contends about the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of the subtransversality—apriorising/axiomatising/referencing which is in protracted-pseudointemporality⁵¹; more like a deprocrypticism¹⁷, positivism, universalisation or base-institutionalisation supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) contending correspondingly about the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> of the procrypticism⁸⁰, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality⁵¹). The implication here is that from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) 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—apriorising/axiomatising/referencing (as-of-pseudointemporality⁵¹) as a ‘distractive looping-alignment-of-narratives’ in distraction to the former, with the positivistic supratransversality—apriorising/axiomatising/referencing rather a maximalising/transcendental firmament for obtruding the subtransversality—apriorising/axiomatising/referencing as of its ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, reflected by the subtransversality—apriorising/axiomatising/referencing subontologisation (in-a-social-dynamism-of-

meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; the same analysis will be drawn for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation with respect to notional~deprocrypticism¹⁷ supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) and procrypticism⁸⁰ subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporality⁵¹) in terms—as-of-axiomatic-construct of their implied intellectual-and-moral implications (in a projection of a notional~deprocrypticism¹⁷ worldview where the mental-dispositions and conventioning in a procrypticism⁸⁰ setup are construed as ‘prospectively questionable’). Such a supratransversality—apriorising/axiomatising/referencing over subtransversality—apriorising/axiomatising/referencing insight can transcendently be grasped in the archetype characters of say a Socrates or Rousseau. Wherein within their respective registry-worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality—apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning —as ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism reference-of-thought⁸³’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-

ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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
 nonextricatory-existential-preempting-of-existential-unthought in his asceticism⁴ 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-thought⁸³’—as-conflatedness¹²-or-
 ontological-reprojecting that then ‘invents/creates’ the possibility for prospective registry-
 worldview/dimension as there isn’t any inherent intemporality⁵¹/longness but for the disposition
 for maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-
 worldview/dimension. Hence such intemporality⁵¹/longness as maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation needs its
 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought
 as of secondnature institutionalisation given that the-succession-of-registry-worldviews-or-
 dimensions-institutionalisations/the-ontological-contiguity⁶⁶—of-the-human-
 institutionalisation-process⁶⁷ is ‘not a human emanance transformation of temporal-

dispositions/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ into the intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold¹⁰². The implication is that acting as-of-a-secondnatured 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not intemporal as of-universal-and-abstractive nature but is in ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence. Thus institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism’ marking its uninstitutionalised-threshold¹⁰² whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism and procrypticism⁸⁰ in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism¹⁷. This is rather addressed by transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as supratransversality—apriorising/axiomatising/referencing non-pseudointemporality⁵¹-as-thinking-and-in-phase over subtransversality—apriorising/axiomatising/referencing pseudointemporality⁵¹-as-preconverging-or-dementing¹⁹-and-out-of-phase so reflected in storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation evolving thematic and tone-as-temperament rather by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation of imbricatedness/threadedness/recomposuring

as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality, for the ultimate crossgenerational purpose of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). The transcendental first-order-ontology/ontological-construal work derived by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation in base-institutionalisation—ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) in universalisation—non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) in positivism—procrypticism⁸⁰ inducing transcendental/intemporal-preserving deprocrypticism¹⁷, 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value with the true worth and value of such implied transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of a an intemporal-prioritising/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Copernicus, an intemporal-prioritising/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Rousseau, an intemporal-prioritising/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Galilei or an intemporal-prioritising/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—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 de-mentating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation first-order-ontology/ontological-

construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹–apriorising-psychologism without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-mentating/structuring/paradigming (that goes beyond 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); 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 transcendentially-enabling-level-of-

ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-
 to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ of
 thought, postures and teleology⁹⁹ 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 <amplifying/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation de-mentating/structuring/paradigming over the
 extricatory/temporal/expediency 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 secondnature institutional devising.
 Inevitably an aetiologisation/ontological-escalation construct is rather about
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation de-
 mentating/structuring/paradigming which is necessarily antipodal to the everyday temporal
 extricatory de-mentating/structuring/paradigming mental-disposition, ontologically justifying
 ‘subtransversality—apriorising/axiomatising/referencing(as-of-
 pseudointemporalities)/suprastraversality ‘point-of-departure-of-construal of reference-of-
 thought⁸³ technique of distractive-alignment-to-reference-of-thought⁸³-<of-

apriorising/axiomatising/referencing^{>29} given its applicative pertinence and validation to the ontologically-veridical but counterintuitive notion of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism underlying all uninstitutionalised-threshold¹⁰², and so beyond their consciousness-awareness-teleologies; with the implication that (from a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic/notional~projective-perspective) the subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) is ‘unprofound’-or-of-a-non-transcendental/extricatory/impostoring disjointing/disparateness/disentailing-of-narratives-implied-intellectual-and-moral-disposition while the supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporalities⁵¹) is ‘profound’-or-of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative⁷⁰-implied-intellectual-and-moral-disposition. We would possibly appreciate this argument from a retrospective insight of how the retrospective institutionalisations came about to the present, but it will certainly be alienating to think the same of our present in those transcended terms from a prospective transcending reference, even though the ontological insight points in that direction. This ‘subtransversality-by-supratransversality technique of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ 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-pseudointemporalities⁵¹) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporalities⁵¹) was of ‘sound registry-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-reference-of-thought⁸³)’ in its circumstantial/existential

relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-reference-of-thought⁸³-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought⁸³, (as lacking notional~deprocrypticism¹⁷ from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) arising from its procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ (as social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) about the child-psychopath’s postlogism⁷⁷ wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’ (by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation) its meaningfulness as of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism, as subtransversality—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-pseudointemporality⁵¹) ignorance-conjugated-postlogism⁷⁷, such that it was actually in ‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. This ‘decentering drive’ rather construed by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation that then reveals the true center as ‘notional~deprocrypticism¹⁷ supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as existential-

