

**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 <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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—<amplifying/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 secondnature 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 historicity/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-⁸³reference-of-thought⁸⁰ (associated with a predisposition
 for disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 ‘immanent-⁶⁶ontological-contiguity’>) and prospective deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought¹⁷ (foregrounding—entailment-(postconverging—
 narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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—
 <amplitudinal/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—<amplitudinal/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-
 <amplitudinal/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,—in-supererogatory~epistemic-conflatedness¹². This has developed in our present age of

intellectual-muddledness-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/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 <amplifying/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸) it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-<amplifying/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-⁹⁹teleology-<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-⁶⁶ontological-contiguity’> 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—<amplitudinal/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-¹³constitutedness⁷⁹, 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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/reparadigm-ing-psychologism’⁸⁹ as construed necessary herein and overriding naïve

apriorising/axiomatising/referencing as of presencing—absolutising-identitive-¹³constitutedness 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-⁶⁶ontological-contiguity’> 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
 <amplifying/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-
 <amplifying/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-
 <amplifying/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² 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-conflatedness¹² 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-⁹⁶supererogation 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-⁹⁶supererogation-<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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’ 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-⁹⁶supererogation 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-⁹⁶supererogation; as in fact the very notion of prospective institutionalisation is one of renewing ⁸³reference-of-thought—and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation, putting into question the

~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 of the prior registry-worldview's/dimension's presencing—absolutising-identitive-
¹³constitutedness⁷⁹ 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-
 historicity/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-⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸) with asceticism⁴ does exist as has existed
 throughout sublimating historicity/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-conflatedness~~¹² 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-⁹⁹teleology-<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-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁹teleology⁵⁵’, and so in transvaluation; as for instance, it can hardly be imagined that the
⁸³reference-of-thought of the non-positivism/medievalism mindset as of its de-
 mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-
 ontology is apt as of its ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
 apriorising/axiomatising/referencing/intelligibilitysetup/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-consciousness⁸³reference-of-thought requiring prospective
notional~deprocripticism¹⁷ ⁸³reference-of-thought 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-
completeness⁸⁷ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵’ as implied prospectively
in ‘construing of both the right
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-
prospective-deprocripticism¹⁷-dissemination²⁷ and thus the knowledge for that right mindset-as-
of-prospective-deprocripticism¹⁷-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-⁸³reference-of-thought¹⁷ protensive-consciousness induced Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ and so over our present procrypticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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—~~amplifying~~/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 ⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—
 meaningfulness-and-⁹⁹teleology⁵⁵ overall de-mentative/structural/paradigmatic construct-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ as of secondnature institutionalisation. The ‘destructuring
 cut-offs/thresholds of ontological-performance⁷¹-<including-virtue-as-ontology>’ reflect
 prospective lack of dimensionality-of-sublimating²⁴—
 <amplitudinal/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
 <amplitudinal/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 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-
 <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>’ for the need for prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation, to which the Self absconds (in <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as to limited-mentation-capacity implications) until the perceived induced notional—positive-opportunism⁷⁵ from any such prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation elicits the requisite human limited-mentation-capacity-deepening⁵² (involving prospective knowledge-reification⁸⁶ and/or deferential-formalisation-transference) for prospective secondnatured institutionalisation as of renewed prospective reproducibility—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 possibility for prospective meaningfulness-and-⁹⁹teleology⁵⁵ is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ to the superseded framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology as unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation prospectively, disentangled from ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’. 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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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	2829
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perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions.....	2887
‘de-mentative/structural/paradigmatic registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect> that defines a registry-worldview/dimension as preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality	2888
‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ is dealing with perversion-and-derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (at the uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—preconverging/dementing–apriorising-psychologism)	2890
a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect conflation....	2894
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	2896
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>	2896
‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning.....	2900
‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’	2901
with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential ‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’	2903
a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition.....	2907
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)	2909
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	2913
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	2915
the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’	2921
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	2922
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’	2928
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	2931
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	2932
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	2935
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’)	2937
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	2949
‘increasing relative realism’ over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews	2951
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.....	2955
‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’	2969
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	2972
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	2979
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	2992
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	2995
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	2996
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’	3002
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	3004
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	3012
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	3016
ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinairiness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value.....	3018
‘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.....	3019
‘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.....	3019
‘subtransversality-by-supratransversality technique of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing’	3021
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	3027
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	3031
Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’	3031
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.....	3033
the idea of pivoting/decentering extends to the notions of the ‘self’s own pivoting/decentering for understanding’	3036
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.....	3048
the Social is much more than aggregativity (social-aggregation).....	3057
fundamental ‘paradox of post-structural deconstruction by its transcendental implications’	3077

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-⁹⁶supererogation-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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵-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-⁸³reference-
of-thought-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 'cut-
incisiveness-of- through/deflating effect' of relative-ontological-completeness⁸⁷-as-
apriorising/axioma ⁹²singularisation construal as of affirmation/projection/assertion/dueness-
tising/referencing/i validating-logicising/suitable-measuringinstrument-validating-
ntelligibilitysetup/ measuring-<as-to-postconverging-or-dialectical-thinking²⁰-apriorising-
measuringinstrume psychologism> over relative-ontological-incompleteness⁸⁸-as-
nt³ 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-dementing¹⁹—apriorising-psychologism representation as of the-very-same-purview-of-construal, wherein for instance as of relative-ontological-completeness⁸⁷ theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing¹⁹—apriorising-psychologism representation given that the former just supersedes/transcends the latter as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—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-incompleteness⁸⁸—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-⁹⁹teleology⁵⁵ as postconverging-or-dialectical-thinking²⁰—apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism <amplituding/formative—epistemicity>totalising~meaningfulness-and-⁹⁹teleology⁵⁵ as preconverging-or-dementing¹⁹—apriorising-psychologism representation or wherein prospective deprocrypticism—or—preempting—

*disjointedness-as-of⁸³reference-of-thought¹⁷ <amplituding/formative–
 epistemicity>totalising~meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ 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-
⁹⁹teleology⁵⁵ 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 <amplifying/formative—epistemicity>causality~as-to-projective-
 totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁸³reference-of-thought¹⁷ as of its
 ‘unenframed protensive self-consciousness nonshiftiness-of-the-Self⁹¹ as of
 mere reproducibility—mathesis/motif/thrownness-disposition,—as—*

amplituding

reproducibility-of-aestheticisation reifying-gesturing'

~~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-⁹⁶supererogation—
 to—profound-⁹⁶supererogation’ 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-⁹⁹teleology⁵⁵ of the
 ‘<amplituding/formative>wooden-language-(imbued—temporal-mere-*

*form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸ } as
<~~amplitudinal~~/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-⁹⁹teleology⁵⁵-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 of⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵
⁸³reference-of-thought;¶ 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-~~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/preconvergence^{30>}) the possibility of the prior registry-worldview/dimension to 'perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness⁸⁷ ⁸³reference-of-thought' as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation—ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation—non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism—procrypticism⁸⁰ to perceive deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁸³reference-of-thought⁸⁰ disposition with respect to

deprocrypticism—or—preempting—disjointedness-as-of⁸³reference-of-
thought¹⁷ prospective meaningfulness-and-⁹⁹teleology⁵⁵;¶ 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 <~~amplifying~~/formative>wooden-
language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-
⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ from its prior deficient/ontologically-
impertinent
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³ 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/measuringinstru-
ment³ for aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-⁹⁹teleology⁵⁵, 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
 ‘<~~amplituding~~/formative> wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸) as
 <~~amplituding~~/formative> wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-⁹⁹teleology⁵⁵-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-
⁹⁹teleology⁵⁵ in terms—as-of-axiomatic-construct of the relative-
 ontological-completeness⁸⁷ postconverging/dialectical-thinking²⁰—qualia-

schema meaningfulness-and-⁹⁹teleology⁵⁵ 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-de-mentativeness/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-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-⁹⁹teleology⁵⁵-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 <amplituding/formative> wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-⁹⁹teleology⁵⁵-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—
 psychologism'⁸⁹;¶ the effective manifest 'asceticism-as-of-parrhesiastic-
 askesis-or-acumen transvaluation development' (as enabling the
 superseding of human prior <amplituding/formative—
 epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³) can be
 contemplated as of ⁸³reference-of-thought-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-
⁹⁹teleology⁵⁵-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-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-⁹⁹teleology⁵⁵-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-developed interest/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/thrownness-disposition,—as—reproducibility-of-aestheticisation to overcome the