reality' (while undermining various shades of virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is 'the underlying teleological conceptualisation of the phenomenon of psychopathy and social psychopathy in society in its absolving/fleeting/escaping-reflex-logic¹⁷'; as it uncompromisingly 'decenters temporal-dispositions as postlogism⁷⁷ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) and conjugated-postlogism⁷⁷s' (in the latter case whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶-as-ignorance) as per their 'ontological-incompleteness-of-reference-of-thought⁸³-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought⁸³' (as being procrypticism-or-disjointedness-as-of-reference-of-thought⁸³⁸⁰), starting with the psychopath's postlogism⁷⁷/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> itself wherein its decentering (by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 'unwinding-as-unfolding/dépliage-as-détendre of élucidation') is reflected as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹-apriorising-psychologism while 'establishing the center' as the 'notional~deprocrypticism¹⁷ supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰-apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation imbricatedness/threadedness/recomposuring of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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’) by its ‘effective supplanting~conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to intemporal-preserving/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation teleological reference-of-thought⁸³, as supratranversality, and as conjugated-postlogism⁷⁷s/preconverging-or-dementing¹⁹-integration (as per the corresponding mental-dispositions highlighted earlier for the various conjugated-postlogism⁷⁷s, with corresponding ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality—apriorising/axiomatising/referencing, as-of-pseudointemporalities, in relation to supratranversality—apriorising/axiomatising/referencing, as-of-non-pseudointemporalities⁵¹’) arises from ignorance-conjugated-postlogism⁷⁷, affordability-conjugated-postlogism⁷⁷, opportunistm-conjugated-postlogism⁷⁷, exacerbation-conjugated-postlogism⁷⁷, social-chainism-conjugated-postlogism⁷⁷ and temporal-enculturation-conjugated-postlogism⁷⁷, such that correspondingly these are ‘decentered’ (by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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~deprocrypticism¹⁷ supplanting~conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-preserving/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-
thought’) reflecting their corresponding perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and
these are ontologically never allowed to escape the intrinsic-reality of their threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism, wherein ‘the notional~deprocrypticism¹⁷
supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-
thinking²⁰—apriorising-psychologism as of transcendental-projection/intemporal-
preserving/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
unenframed-conceptualisation threadedness/thread as of existential-reality never breaks’ (given
that intrinsic-reality/existential-reality is an ontological-contiguity⁶⁶ that precedes and
supersedes any threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism!) This ‘continuous
profound/elaborate notional~deprocrypticism¹⁷ supplanting—conviction-as-to-profound-
supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of
transcendental-projection/intemporal-preserving/maximalising-recomposuring⁵⁴-for-relative-
ontological-completeness⁸⁷—unenframed-conceptualisation
‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought') is the supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) that is a complete and unique 'ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>' in its supplanting—conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism or transcendental/intemporal/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation disposition of reference-of-thought⁸³ which 'bounces off and decenters' (by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation) the-recursive/progressive/regressive-preconverging-or-dementing¹⁹-distractive-looping-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism⁷⁷ and conjugated-postlogism⁷⁷s) as the subtransversality—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 postlogism⁷⁷ 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-incompleteness⁸⁸-of-reference-of-thought⁸³ defective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for its induced conjugated-postlogism⁷⁷ by inherent relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' (notional~procrypticism⁸⁰, i.e. the corresponding uninstitutionalised-threshold¹⁰²), such that the postlogism⁷⁷ dynamism in its social protraction reflects a threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism as of temporality⁹⁸/non-transcendence-
 and-sublimity/sublimation/~~supererogatory~~—de-mentativity/incrementalism⁵⁰-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation in corresponding conjugated-
 postlogism⁷⁷s of temporal-dispositions with the protracting effect of ‘significant others basis of
 logic’, as subtransversality—apriorising/axiomatising/referencing (as-of-
 pseudointemporalities). Such that grasping and superseding of psychopathy and social
 psychopathy ontologically requires 'avoiding to construe the generality/averaging of the social-
 construct as being of the sound/appropriate ontological cadre/framework' but rather
 ontologically adopting deferential-formalisation-transference (as all formal constructions
 whether the law, subject-matters, formal institutions, etc. have always been conceived) to
 'abstractly reference prospective institutionalising as a secondnaturing that is of universal
 implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in
 the requisite supplanting—conviction-as-to-profound-supererogation⁹⁶—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism as of transcendental-
 projection/intemporal-preserving/maximalising-recomposuring⁵⁴-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation construct that transcends/supersedes
 subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities), as
 supratransversality—apriorising/axiomatising/referencing (as-of-non-pseudointemporal⁵¹).
 Such a technique for articulating supratransversality—apriorising/axiomatising/referencing (as-
 of-non-pseudointemporal⁵¹) in aetiologisation/ontological-escalation with respect to
 ‘associated-themes-and-social-contexts’/thematic as deferential-formalisation-transference
 involves ‘construing supratransversality—apriorising/axiomatising/referencing (as-of-non-
 pseudointemporal⁵¹) over subtransversality—apriorising/axiomatising/referencing (as-of-
 pseudointemporalities)’ wherein the differentiated-conjugated-postlogism⁷⁷s are construed as

interlocking with postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ (as the conjugated-postlogism⁷⁷s conjoin to and elevate postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶) in the ‘associated-themes-and-social-contexts’/thematic framework/cadre. The fact is this thematic construal is further compounded by the varying tone-as-temperament associated with psychopathy and social psychopathy wherein the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism of postlogism⁷⁷/, conjugated-postlogism⁷⁷ or temporal-dispositions means that it is ‘ontologically wrong to be engaged solely on the basis of a supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism⁷⁷ 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-thought⁸³, whether acting (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism) by ‘imploring, contesting, affirming, condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶-

⟨perverted-outcome-sought-precedes-existentially-veridical-logical-dueness⟩ at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism⁷⁷) or consciously adopted by conjugated-postlogism⁷⁷s mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality—apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality—

apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹)' 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 teleology⁹⁹/teleological-differentiation with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' situations whether in 'temporal-to-intemporal-dispositions individuation terms' and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendently/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology⁹⁹/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 teleology⁹⁹/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology⁹⁹/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 temporal-to-intemporal-dispositions of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold¹⁰²), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency—

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
 temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions with
 respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a
 teleology⁹⁹/teleological-differentiation at the individuation-level in a continuum from
 pseudointemporality⁵¹ (involving the ‘faulty-mentation-procedure-deception-or-urge⁴¹’ of
 postlogism⁷⁷-slantedness and the derived-by-conjoining temporal-accommodation-of-this-
 perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as conjugated-
 postlogism⁷⁷s/preconverging-or-dementing¹⁹-integration, grounded on ‘extrinsic-attribution
 involving inducing sociologically significant others basis of meaning and logic’) as it induces
 the uninstitutionalised-threshold¹⁰²—to—non-pseudointemporality⁵¹ (of intemporal mental-
 disposition inclined to account for pseudointemporality⁵¹ as intemporal-
 preservation/aetiologisation/ontological-escalation operating on a teleology⁹⁹/teleological-
 differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of
 intemporally/universally valid meaning and logic’, inducing the institutionalisations; with the
 implication that futural Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of
 prospective notional~deprocrypticism¹⁷ teleology⁹⁹/teleological-differentiation by its
 deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context involving
 existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—
 rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality ‘preempting the threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold¹⁰²). This then validates the idea that teleology⁹⁹/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe teleology⁹⁹/teleological-differentiation as discrete, as a conceptualisation of teleology⁹⁹ is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to reference-of-thought⁸³ as to postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ arises whether the supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing¹⁹—apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism⁷⁷ and conjugated-postlogism⁷⁷s) but from whence/which-point the teleology⁹⁹/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism⁷⁷-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, so-disambiguated as of reference-of-thought⁸³-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-framework⁷² construal/conceptualisation). Existence/existential-reality is thus a teleological-

contiguity/oneness-of-teleology⁹⁹ ‘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-contiguity⁶⁶/superseding–oneness-of-ontology), defines and structures teleology⁹⁹/teleological-differentiation in its derivation as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’). Beyond, the individuation-level and the intradimensional perspectives, at the transcendental/transdimensional/interdimensional/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation perspective as across all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, this maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ on meaningfulness ‘as to social dynamism of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’, is decentered with the more

ontologically-complete emerging at the centre as supplanting—conviction-as-to-profound-
 supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism as of
 transcendental-projection/intemporal-preserving/maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—unenframed-conceptualisation
 ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
 thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality’ as from the perspective of the ‘postconverging-or-
 dialectical-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-
 thought’) is what ‘decenters/drives-out’ by ‘de-mentation-(~~supererogatory~~—ontological—de-
 mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ of reference-of-
 thought⁸³’ of an uninstitutionalised-threshold¹⁰² (like non-positivism/medievalism) to ‘center’
 the corresponding and prospective institutionalisation (like positivism) reference-of-thought⁸³,
 and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold¹⁰² as
 of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism, from the perspective of the succeeding
 institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-
 threshold¹⁰² as recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and prospectively procrypticism⁸⁰ by maximalising-recomposuring⁵⁴-
 for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation, while ‘centering’
 divulges all the institutionalisations as base-institutionalisation, universalisation, positivism and
 prospectively deprocrypticism¹⁷; and so with their ontological possibilities and limits as well as
 corresponding ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-