~~<amplifying/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-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-
⁹⁹teleology⁵⁵’), 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-⁹⁹teleology⁵⁵

beyond-the- beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-
 consciousness- extrication-as-of-existential-unthought> implies ‘conscious’ and/or
 awareness- ‘unconscious’ as of threshold-of-

⁹⁹teleology-<in-
 existential-
 extrication-as-of-
 existential-
 unthought>⁶
 blurriness⁷

*nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism
 at the uninstitutionalised-threshold¹⁰² of a registry-worldview/dimension
 whether with regards to retrospective or prospective transcendental
 implications
 blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to
 supposed knowledge articulation as of existential-reality’ wherein a given
 human-subpotency registry-worldview/dimension
~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³ so-construed as of reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation is rather wrongly
 construed in presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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
 <~~amplituding~~/formative—epistemicity>causality~as-to-projective-
 totalitative—implications,—for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity’>, 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-¹³constitutedness⁷⁹ 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-shiftness-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-
⁹⁹teleology⁵⁵ on the basis of its non-positivism as animism or as
 medievalism
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment' 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-⁶⁶ontological-contiguity'> 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-¹³constitutedness⁷⁹ 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 ⁸³reference-of-thought-level pedantic dogmatism 'ought indeterminacy' emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect 'is determinacy' emphasis or how ancient sophists non-universalising 'ought indeterminacy' gave way to the 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-towards⁹²singularisation;¶ blurriness as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent⁶⁶ontological-contiguity'> 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-⁹⁹teleology⁵⁵ with the implication that without originariness-parrhesia,—as—spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—

reproducibility-of-aestheticisation there is basically no chance for non-universalising ancient sophists ever getting to universalising¹⁰³-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism-procrypticism⁸⁰ ever getting to prospective deprocrypticism¹⁷, and in all these instances as 'foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-notional~deprocrypticism⁴³ as of construction-of-the-Self', as involving the respectively implied base-institutionalisation, universalisation, positivism/rational-empiricism and prospectively notional~deprocrypticism¹⁷ ('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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-notional~deprocrypticism⁴³;¶ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ that is reflexive of overall Being-
development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of-meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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/thrownness-disposition,—as—*

*reproducibility-of-aestheticisation that do-not/poorly-appreciate
dimensionality-of-sublimating*²⁴—
~~<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-⁹⁹teleology⁵⁵ (as to maximalising-recomposuring⁵⁴-
for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation)
and teleologically-degraded ~~<amplituding/formative>~~wooden-language-
{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-
implications> } meaningfulness-and-⁹⁹teleology⁵⁵ (as to incrementalism⁵⁰-
in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation) as
of social-stake-contention-or-confliction perverted 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-⁶⁶ontological-contiguity⁴⁴ 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—
<amplituding/formative>supererogatory~de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) intimately associated with its prospective meaningfulness-
and-⁹⁹teleology⁵⁵/knowledge as to institutional-cumulation/institutional-
recomposure-<as-to-historiality/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵> so-implied in the ⁶⁶ontological-contiguity—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-⁹⁶supererogation in
reflecting 'immanent-⁶⁶ontological-contiguity'),—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-
⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—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-
⁹⁹teleology⁵⁵ that is reflexive of ecstatic-existence', and foregrounding—
entailment-(postconverging–narrowing-down~sublimation as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity')—as-
operative-notional~deprocrypticism⁴³ effectively implies that at
⁸³reference-of-thought-level 'intellectual-entitlement to disparateness-of-
conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
'immanent-⁶⁶ontological-contiguity'> 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-⁹⁶supererogation in
reflecting 'immanent-⁶⁶ontological-contiguity')—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-
⁹⁹teleology⁵⁵/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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³, likewise foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁹⁹teleology⁵⁵/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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³, likewise foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁹⁹teleology⁵⁵/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-⁹⁶supererogation *in*
reflecting ‘*immanent-⁶⁶ontological-contiguity*’),–*as-operative-*
notional~deprocrypticism⁴³’, *and likewise foregrounding—entailment-*
(postconverging–narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation *in*
reflecting ‘*immanent-⁶⁶ontological-contiguity*’),–*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-⁸³reference-of-thought,-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-⁹⁹teleology⁵⁵/knowledge 'based on prior
positivising/rational-empiricism-based-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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-
contiguity')',—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-⁹⁹teleology⁵⁵-as-of- 'nondescript/ignorable—void⁵⁹'-
with-regards-to-prospective-apriorising-implications> } to an opened-
construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought,-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
contiguity’),—as-operative-notional~deprocrypticism⁴³’ while superseding
any presencing—absolutising-identitive-¹³constitutedness⁷⁹ (failing to
imply this ontological-normalcy/postconvergence in reflecting
holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-
contiguity—of-the-human-institutionalisation-process⁶⁷ 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-⁸³reference-of-thought,-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
contiguity’),—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-⁹⁶supererogation-<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-⁹⁶supererogation in
reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-
notional~deprocrypticism⁴³ ‘de-mentative/structural/paradigmatic
confiscation/selectiveness of the possibility of the ontological-veracity of
meaningfulness-and-⁹⁹teleology⁵⁵’ implying for instance that there can be
no conception/theory/idea of positivism/rational-empiricism devolving
meaningfulness-and-⁹⁹teleology⁵⁵ 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/throwness-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 ⁸³reference-of-thought-devolving⁸⁴ level of meaningfulness-*