mentation-dynamics or natural~psychological-dynamics' or registry-worldview/dimension
 orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring), reference-of-thought⁸³ and teleologies/teleological-
 differentiations. Insightfully from metaphysics-of-absence, we'll certainly grasp that a non-
 positivism/medievalism mindset/reference-of-thought⁸³ 'is not qualified/sound' by virtue of its
 relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism' as not being positivising/rationally-
 empirical given that its meaningfulness is based on its non-positivism/medievalism reference-
 of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation thus failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> any meaningfulness requiring prospective
 positivising/rationally-empirical reference-of-thought⁸³—categorical-
 imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity-
 or—ontological-preservation, and that its pretence otherwise is nothing but
 <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-
 present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the
 prior inherent vices-and-impediments¹⁰⁵ inherent from its relative-ontological-incompleteness⁸⁸-
 induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism' (non-
 positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as
 well project of the same of our procrypticism⁸⁰ mindset/reference-of-thought⁸³ with respect to
 our relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism' of the lack of a

notional~deprocrpticism¹⁷ mindset/reference-of-thought⁸³ as of deprocrpticism—or—
 preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ existential-contextualising-
 contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context involving existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality 'preempting the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules'
 based 'imbricatedness/threadedness/recomposuring as of existential-contextualising-
 contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-
 potency~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality') and a disposition for our metaphysics-of-presence as
 <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/illusion-of-the-
 present/present-consciousness/mirage, and thus the 'rational need' for our own psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-
 impediments¹⁰⁵ associated with a positivism—procrpticism⁸⁰ mental frame, even though we'll
 possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions
 prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-
 limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from
 ontological-normalcy/postconvergence point of reference maximalising-recomposuring⁵⁴-for-
 relative-ontological-completeness⁸⁷—unenframed-conceptualisation across all institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-

aesthetic-tracing⁴⁵>. 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-teleology⁹⁹, as the idea of pivoting/decentering extends to the notions of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the reference-of-thought⁸³ itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening⁵² 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 conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in’. In other words the aporetic 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-teleology⁹⁹⁵⁵ but more critically an invitation into the new as of a positivising/rational-empirical mindset/reference-of-thought⁸³ meaningfulness-and-teleology⁹⁹⁵⁵; 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-tracing⁴⁵> in reflecting holographically-<conjugatively-and-

transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Such a pivoting/decentering of understanding itself is what is implied by ‘projective-insights’/postdication/metaphysics-of-absence; further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-reference-of-thought⁸³ perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our present positivism–procrypticism⁸⁰ or futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷, with the necessary de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ 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-teleology⁹⁹ and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology⁹⁹ (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’, and going by ‘projective-insights’/postdication/metaphysics-of-absence 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~deprocrypticism¹⁷ which is deeper than our present positivism~procrypticism⁸⁰ registry-worldview reference-of-thought⁸³. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence traditional/conventioning reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojective design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation also construed as ontological-normalcy/postconvergence) and ontologically-reconstitutes/deconstructs lesser and lesser profound concepts in relation to the most profound concept by a referencing understanding. The implication is that the entirety of the text is a unity in contiguity perceptible from the subtexts fusion with the unity. Hence the organisation of the text can only be cross-referencing (and not, wrongly, an organisation based on categorisation constituting elaboration) to retain its cross-referencing coherence of prospective meaningfulness. The recognition for the need to disambiguate human mental-dispositions as of temporal-to-intemporal is not an exception here as all our formalisations implicitly operate on this basis as deferential-formalisation-transference, tacitly confirming its veracity/ontological-pertinence. It should be noted that the representation of registry-worldview’s/dimension’s uninstitutionalised-threshold¹⁰² as of ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ based on their respective relative-

ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ while most ontologically-veridical from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective, such a suprastructural-meaningfulness/memetism is rather unordinary and suprastructural (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) to the given uninstitutionalised-threshold¹⁰² registry-worldview’s/dimension’s reference-of-thought⁸³; since in our positivism—procrypticism⁸⁰ uninstitutionalisation (which is procrypticism⁸⁰), ‘utter-ontologising/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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-thinking²⁰-reference-of-thought⁸³ in relative-ontological-completeness⁸⁷ as depth-of-thought’) will reflect/perspectivate/highlight procrypticism⁸⁰ to be rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into notional~deprocrypticism¹⁷ suprastructuring/transcendental/intemporal-preserving reference-of-thought⁸³ by way of the given ‘utter-ontologising/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation’. While the above proposition is most difficult to fathom given our metaphysics-of-presence illusion-of-the-present/present-consciousness/epistemic-totalising³²~self-referencing-

syncretising/mirage, we'll relatively grasp this reality on a same token wherein: in recurrent-utter-uninstitutionalisation uninstitutionalisation, maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of 'recurrent-utter-uninstitutionalisation core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into base-institutionalisation suprastructuring/transcendental/intemporal-preserving reference-of-thought⁸³ by way of the given maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation); in base-institutionalisation—ununiversalisation uninstitutionalisation (which is ununiversalisation), maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of ununiversalisation core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into universalisation suprastructuring/transcendental/intemporal-preserving reference-of-thought⁸³ by way of the given maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation); and, in universalisation—non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-

conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ of non-positivism/medievalism core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into positivism suprastructuring/transcendental/intemporal-preserving reference-of-thought⁸³ by way of the given maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation). Thus suprastructuralism as such validates the reality of an underlying ontology-driven human 'postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' in rescheduling (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) the placeholder-setup/mental-devising-representation/mentation, as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. The fundamental point about a transcendental conceptualisation as implied in a positivism—procrypticism⁸⁰ uninstitutionalisation by the 'psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' into notional~deprocrypticism¹⁷ suprastructuring/transcendental/intemporal-preserving reference-of-thought⁸³ by way of utter-ontologising/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation', is not about logical nested-congruence but as with the transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity of all prospective institutionalisations rather the transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ of the transcendental/suprastructural meaningfulness-and-teleology⁹⁹⁵⁵/teleological-differentiations known as supratransversality—

apriorising/axiomatising/referencing over the transcended meaningfulness-and-teleology⁹⁹⁵⁵/teleological-differentiations known as subtransversality—apriorising/axiomatising/referencing in inducing a middle-to-long-run or trans-generational ‘postconverging-or-dialectical-thinking²⁰—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ pivoting/decentering/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from the transcended/superseded state as procrypticism—or-disjointedness-as-of-reference-of-thought⁸³⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ to the maximalising-as-’deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ transcending/superseding meaningfulness-and-teleology⁹⁹⁵⁵ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷, going by prospective ontological-primemovers-totalitative-framework⁷² and induced untenability/internal-contradiction/internal-incoherence/institutional-constraining bringing about deferential-formalisation-transference and percolation-channelling as futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation; as the very state of a prior/transcended/superseded registry-worldview relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ implies it is ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ defective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for the perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> to be instigated, upheld and be enculturated and endemised, for

the de-mentative/structural/paradigmatic perpetuation of the vices-and-impediments¹⁰⁵ de-mentatively/structurally/paradigmatically associated ‘with respect to the fundamental relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ and postlogism⁷⁷ phenomenon’. The suprastructural (beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶) <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-pseudointemporality⁵¹ as of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism and pseudointemporality⁵¹ as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism (including as derived/conjugated pseudointemporality⁵¹ as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism), and so in contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the idea of meaningfulness-and-teleology⁹⁹⁵⁵ (as of reference-of-thought⁸³) rather essentially of non-pseudointemporality⁵¹ as of supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism. For pseudointemporality⁵¹ as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and by its derivations (consciously, expediently or unconsciously), the representations of meaningfulness-and-teleology⁹⁹⁵⁵ are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology⁹⁹⁵⁵ are irrelevant, and a parasitising/co-opting