*and-⁹⁹teleology⁵⁵' 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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-
 contiguity'),—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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-
 contiguity'),—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-⁶⁶ontological-contiguity'>' and so as of the
 life sciences need for existential-reality constraining 'foregrounding—*

entailment- (postconverging–narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),–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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
 contiguity’),–as-operative-notional~deprocrypticism⁴³ de-
 mentative/structural/paradigmatic confiscation/selectiveness of the
 possibility of the ontological-veracity of biological hereditary
 meaningfulness-and-⁹⁹teleology⁵⁵’;¶ (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-⁹⁶supererogation in reflecting
 ‘immanent-⁶⁶ontological-contiguity’),–as-operative-
 notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective>’ is in highlighting that ecstatic-existence
 as of existence—as-the-absolute-a-priori-of-

*conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-
of-prospective-⁹⁶supererogation-<as-to-perspective-ontological-
normalcy/postconvergence-implied- ‘prospective-aporeticism-
overcoming/unovercoming’> is of the inherent ‘<amplituding/formative–
epistemicity>causality~as-to-projectivetotalitative–implications,-for-
explicating-⁶⁶ontological-contiguity* *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-
¹³constitutedness⁷⁹, with the inherent becoming of ecstatic-existence rather
reflected in ontologically-veridical ‘knowledge-reification⁸⁶–
gesturing/process* *entailing-<amplituding/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-
<amplituding/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–profound⁶⁹~⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> and 'temporalising ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴~⁹⁶supererogation,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>', beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶)

categorical- categorical-imperatives/axioms/registry-⁹⁹teleology (as to the epistemic-imperatives/axiom totalising³² operannce of human meaningfulness-and-⁹⁹teleology s/registry-underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru⁹⁹teleology⁸ ment,-so-construed-as–categorical-imperatives/axioms/registry-⁹⁹teleology) 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-⁹⁹teleology⁵⁵'), with the implication that human limited-mentation-capacity undermines the existential ontological-performance⁷¹-<including-virtue-as-ontology> of human categorical-imperatives/axioms/registry-⁹⁹teleology 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-⁹⁹teleology 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) as reflecting the '~~<amplituding/formative>~~ wooden-language- (imbued—averaging-of-thought-~~<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-perversion'⁷⁴-of-⁸³reference-of-thought-~~<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—as-to-uninstitutionalised-threshold¹⁰²-circularity/subtransversality—apriorising/axiomatising/referencing' -and- 'corresponding-ontological-reconstituting—as-to-perspective-ontological-normalcy/postconvergence-induced-conflatedness¹²-of-veridical-⁸³reference-of-thought-as-prospective-institutionalisation/supratransversality—~~

apriorising/axiomatising/referencing'}

compulsing— *compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-*
nonconviction/mad *shallow-⁹⁶supererogation-<as-existential-decontextualised-*
eupness/bottomlini *transposition,-flawedly-projected-apriorising/axiomatising/referencing—*
ng-as-to-threshold- *in-caricaturing-hollow-staging-and-performance>*
of-shallow-

⁹⁶supererogation¹⁰

conjoining- *conjoining-looping-set-of-narratives-(construed-as-of-slanted-cohering-*
looping-set-of- *'unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-*
narratives¹¹ *thought'-of-the-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-*
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-⁹⁶supererogation>,-and-thus-invalidating-any-wrongly-implied-
logical-processing-engaging)

conflatedness¹² or *conflatedness* or *effecting-wholeness-as-of-profoundness-and-*
conflation¹² *completeness-to-meaningfulness-and-⁹⁹teleology⁵⁵;¶ 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 ⁹²singularisation/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-⁹⁶supererogation-<as-to-perspective-ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-
overcoming/unovercoming’> as it is effectively underscored by difference-
conflatedness-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-
<~~amplifying~~/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-<~~amplifying~~/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-~~supererogatory~~-epistemic-conflatedness as this effectively prompts the
homely ⁶⁶ontological-contiguity—of-the-human-institutionalisation-
process⁶⁷ apriorising/axiomatising/referencing—reoriginariness/re-*

origination as of ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵, 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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied- ‘prospective-aporeticism-*

overcoming/unovercoming’> as constitutedness is rather falsely underscored by identitive-constitutedness-as-‘epistemic-totality³⁶’dereification-in-dissingularisation²⁸-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/reparadigming–psychologism’⁸⁹ (beyond-the-consciousness-awareness-⁹⁹teleology-<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-
~~<amplituding/formative—epistemicity>~~totalising~purview-of-construal-
 as-immanent-existence/intrinsic-reality/ontological-veridicality as it
 strives to reflect as from relative epistemic-normalcy the 'ontological-
 normalcy/postconvergence of existence-potency~sublimating~nascence,-
 disclosed-from-prospective-epistemic-digression-as-of-
~~<amplituding/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-
~~<amplituding/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-⁹⁹teleology) 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 ¹³constitutedness-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-
 deepening⁵²’ as so-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>} 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 ⁸³reference-of-
thought (as the ⁸³reference-of-thought 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-or-dialectical-de-mentation—stranding-or-attributive-
dialectics} of human ⁸³reference-of-thought the ⁶⁶ontological-contiguity—
of-the-human-institutionalisation-process⁶⁷) and ‘the operative de-
mentation- {supererogatory~ontological-de-mentation-or-dialectical-de-
mentation—stranding-or-attributive-dialectics} of ⁸³reference-of-thought-
devolving⁸⁴’ (as of ⁸³reference-of-thought ‘implied level of
<amplituding/formative>nondisjointing/nondisparate/notional~deprocry-
p ticism’ induced foregrounding—entailment- {postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting
‘immanent-⁶⁶ontological-contiguity’},-as-operative-

notional~deprocripticism⁴³ meaningfulness-and-⁹⁹teleology⁵⁵ as
derivative axiomatic-constructs from overcoming/superseding human-
subpotency~aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint), and in both ⁸³reference-
of-thought-and-⁸³reference-of-thought-devolving⁸⁴~meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-<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-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness

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-⁹⁹teleology⁸-as-respectively-in-⁶⁶ontological-
contiguity-and- 'notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-⁹⁶supererogation-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema> ', -as-of-the-
very-same- <amplifying/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-⁸³reference-of-thought-devolving⁸⁴
highlighting the dynamics of limited-mentation-capacity-deepening⁵²*

*inducing 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-⁸³reference-of-
or—preempting— thought,-as-to- ‘<amplituding/formative—epistemicity>growth-or-
disjointedness-as- conflatedness¹²/transvaluative-
of-⁸³reference-of- rationalising/transepistemicity/anamnestic-residuality/spirit-
thought¹⁷ 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/measuringinstru-
ment 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-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸) of such positivism/rational-
empiricism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment’, 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-⁸³reference-of-thought 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-⁶⁶ontological-contiguity⁴⁴ of prospective relative-ontological-completeness⁸⁷ ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³)~~~~

deconstructing- transitoriness ¹⁸	<i>deconstructing-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-</i>