association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-teleology⁹⁹⁵⁵ is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ at all prior registry-worldviews/dimensions, whether as recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism⁸⁰, is bound to lead to human integration of the corresponding postlogism⁷⁷/perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>,-of-categorical-imperatives/axioms/registry-teleology⁹⁹⁸-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at the uninstitutionalised-threshold¹⁰² that speaks of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’. Thus a non-pseudointemporality⁵¹ mental-disposition re-affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind the representations of meaningfulness-and-teleology⁹⁹⁵⁵ will put in question the reflex idea (in instances of perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> and the corresponding <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴) 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-teleology⁹⁹⁵⁵, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling prospective reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that override such ‘parasitism of meaningfulness-and-teleology⁹⁹⁵⁵’ 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-teleology⁹⁹ 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 pseudointemporality⁵¹ logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity⁶³ that construes of the present (by its reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality⁵¹ 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 de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton's head and his projection of this in grasping the universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be 'temporally' undermining in one way or the other). Critically, it isn't idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimetically-reordered/institutionally-recomposed) 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~deprocrypticism¹⁷ (by its deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-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~procrypticism⁸⁰ mental-disposition and the latter's many compromised assumptions as articulated in this paper, as notional~deprocrypticism¹⁷ is priorly implying futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ psyche/mindset. This equally raises the fundamental

issue with post-structuralism, does it fully make sense in a 'modern mindset' of reference or reference-of-thought⁸³ or rather it is implying priorly a prospective 'postmodern mindset' of prospective reference or reference-of-thought⁸³ as its existential-reference/existential-tautologisation wherein human 'deeper limited-mentation-capacity-(as of relative conflation¹²)' pivots/decenters to reconstrue/reconceptualise meaningfulness-and-teleology⁹⁹⁵⁵, most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology⁹⁹ as a knowledge construct grounded on the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and the implications for the derivation of meaningfulness (a progression from just a positivism mindset/reference-of-thought⁸³ of meaningfulness-and-teleology⁹⁹⁵⁵ grounded pre-eminently on a human intemporal nature construct thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to appropriately factor in the dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions prospectively, with focus wholly on positivistic construal and logic grounded solely on an intemporal construct (overlooking the implication of 'parasitism of meaningfulness-and-teleology⁹⁹⁵⁵' 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-teleology⁹⁹⁵⁵)) in inducing defect of reference-of-thought⁸³ as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>). Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference-of-thought⁸³ 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)¹⁴ of reference-of-thought⁸³' 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-teleology⁹⁹⁵⁵. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of 'human <~~amplifying~~/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-teleology⁹⁹⁵⁵) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplifying~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² wherein we pivot/decenter (psychoanalytic-

unshackling/memetic-reordering/institutional-recomposuring) for redefined meaningfulness-and-teleology⁹⁹⁵⁵. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold¹⁰² reflecting procrypticism⁸⁰ involving postlogism⁷⁷ and conjugated-postlogism⁷⁷’, 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-teleology⁹⁹⁵⁵) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹². Pivoting/decentering as such for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity at the individuation-level speaks of intemporal-disposition maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation value and disposition re-ontologising terms even though for temporal-dispositions value and disposition conventioning terms this may sound unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily construed from the prospective institutionalisation (whether base-institutionalisation, universalisation, positivism or deprocrypticism, as ontological-normalcy/postconvergence epistemic/notional~projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold¹⁰² (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism⁸⁰) as being of ‘mental anarchy’ (mentarchy) which ‘speaks of a defining state of ontologically-defective meaningfulness-and-teleology⁹⁹⁵⁵, arising from lack of common (lack of an ordered construct of deferential-formalisation-transference)

ontologically-veridical reference-of-thought⁸³, wherein both temporal-dispositions in various shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically entitled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable by imbricatedness/threadedness/recomposuring of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ which ‘breaking’/existential-decontextualised-transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting-conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-disposition reflex that will wrongly reassumed soundness/non-perversion⁷⁴-of-reference-of-thought⁸³ over-and-ignoring the reality of a postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ induced unsound/perverted-reference-of-thought⁸³, as the breaking undermines existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold¹⁰² mental-anarchy/mentarchy at the individuation-level of conceptualisation, and which in a dynamic-cumulative-aftereffect of ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ accounts for the uninstitutionalised-threshold¹⁰² of recurrent-utter-uninstitutionalisation/ununiversalisation/non-

positivism/medievalism/procrypticism⁸⁰. Thus insightfully, the same notion as uninstitutionalised-threshold¹⁰², threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase and Mental-anarchy/Mentarchy (the latter which emphasises the state of ontological-veridicality implying an equivalence between-entitlement of both the temporal-dispositions and the intemporal-disposition, unlike an ordered-construct-of-deferential-formalisation-transference or an-institutionalised-construct that rightfully assumes the longness-of-register-of-meaningfulness/intemporal-meaningfulness of the intemporal-disposition individuation as ‘the superseding secondnaturing construct’), respectively reflecting the transcendental/transdimensional/interdimensional, intradimensional and individuation-levels; providing the necessary dynamic-cumulative-aftereffect grasp for storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation for maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ reference-of-thought⁸³, with no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ allowed as this induces virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference. Mentarchy/Mental-anarchy (as inducing ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase’ and uninstitutionalised-threshold¹⁰²) can also be construed as a disposition for temporal-finitude on the basis of referencing ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~dementativity’ by the temporal-dispositions references-of-thought (whether consciously,

expediently or unconsciously) in order to undermine the referencing of intrinsic-reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory-de-~~mentativity as intemporal reference-of-thought⁸³ (thus implying a mental-representation-devising/mentation/placeholder-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality ~~transcendental-enabling/sublimating/supererogatory-de-~~mentativity’ as ontologically preconverging-or-dementing¹⁹—apriorising-psychologism from the perspective of the transcendental-enabling/sublimating/supererogatory-de-mentativity as ontologically thinking). Insightfully, for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, such a ‘dynamic-cumulative-aftereffect of individuation/intradimensional/transcendental-or-transdimensional-or-interdimensional levels of conceptualisation’ ontologically validates ‘a deterministically teleological-differentiated storied-construct/ontologically-valid-narration’ of projectable/predictable-relative-existential-implications of the various ‘incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-incompleteness⁸⁸/relative-ontological-completeness⁸⁷-

⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflatedness¹²/formative—supererogating-<in-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing>⟩ of reference-of-thought⁸³. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought⁸³ 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-teleology⁹⁹⁵⁵ 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’⁷ and distance of ontological-primemovers-totalitative-framework⁷²/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’, and finally from a transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void’⁵⁹’-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, reputé, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶³, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ontological-primemovers-totalitative-framework⁷²/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, reputé, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶³, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness’ and distance of ontological-primemovers-totalitative-framework⁷²/intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/~~supererogatory~~-de-mentativity' makes this altogether a more difficult proposition in the social sciences particularly with issues that are highly emotionally-involved/'interested'/politically-driven wherein even in intellectual circles arguments of differentness/subtle-infamy-implications/status/significant-others-basis-of-logic/repute are often easily advanced in undermining inherent veracity/ontological-pertinence. One such notorious argument with regards to poststructuralists involved the notion that French post-structuralism was developed by peripheral intellectuals of French society but then failing to equally say that a lot of the good science and social science in many Western countries have generally had the same personalities attributes. Of course, such a narrative will not be countenanceable in the promptness of effectiveness driven natural science of ontological-primemovers-totalitative-framework⁷², 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 ontological-primemovers-totalitative-framework⁷². 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 postlogism⁷⁷—construed-as-