(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴),-induced-disposedness-and-entailing,-of-ontologically-flawed ‘⁹⁹teleology of leveling-down/equating’ so-construed as from existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation perspective of notional~deprocrypticism>

postconverging-or- *dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-dialectical-thinking reflexivity-(as-to-the- ‘postconverging-stranding/attribution’ -of-the-de-*
 20 *mentation- (~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴),-induced-disposedness-and-entailing,-of-ontologically-sound ‘⁹⁹teleology of unleveling/disambiguating’ so-construed as from existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation perspective of notional~deprocrypticism>*

difference- *difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-*
 conflatedness¹²-as- *⁹²singularisation-as-veridical-epistemic-determinism,-as-of-epistemically-*
 to-totalitative- *differentiatedontological-depth-of-reality- (as-of-the-differentiated-and-*
 reification⁸⁶-in- *disambiguatedtrace-of-dynamic-temporal-to-intemporal-ontological-*
⁹²singularisation- *performance⁷¹-<including-virtue-as-ontology>-as-postconverging-or-*
 as-veridical- *dialectical-thinking²⁰—apriorising-psychologism-and-preconverging-or-*
 epistemic- *dementing¹⁹—apriorising-psychologism-respectively);¶ difference-*
 determinism²¹ *conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’, 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
contiguity’),—as-operative-notional~deprocrypticism⁴³ wherein as to ‘the
very same overall phenomenality/manifestation of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’
human limited-mentation-capacity-deepening⁵² variously attains differing
ontological-performance⁷¹-<including-virtue-as-ontology> so-reflected
as the successive registry-worldviews/dimensions ⁸³reference-of-thought—
and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵
implying that human meaningfulness-and-⁹⁹teleology⁵⁵ can be construed as
ever always twofaceted as to the facet of achieved sublimation-over-
desublimation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought
striving to grasp existence as it is signified-as-to-immanency (speaking of
⁶⁶ontological-contiguity perspective of the unchanging immanency of
existence as oneness-of-ontology as to the coherence underlying the very
possibility for construing-and-reconstruing of intelligibility in existence)'
and this facet de-mentatively/structurally/paradigmatically acts as the
'prior requisite human experiential framework to be challengeddisproved-
invalidated' which surpassing enables further sublimation-
overdesublimation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-or-residuality-or-spirit-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 as of prospective base-institutionalisation, universalisation, positivism and prospectively notional~deprocrypticism¹⁷ sublimation-over-desublimation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation')

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-*

logicising ²²	<p><i>existential-instantiation',-though-in-notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-of-thevery-same-mutually-abstract-apriorising-or-axiomatising-or-referencing-conceptualisation></i></p>
<p>difference-in-nature/difference-in-apriorising-or-axiomatising²³</p>	<p><i>difference-in-nature/difference-in-apriorising-or-axiomatising-<difference-in-apriorising-or-axiomatising-or-referencing-as-to-mutually-constrastive- 'notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-and~notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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></i></p>
<p>dimensionality-of-sublimating²⁴—</p>	<p><i>dimensionality-of-sublimating—<amplituding/formative>supererogatory-de-mentativeness/epistemic-<amplituding/form growth-or-conflatedness¹²/transvaluative-</i></p>

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-⁹²singularisation-as-veridical-epistemic-*
 rationalising/transe *determinism²¹)*
 pistemicity/anamn
 estic-
 residuality/spirit-
 drivenness—
 equalisation