of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> postlogic-and corresponding
conjugated-postlogism⁷⁷ conjoining-looping-set-of-narratives¹¹ of such postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, 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—apriorising/axiomatising/referencing
should be over-and-face-off a subtransversality—apriorising/axiomatising/referencing of
temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ such as
perverted use of notions of differentness, infamy, status, significant-others basis of logic,
repute, social authorities and influencers naively involved in fallacies of authority,
disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity⁶³,
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/inauthenticity⁶³, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology⁹⁹ with the corresponding meaningfulness-and-teleology⁹⁹⁵⁵ as ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷/institutional-design inducing the maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation enabling the development and endemisation/enculturation from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition) 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~deprocrypticism¹⁷ (preempting—disjointedness-as-of-reference-of-thought⁸³,-as-to-‘<amplifying/formative—epistemicity>growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness³¹’—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-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extricatory de-mentating/structuring/paradigming relating with the reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ (as perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>)’ that undermines the imbued intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt ‘reference-of-thought⁸³—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of-reference-of-thought⁸³-as-of-conflatedness¹²) ‘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 intemporality⁵¹. Paradoxically and across all registry-worldviews this has always imply sociologically that uninstitutionalised-threshold¹⁰² are in a transversality-of-affirmative-and-unaffirmative,—disambiguated-apriorising/axiomatising/referencing¹⁰¹ of these two divergent mental-dispositions with respect to meaningfulness-and-teleology⁹⁹⁵⁵ whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity or conceptualisation in

aggregativity/social-aggregation as of ~~<amplifying/>~~formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
 teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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/notional~projective-perspective, when
 we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-
 register-of-meaningfulness-and-teleology⁹⁹⁵⁵’ 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-thought⁸³. Plausibly most
 likely the ‘developing consciousness-awareness-teleology⁹⁹ mindset’ of such a ‘social ontology
 insight about prospective positivism’ (as maximalising-recomposuring⁵⁴-for-relative-
 ontological-completeness⁸⁷—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-teleology⁹⁹⁵⁵ 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-teleology⁹⁹⁵⁵’ with respect to the
 prospective as the positivistic registry-worldview/dimension and the prior as the non-
 positivism/medievalism world, as consciously-or-unconsciously they register that the prior
 needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will
 construe of itself as undecenterable center of meaningfulness-and-teleology⁹⁹⁵⁵. This may go a
 long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a
 naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue
 (in lieu of the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-
 totalitative-framework⁷² in its ~~<amplifying/>~~formative—epistemicity>totalising~ratio-

contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-
thought⁸³-devolving⁸⁴-as-of-instantiative-context of intemporality⁵¹) will not factor in the
inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary
mindset/reference-of-thought⁸³ 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-incompleteness⁸⁸-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
preconverging/dementing¹⁹—apriorising-psychologism’) about a figure involved in ‘intemporal-
prioritisation-of-reference-of-thought⁸³’—as-conflatedness¹²-or-ontological-reprojecting as
partaking in the ‘inventing/creating’ of the de-mentative/structural/paradigmatic possibility
(and the corresponding psychologism) for prospective positivism institutionalised-being-and-
craft, more like biting a hand that intemporal-solipsistically as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
so-being-as-of-existential-reality provides the opportunity for prospective de-
mentative/structural/paradigmatic human flourishing, with the underlying fact being that
inherently such a personality type rather as of a solipsistic-intemporality⁵¹ individuation
disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for
such transcendental possibilities (when we come to grasp that the true profoundness of
knowledge is more than just ‘mechanical as something construed soullessly’ without a more
complete appreciation of knowledge as ‘organic as something construed with a profound sense
of intemporal projection philosophy as to profound-supererogation⁹⁶’ with the idea that the type

of knowledge construed as of first order transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is not based on an ordinary notion of ‘intelligence as we’ll normally think of as simply technical’ but rather on such a sense of intemporal philosophical projection and more than just a ‘product’ for a materiality purpose but a driven sense of human emancipation). In fact, this equally points to a major flaw of the inherently implied value judgement in a lot of what passes for social sciences today explaining the vagueness, platitude and emptiness of little or no relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity implication as an ~~<amplituding/~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ 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-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ‘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-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<~~amplifying~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as of ontological-completeness-of-reference-of-thought⁸³; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology⁹⁹, and hardly addressing such a more fundamental question as implied by 'postconverging-or-dialectical-thinking²⁰-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 <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework⁷², 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 present 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 procrypticism⁸⁰ from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ insight, wherein positivism~procrypticism⁸⁰ is decentered and notional~deprocrypticism¹⁷ 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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ 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 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context, induced by prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is what counts as true knowledge beyond the blurriness⁷-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 is pushed to its full implications over metaphysics-of-presence as our present-

consciousness/illusion-of-the-present/epistemic-totalising³²~self-referencing-syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-awareness-teleology⁹⁹) point to the idea that institutionalisation (the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷) as intemporalisation is actually ‘a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation recomposed abstract-construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of ‘presencing—absolutising-identitive-constitutedness¹³⁷⁹’) defines its very own prospective interspersing with uninstitutionalised-threshold¹⁰²’ articulated as ‘socially-functional-and-accordant⁹³ temporalisation of meaningfulness-and-teleology⁹⁹⁵⁵ as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism individuations frame-of-reference at adulthood’; that is, the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ or institutionalisation design construed rather as about reducing-human-temporalisation-(shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵) as uninstitutionalised-threshold¹⁰², with such a notion of uninstitutionalised-threshold¹⁰² being the central notion of conceptualisation/construal for a thorough the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² construct (however counterintuitive from our natural thinking reflex metaphysics-of-presence ‘based on reasoning in terms—as-of-axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold¹⁰²’ 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-teleology⁹⁹⁵⁵, there is a tendency associated with their corresponding extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) wherein there is ‘parallel construed extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) meaningfulness-and-teleology⁹⁹⁵⁵-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-teleology⁹⁹⁵⁵) 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-teleology⁹⁹⁵⁵) meaningfulness-and-teleology⁹⁹⁵⁵-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-teleology⁹⁹⁵⁵) effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendancy of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⁹⁹⁵⁵) meaningfulness-and-teleology⁹⁹⁵⁵-as-of-a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can be construed as the residual temporalisation effect arising from the fundamental reality of a human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—

existentialism-form-factor with respect to all the successive institutionalisations; with the notion of notional~deprocrypticism¹⁷ requiring referencing/registering/decisioning the reality of human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor without any complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) over its deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ (just as the ‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc. universalising¹⁰³-rules and psychically pivoting/decentering for rational-empiricism/positivising-rules, just as the ‘universalising¹⁰³ mindset’ arose from referencing/registering/decisioning the reality of vague, sporadic, incidental, and animistic rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically pivoting/decentering for universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘second-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and just as the ‘base-institutionalised mindset’ arose from referencing/registering/decisioning the reality of non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidental-or-random-mental-disposition—(as ‘base constitutedness¹³ of reference-of-thought⁸³, apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically pivoting/decentering for rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,—(as ‘first-level presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of psychical and institutionalisation implications). Across all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ defining why any given institutionalisation is stuck at its level of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ is its flawed notion of sanctified-conventioning-social-aggregation-enablers defining the conventioning threshold of the given institutionalisation wherein the inherent prospective intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity is (unconsciously, expediently or consciously) superseded/overridden by the given institutionalisation’s sanctified-conventioning-social-aggregation-enablers, thus endemising/enculturating the said institutionalisation specific perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (postlogism⁷⁷-and-conjugated-postlogism⁷⁷), whether as ‘procrpticism⁸⁰ perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> (psychopathy and social psychopathy)’, ‘Non-positivism/medievalism perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’, ‘Ununiversalisation perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’ or ‘Recurrent-utter-uninstitutionalisation perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>’, whereby the specific uninstitutionalised-threshold¹⁰² has its specific point of sanctified-

conventioning-social-aggregation-enablers where transcendental-
 enabling/sublimating/~~supererogatory~~-de-mentativity is impeded; with recurrent-utter-
 uninstitutionalisation sanctified-conventioning-social-aggregation-enablers reference-of-
 thought⁸³ failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism,-{as ‘first-level
 presencing—absolutising-identitive-constitutedness¹³⁷⁹ of reference-of-thought⁸³,
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for the
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of base-institutionalisation,
 with ununiversalisation sanctified-conventioning-social-aggregation-enablers reference-of-
 thought⁸³ failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘universalisation-
 rules’ required for the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of
 universalisation, with non-positivism/medievalism sanctified-conventioning-social-
 aggregation-enablers reference-of-thought⁸³ failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> ‘rational-empiricism/positivising-rules’ required for the
 transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of positivism or
 prospectively, with procrypticism⁸⁰ sanctified-conventioning-social-aggregation-enablers
 reference-of-thought⁸³ failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 ‘deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷/existential-
 contextualising-contiguity³⁸ involving existence-potency~sublimating-nascence,-disclosed-
 from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-
 further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ required for
 the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of deprocrypticism¹⁷.
 Such sanctified-conventioning-social-aggregation-enablers involves a perversion⁷⁴-of-
 reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-supererogation⁹⁶> (postlogism⁷⁷-and-conjugated-postlogism⁷⁷) wherein the

instigated postlogism⁷⁷ (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) and protracted-conjugated-postlogism⁷⁷ mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the point of ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-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’>⁷⁶ and conjugated-postlogism⁷⁷ as ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought⁸³⁴², of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ are ‘denaturing¹⁵ devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-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-thought⁸³-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge⁴¹ potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-

sought-precedes-existentially-veridical-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 ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-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 ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-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-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge⁴¹ not being the logic itself, but in wrongly implying as existentially real the ‘apriorising-reference-of-thought⁸³-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology⁹⁹ such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge⁴¹ paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge⁴¹ operating logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-

profound-supererogation⁹⁶⁵³ on such false axioms. Thus, with respect to postlogism⁷⁷ generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting–conviction-as-to-profound-supererogation⁹⁶—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ (and not to be seen as being of postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶) since that will validate the ‘apriorising–reference-of-thought⁸³-elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context)’ on the basis that it was the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ that was wrong hence the possibility and credibility not to question and imply the denaturing¹⁵ of reference-of-thought⁸³ as perverted reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ and thus to wrongly re-engage logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation⁹⁶⁵³ turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ‘preconverging-or-dementing¹⁹—apriorising-psychologism manifestation’ implying and requiring intellectual-and-moral-inequivalence/non-correspondence in transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹). This equally applies in the instance of derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> as conjugated-postlogism⁷⁷ by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing¹⁵ postlogic-backtracking devoiced-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-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-postlogism⁷⁷ acts involved in protraction of postlogism⁷⁷), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism⁷⁷ 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’ <amplifying/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ as ‘denaturing¹⁵ postlogic-backtracking devoiced-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity, - when further undermined claim in ‘denaturing¹⁵ postlogic-backtracking devoiced-of-conviction-as-to-profound-supererogation⁹⁶-or-prelogism⁷⁸-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 postlogism⁷⁷-and-conjugated-postlogism⁷⁷/perversion⁷⁴-of-reference-of-

thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold¹⁰² vices-and-impediments¹⁰⁵ 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-thought⁸³⁸⁰ in need for prospective institutionalisation as deprocrypticism¹⁷, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as it undermines uninstitutionalised-threshold¹⁰² arising from perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> for the recurrent intemporal-disposition <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought possibility of further prospective civilisational living/institutionalised-being-and-craft setup, and so as an aetiologisation/ontological-escalation/‘metaphorically-a-million-and-one-instances-and-locales’ conceptualisation. The grandest job and the grandest living from an intemporal-projection/longness-of-register-of-meaningfulness/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality point-of-departure-of-construal is one that construes and purports for human engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹² of such uninstitutionalised-threshold¹⁰²: by ‘engaged-destruction/deconstruction/ontological-reconstituting—as-to-conflatedness¹² of prospective recurrent-uninstitutionalisation vices-and-impediments¹⁰⁵’ for prospective base-institutionalisation, ‘engaged-

destruction/deconstruction/ontological-reconstituting-as-to-conflatedness¹² of prospective ununiversalisation vices-and-impediments¹⁰⁵ for prospective universalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting-as-to-conflatedness¹² of prospective non-positivism/medievalism vices-and-impediments¹⁰⁵ for prospective positivism, and ultimately, ‘engaged-destruction/deconstruction/ontological-reconstituting-as-to-conflatedness¹² of prospective procrypticism⁸⁰ vices-and-impediments¹⁰⁵ for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective deprocrypticism¹⁷. That exercise has always been one of decentering of the defective center for the emergence of a new and more ontologically-complete-reference-of-thought⁸³ center, and no registry-worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging-or-dementing¹⁹—apriorising-psychologism and out-of-phasing for the prospective thinking centering and in-phasing) by its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its metaphysics-of-presence, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, 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-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation) prospective emancipation

come from and are of the stock of the prior reference-of-thought⁸³ uninstitutionalised-threshold¹⁰² registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality⁵¹/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 conflation¹²)’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise meaningfulness-and-teleology⁹⁹⁵⁵; more like a jurisprudential maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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~deprocrypticism¹⁷ individuation in procrypticism⁸⁰; as at best such emancipating intemporal individuation are ‘moulting’ and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. The notion of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as defining the

registry-worldviews/dimensions uninstitutionalised-threshold¹⁰² is rather a most real idea from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective wherein we can very much fathom out that the successive relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism⁸⁰ uninstitutionalisation effectively speaks of their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism as the respective uninstitutionalised-threshold¹⁰² with respect to the superseding-oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold¹⁰² 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-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking²⁰—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 an threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism construct and perception about our own registry-worldview uninstitutionalised-threshold¹⁰² as procrypticism⁸⁰ 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-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism conceptualisation of ‘the social as at its uninstitutionalised-threshold¹⁰² threshold’ wherein the representation as ‘being in threshold-of–

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—

preconverging/dementing¹⁹—apriorising-psychologism’ is more real (from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-

teleology⁹⁹ defect of conscious mindsets within the given uninstitutionalised-threshold¹⁰²

registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-as-

to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism insight is

suprastructural to it or beyond-its-consciousness-awareness-teleology⁹⁹); 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-conflatedness¹² 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–procrypticism⁸⁰ is not developed enough

(in terms-as-of-axiomatic-construct of its reference-of-thought⁸³—categorical-

imperatives/axioms/registry-teleology⁹⁹, -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-teleology⁹⁹⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷

imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation), just as the core non-positivism/medievalism mindset/reference-of-thought⁸³ 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-recompose over generations ‘for what were re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ 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 validity clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge

activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren't peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ associated with the overall institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising³²~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 <amplifying/formative-epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presence however remarkable, to all registry-worldviews/dimensions particularly since such a conceptualisation doesn't factor in 'transcendental implications' as de-mentatively/structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold¹⁰² of meaningfulness-and-teleology⁹⁹⁵⁵ of the prior/old registry-worldview's/dimension's reference-of-thought⁸³ 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 ‘<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ institutionalised positivism conceptualisation of meaningfulness-and-teleology⁹⁹⁵⁵, whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰’ 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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview/dimension meaningfulness-and-teleology⁹⁹⁵⁵ which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism~procrypticism⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ at its uninstitutionalised-threshold¹⁰² as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism~procrypticism⁸⁰ meaningfulness-and-teleology⁹⁹⁵⁵ is being called upon to evaluate as to ‘a meaningfulness-and-teleology⁹⁹⁵⁵ 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-thought⁸³. 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-apriorising/axiomatising/referencing—as-