 dimensionality-of- *dimensionality-of-desublimating-lack-of—*
 desublimating- *<amplituding/formative>supererogatory—de-mentativeness/epistemic-*
 lack-of²⁵— *growth-or-conflatedness¹²/transvaluative-*
~~<amplituding/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-¹³constitutedness⁷⁹)*
 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-*
⁹⁹teleology⁵⁵,-that-in-that-succession-are- ‘as-from-relative-ontologically-
flawed-to-relative-ontologically-veridical-articulation-of–
meaningfulness-and-⁹⁹teleology⁵⁵’,-but-then-as-the- ‘preceding-originary-
projection/anticipation-of-relative-ontologically-flawed-articulation-of–
meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵’ (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-⁹⁹teleology⁵⁵’); ¶ 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-
⁹⁹teleology⁵⁵’-the-critical-determination-of-relative-ontologically-
 veridical—meaningfulness-and-⁹⁹teleology⁵⁵-over- ‘presencing—or—
 metaphysics-of-presence—or—ordinary-nontranscendental-reasoning-
 perspective/framing/reference/horizon-of—meaningfulness-and-
⁹⁹teleology⁵⁵’,-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-⁹⁹teleology⁵⁵-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-⁹⁶supererogation over profound-
⁹⁶supererogation’, 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵' against the torrent of
'<amplituding/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ registry-
worldview/dimension as of its <~~amplituding~~/formative>wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ as it
seem to poorly construe of the ‘implications of its apriorising-teleological-
degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-
<shallow-⁹⁶supererogation-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
~~<amplituding/formative-epistemicity>~~totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ meaningfulness-
 and-⁹⁹teleology⁵⁵ communication discourse that is utterly clueless of the
~~<amplituding/formative-epistemicity>~~causality~as-to-projective-
 totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of our
 positivism~procrypticism⁸⁰ 'procrypticism-or-disjointedness-as-of-
⁸³reference-of-thought⁸⁰ as of an occluded self-consciousness' requiring
 prospective deprocrypticism-or-preempting—disjointedness-as-of-
⁸³reference-of-thought¹⁷ 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-contiguity³⁸ ~~<amplituding/formative-~~
~~epistemicity>~~causality~as-to-projective-totalitative~implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ of prospective relative-ontological-
 completeness⁸⁷
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ so-construed as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation amenable thus to existence's validation as of ontological-primemovers-totalitative-framework⁷²;¶ 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-framework⁷²

dissingularisation²⁸ *epistemically-not-immanent'-as-lacking-internal-necessity-and-supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³;¶ 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—⁶⁶ontological-contiguity⁴⁴ 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,—<amplifying/formative> wooden-language—(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵—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/thrownness-disposition,—as—reproducibility-of-aestheticisation'

distractive-

'distractive-alignment-to-⁸³reference-of-thought—<of-

alignment-to-

apriorising/axiomatising/referencing>'—as-destructuring-or-of-

⁸³reference-of-

¹³constitutedness-over-conflatedness¹²

thought-<of-
apriorising/axioma
tising/referencing>

29

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- *conflatedness¹²/transvaluative-rationalising/anamnestic-residuality-as-*
drivenness³¹ *ratiocinative-integrity-(not-mythical-recollection)/transepistemicity*

epistemic- *epistemic-totalising refers to 'Being-as-epistemically-all-defining-and-*
totalising³² *determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-*
 meaningfulness-and-⁹⁹teleology⁵⁵-underlying-re-motif-and-re-
 apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-