so-being-as-of-existential-reality explaining the disparate nature of the development of human knowledge. This author as previously articulated points out that there is a more profound basis for how and why new/prospective knowledge whether outlying or main stream is socially integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-singularisation⁹²-as-veridical-epistemic-determinism²¹ <~~amplitudinal~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴, across all the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as the very human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor implying that human registry-worldview’s/dimension’s have institutionalisation-threshold and uninstitutionalised-threshold¹⁰² broken only in the medium to long-run beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ ‘by a power relations dynamics de-mentatively/structurally/paradigmatically ingrained in the social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<~~amplitudinal~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷>); and so as of ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework⁷²’, and thereafter the eliciting of positive-opportunism⁷⁵, deferential-formalisation-transference, ordered-construct, percolation-channelling as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ 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-thinking²⁰–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–procrypticism⁸⁰ ‘categorisation epistemes’; but also the conflatedness¹² of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ ‘referentialism as epistemological’ (as of notional~notional~deprocrypticism¹⁷ which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplifying~~<amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²). 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-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰ 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-

thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-sublimation)⁹⁰) originary/event-of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in the very first place, speaks of the notion of <~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought associated with ‘postconverging-or-dialectical-thinking²⁰–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s reference-of-thought⁸³ validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ is ‘the very paradox of meaningfulness-and-teleology⁹⁹⁵⁵ 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-incompleteness⁸⁸-of-reference-of-thought⁸³’ with the transcendental de-mentative/structural/paradigmatic <~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-ontological-contiguity⁶⁶⁴⁴ 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-teleology⁹⁹⁵⁵ might seem arbitrary when meaningfulness-and-teleology⁹⁹⁵⁵ is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought⁸³ not factoring its prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³.

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-completeness⁸⁷-of-reference-of-thought⁸³ is of intemporal-or-ontological prioritisation as of its conflatedness¹² relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ as of its constitutedness¹³, as the latter is rather in shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵/distractiveness to the former as of reference-of-thought⁸³/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>. Consider for instance Einstein's theory-of-relativity and Newton's laws of motion with respect to the same given physics domain-of-study reality, wherein the former's prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ over the latter implies the former's utter 'ontological-resetting' in the conceptualisation of that given physics domain-of-study reality as of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ with the latter; as henceforth the logical-dueness of the latter doesn't even arise but rather as it maybe subsumed/implied/is-non-contradictory as of the former or for educational insights purposes! Of course, this comparison differs from a construal of postlogism⁷⁷ and conjugated-postlogism⁷⁷ associated perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶> ; in that as of a human condition relations it is construed rather as beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ postlogism⁷⁷-and-conjugated-postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ prior relative-ontological-incompleteness⁸⁸-of-reference-of-thought⁸³ 'waylaying', as <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-reference-of-thought⁸³—categorical-

imperatives/axioms/registry-teleology⁹⁹⁸ } hence preconverging-or-dementing¹⁹—apriorising-
 psychologism, of prior prelogism⁷⁸-as-of-conviction,-as-to-profound-supererogation⁹⁶
 prospective relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³, thus requiring for
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation renewed
 ‘conflatedness¹²’ as of ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-
 reality that induces a prospective ‘universally-transparent constraining mechanical-knowledge
 as new bare reference-of-thought⁸³—categorical-imperatives/axioms/registry-teleology⁹⁹⁸ as
 axiomatic-construct’ and ‘its social-universally-non-transparent-thus-non-constraining-element
 of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the creating-and-
 essence-attributing drive for knowledge-and-virtue’ bringing about prospective relative-
 ontological-completeness⁸⁷-of-reference-of-thought⁸³, construed as ‘ontological-resetting’ of
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology⁹⁹. By the mere fact of implied prospective relative-ontological-completeness⁸⁷-of-
 reference-of-thought⁸³ over prior relative-ontological-incompleteness⁸⁸-of-reference-of-
 thought⁸³ a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~—de-
 mentativity involves the prospective reference-of-thought⁸³ rather ‘registering-and-reflecting a
 beyond-the-consciousness-awareness-teleology⁹⁹—<in-existential-extrication-as-of-existential-
 unthought>⁶ meaningfulness-and-teleology⁹⁹⁵⁵ as of organic-knowledge Being correction’ of
 the prior reference-of-thought⁸³, such that the prior reference-of-thought⁸³ logical-dueness
 doesn’t even arise as the prospective reference-of-thought⁸³ is the relatively complete
 ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-
 completeness-to—meaningfulness-and-teleology⁹⁹⁵⁵’ over the prior reference-of-thought⁸³
 ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-

teleology⁹⁹⁵⁵; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology⁹⁹⁵⁵ 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-temporal-to-intemporal-dispositions—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/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism^{>100} have been rather questioning openly what the reality of the meaningfulness they construct implies, as a basis for further intellectual development. This explains the convoluted responses of say Derrida because that is the intrinsic-reality insight at hand, and the issue is rather how to further develop. This will be tantamount to criticising early quantum physics for contending that the fundamental particles are rather like waves and evasive without yet establishing an advanced basis of the science. Knowledge is not an exercise of one set of individuals arguing against another nor is it a popularity contest but rather it is all about finding out what constitutes intrinsic-reality as it permits ontological-primemovers-totalitative-framework⁷²; 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-commitment⁶⁵) 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-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ by its deferential-formalisation-transference is an exercise of shrinking the melee of common sense wherein spheres previously opened for common opinionionatedness 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-thought⁸³) involving advanced studies and research on the basis of ordinariness of thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the

‘promptness of ontological-primemovers-totalitative-framework⁷²/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 flawed thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework⁷²/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 primarily driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework⁷²/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendently-enabling-level-of-ontological-good-faith/authenticity⁶⁸/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality as antinihilism>¹⁰⁰ 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/authenticity⁶⁸ with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a

commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don't really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as 'supposed inventions' –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework⁷² and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity that is intrinsic-reality/ontological-veridicality/existence 'naturally and best construed/conceptualised' in the crafted jargon of biomedical sciences will make available as cure as the 'superior party' over whatever they themselves or for that matter any other humans no matter their statuses may 'sovereignly' want

to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework⁷² ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁶-<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 (intemporality⁵¹) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality—apriorising/axiomatising/referencing as a construct of formalised reference-of-thought⁸³ that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality—apriorising/axiomatising/referencing informal reference-of-thought⁸³ as melee of common sense

of temporality⁹⁸/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-temporal-to-intemporal-dispositions—existentialism-form-factor requiring skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) towards the intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ as the ontological construct that institutionalises (intemporalises). Hence such a skewing (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) in the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ of shrinking the melee of common sense involves developing institutional and subject-matter specialisms as supratransversality—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—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—apriorising/axiomatising/referencing intellectual criticism but raising subtransversality—

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—apriorising/axiomatising/referencing hasn't got the requisite intemporality⁵¹/longness in terms-as-of-axiomatic-construct of universal projection of reference-of-thought⁸³ and the logical-dueness/profile/presumption/assumptions/value-reference/teleology⁹⁹ that arises from such a formal reference-of-thought⁸³ (for instance, as the universal/intemporal proposition underlying this paper's purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism⁷⁷ in general and the general background human science conceptualisation; together with its exposure for falsifiability⁴⁰/validation from subsequent critical analyses). Such that there will tend to be 'confusion of reference-of-thought⁸³' where such subtransversality—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—apriorising/axiomatising/referencing with respect to subtransversality—apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality—apriorising/axiomatising/referencing reference-of-thought⁸³ as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality—

apriorising/axiomatising/referencing melee of common sense reference-of-thought⁸³, wherein for instance a consistent demonstration of a chemistry science (as supratransversality—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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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-teleology⁹⁹ 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/inauthenticity⁶³, whether beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, as even where contending intellectual postures are of relative elevated formal knowledge de-mentating/structuring/paradigming, it is quite easy for a muddling with <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology⁹⁹⁵⁵-as-of-

‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity⁶⁶—of-the-human-institutionalisation-process⁶⁷ validates and restores the notion of essential meaningfulness (the notion of a center –be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context as to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’) to post-structural thought as its scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of human meaningfulness and thought. Even then the practical application and conceptualisation of post-structural meaningfulness has always been one that has tended to restore a sense of re-equilibrium with respect to perceived vested interest and skewed power relations whether with regards to its articulation in feminist studies, postcolonial studies, power relations in social settings with regards to appropriate deliverance and more responsive public services, etc. as post-structuralism has often been a framework giving weaker and subjected meaningful frames public voice. Thus the so-called ‘human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation⁹²⁴⁷ of post-structuralism’ has been in real and practical world terms more a question of abstract reconstructive thinking since such practical applications have tended to be effective further highlighting the need rather for more decentering contemplations. Besides, post-structuralism practical emphasis has mostly been methodical rather than dogmatic. In the bigger scheme of things, this author further highlights

that post-structuralism by implying ‘decentering’ is implying transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity or an ‘existential-reference/existential-tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought⁸³ putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought⁸³. 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-teleology⁹⁹⁵⁵ from existential-tautologisation/existential-reference as of human subpotent existential-teleology⁹⁹ within the full potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-as-of-~~amplituding~~/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹². In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology⁹⁹ but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology⁹⁹ choices/options is a secondary exercise of human social application (with teleology⁹⁹ fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting amplituding/formative>disposedness-(as-to-

orientation/value-construct/valuation—and-derived-parameterising) and
 <amplifying/formative>entailment-(as-to-totalising-contiguous/coherent-factuality-of-
 variability))’ and so with regards to the specific human-subpotency as to overall reifying-and-
 empowering-reflexivity-of-ecstatic-existence-as-panintelligibility⁷³-<imbued-and-
 ‘hermeneutically/reprojectively-educing’-human-subpotency-epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
 referencing~conceptualisation>), and specifically with regards to the practical application of
 post-structural thought as a re-equilibrium exercise derived from the ‘theoretic reshuffling-of-
 the-cards/putting-into-question’. Thus post-structuralism being so construed as ontologically-
 driven (having a center as of ontological-normalcy/postconvergence graspable by ‘the dynamics
 of metaphysics-of-absence or postdication insight with respect to metaphysics-of-presence’
 involving diminishing-human-epistemic-abnormalcy/diminishing-preconvergence/increasing-
 relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³ in construing-ontological-
 veridicality as determined-by-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-
 instantiative-context due to human limited-mentation-capacity-deepening⁵² as ‘shallow limited-
 mentation-capacity to deeper limited-mentation-capacity-(as of relative conflation¹²)
 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 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-conflatedness¹²/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and a social world is inherently hampered by a blurriness⁷ and distance of ontological-primemovers-totalitative-framework⁷²/intrinsic-reality/ontological-

veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity'. Thus approaching a scientific study of the Social on the same operational basis as that of the natural world is necessarily deficient as the latter's immediacy of concurrent ontological-primemovers-totalitative-framework⁷²/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/reference-of-thought⁸³ 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 this author opinion, is not strong enough (of sufficient ontological-completeness-of-reference-of-thought⁸³ in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-reference-of-thought⁸³-devolving⁸⁴-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting 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 relatively weak such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶, rather than truly ontological-primemovers-totalitative-framework⁷² deterministic ontological 'projected constructs'. Consequently despite the projected candour, the study of the

social is inevitably permeated with ‘intellectual-ontological-bad-faith/inauthenticity⁶³’ (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-framework⁷² under the rational-empiricism 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-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought⁸³¹⁷ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ level of social thought involving notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-reference-of-thought⁸³. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness-awareness-teleology⁹⁹ 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/inauthenticity⁶³ 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-totalising³²~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~deprocrypticism¹⁷ as preempting-procrypticism⁸⁰ or preempting—disjointedness-as-of-reference-of-thought⁸³) 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-procrypticism⁸⁰ and deprocrypticism¹⁷; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity⁶³ for the requisite condition of a 'fully

emancipated social science' is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-supererogation⁹⁶-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of reference-of-thought⁸³/axiomatic-construct. Likewise, the positivism~procrypticism⁸⁰ meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology⁹⁹-<in-existential-extrication-as-of-existential-unthought>⁶ 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-teleology⁹⁹⁵⁵ as of prospective notional~deprocrypticism¹⁷ 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/inauthenticity⁶³’ 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/authenticity⁶⁸. 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 postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-supererogation¹⁰⁹⁶ as of its ontological-resolution (aetiologisation/ontological-escalation) in all the successive registry-worldviews given human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism⁷⁷ 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-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments¹⁰⁵ of the state of non-positivism/medievalism and thus requiring de-

mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of-reference-of-thought⁸³ will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ preservation’ that wouldn’t necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments¹⁰⁵ 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-teleology⁹⁹⁵⁵ 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 procrypticism⁸⁰ registry-worldview’s/dimension’s disjointedness-as-of-reference-of-thought⁸³ relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—preconverging/dementing¹⁹—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-impediments¹⁰⁵ of procrypticism⁸⁰ de-mentatively/structurally/paradigmatically and comprehensively requiring a notional~deprocrypticism¹⁷ ontological-completeness-of-reference-of-thought⁸³ will de-mentatively/structurally/paradigmatically elicit a human procrypticism⁸⁰ sense of ‘temporal/shortness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵ preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices-and-impediments¹⁰⁵ as abstractly and ontologically unwarranted universally and such an approach may just be off-putting with regards to the prospective

implication for the need for notional~deprocripticism¹⁷ ontological-completeness-of-reference-
 of-thought⁸³ (as intemporal/longness-of-register-of-meaningfulness-and-teleology⁹⁹⁵⁵)
 undermining of procripticism⁸⁰ relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶—
 preconverging/dementing¹⁹—apriorising-psychologism’ (as the temporal/shortness-of-register-
 of-meaningfulness-and-teleology⁹⁹⁵⁵). Such an articulation equally extends to the idea that
 notions overlooking vices-and-impediments¹⁰⁵ associated with psychopathy and equally
 wrongly implying its associated virtue in the procripticism⁸⁰ registry-worldview are just as of
 ‘temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ like the disposition to
 overlook vices-and-impediments¹⁰⁵ associated with notions-and-accusations-of-sorcery and
 equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of
 human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor due to their respective relative-ontological-incompleteness⁸⁸-
 induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
 supererogation⁹⁶—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to their
 respective perversion-and-derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>
 phenomena. Thus in all registry-worldviews reference-of-thought⁸³, postlogism⁷⁷-as-of-
 compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
 supererogation¹⁰⁹⁶ once it is ‘as of socially-functional-and-accordant⁹³’ (beyond the case at
 childhood where it is accompanied by overt delirium and social universal-transparency¹⁰⁴-
 <transparency-of-totalising-entailing,-as-to-entailing-<amplifying/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of the defect) as at adulthood,

the postlogism⁷⁷ ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation tends to extend as conjugated-postlogism⁷⁷ ‘disjointedness-as-of-reference-of-thought⁸³’ misappropriated meaningfulness-and-teleology⁹⁹⁵⁵ in arrogation involving the temporal elicitation of derived-perversion⁷⁴-of-reference-of-thought⁸³-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⁹⁶>, and it is thus naïve to construe postlogism⁷⁷ 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 this paper does 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)!

¹ ‘Ctrl + Click’ (on any hyperlinked superscript) for elucidation of the given term, ‘Alt + Left-Arrow’ to go back to the previous location in the document, ‘Alt + Right-Arrow’ to go in the reverse direction again

² ‘Ctrl + Click’ (on any hyperlinked superscript) for elucidation of the given term, ‘Alt + Left-Arrow’ to go back to the previous location in the document, ‘Alt + Right-Arrow’ to go in the reverse direction again

³ ‘Ctrl + Click’ (on any hyperlinked superscript) for elucidation of the given term, ‘Alt + Left-Arrow’ to go back to the previous location in the document, ‘Alt + Right-Arrow’ to go in the reverse direction again