measuringinstrumenting 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 and so-reflected as of 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', 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-
⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-that-is-prospectively-as-from-perspective-
arity/interiorising/a ontological-normalcy/postconvergence-rather-of-
krasiatic-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-⁹⁹teleology⁵⁵ 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 <~~amplituding~~/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 historicity/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵ metaphoricity⁵⁶ of human meaningfulness-and-
⁹⁹teleology⁵⁵ as of underlying de-mentation-(~~supererogatory~~-ontological–
de-mentation-ordialectical–de-mentation—stranding-or-attributive-
dialectics) in reflecting holographically-<conjugatively-and-
transfusively> the ⁶⁶ontological-contiguity—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-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 of all epistemic-totalities
 (and specifically as articulating the underlying ⁶⁶ontological-contiguity—
 of-the-human-institutionalisation-process⁶⁷ reflected in the epistemic
 succession of registry-worldviews/dimensions ⁸³reference-of-thought 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-⁶⁶ontological-contiguity⁴⁴’ whereas epistemic-totality³⁶ is
 rather about any inherent <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating given meaningfulness-
 and-⁹⁹teleology⁵⁵ 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/measuringinstru-
 ment) 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵, 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/measuringinstru-
 ment³ epistemic-veracity implications) rather refers to
 epistemically/notionally construing/evaluating projectively the human
 meaningfulness-and-⁹⁹teleology⁵⁵ of any such ~~<amplituding/formative–~~
 epistemicity>totalising/circumscribing/delineating and so in reflecting
 holographically-~~<conjugatively-and-transfusively>~~ the ⁶⁶ontological-
 contiguity—of-the-human-institutionalisation-process⁶⁷ opened-construct-
 of-meaningfulness-and-⁹⁹teleology⁵⁵ in increasing relative-ontological-
 completeness⁸⁷ as of the notional~notional~deprocrypticism¹⁷
 ‘trueontology—as-of-Being-development/ontological-framework-
 expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-⁹⁹teleology⁵⁵’ 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-conflatedness¹²
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment³;¶ with the implication that the <~~amplituding~~/formative-
epistemicity>totalising/circumscribing/delineating contingent-ontology—
as-of-conventioning-referencing perspective of say non-
positivism/medievalism or procrypticism⁸⁰ cannot all of a sudden
respectively start postconverging-or-dialectical-thinking²⁰—apriorising-
psychologism in positivism or notional~deprocrypticism¹⁷ 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-conflatedness¹² epistemic/notional
projective construal/evaluation’ that can allow for the mental-projection
out of any given registry-worldview/dimension
<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-⁹⁹teleology⁵⁵-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 <~~amplituding~~/formative-epistemicity>causality~as-to-

projective totalitative—implications, -for-explicating-⁶⁶ontological-
contiguity 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-~~<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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ in existence with this <amplituding/formative–epistemicity>totalising/circumscribing/delineating varying as from ‘relative-ontological-incompleteness⁸⁸ to relative-ontological-completeness⁸⁷’ ⁸³reference-of-thought <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, such that human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ conception and thereof-its-devolving-institutional-and-living-conceptions-in-existence are reflected-as-of-its-‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴’ <amplituding/formative–epistemicity>totalising~and-internally-coherent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵ in existential-instantiations;¶ and epistemic-totality as such further speaks of the <amplituding/formative–epistemicity>totalising/circumscribing/delineating nature of human ⁸³reference-of-thought-which-varies-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/reparadigmig—psychologism⁸⁹, as-so-liable-to-metaphoricity⁵⁶-as-of-⁸³reference-of-thought-evolving-and-devolving-teleological-de-mentating/structuring/paradigmig—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-conflatedness¹² epistemic/notional~projective-perspective of human ontological-performance⁷¹-<including-virtue-as-ontology> or ontological-veracity shows a relative-ontological-completeness⁸⁷ 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-⁹⁹teleology⁵⁵, institutional-development-as-to-social-function-development and living-development-as-to-personality-development transformation of meaningfulness-and-⁹⁹teleology⁵⁵' as of 'aetiologisation/ontological-escalation implications' of metaphoricity⁵⁶—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as de-mentatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments¹⁰⁵ of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as so-implied with regards to the events instigating the successive prospective registry-worldviews/dimensions in reflecting holographically-<conjugatively-andtransfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ say with 'Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual-instigation of universalising¹⁰³-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-ment 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/measuringinstru
ment as reproducibility—mathesis/motif/throwness-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-⁸³reference-of-thought as of
a transversality-of-affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹ that de-
mentatively/structurally/paradigmatically recognises an issue of notional-
discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-
mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> with
regards to ‘ontologically-flawed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment and the preconverging-or-dementing¹⁹—apriorising-psychologism
implications’ warranting the superseding/deflating of prior relative-
ontological-completeness⁸⁷-of-⁸³reference-of-thought rather than the given
prior relative-ontological-incompleteness⁸⁸ underpinning—suprasocial-
construct/sophistry <~~amplituding~~/formative>wooden-language-*

(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)} induced false pretence of an issue of ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing¹⁹—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/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-
thought¹⁷*

*apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment implied prospective meaningfulness-and-⁹⁹teleology⁵⁵ infrastructure
for deflating/superseding vices-and-impediments¹⁰⁵ of positivism/rational-
empiricism manifestation of procrypticism–or–disjointedness-as-of-
⁸³reference-of-thought⁸⁰’*

existential-
contextualising-
contiguity³⁸ *existential-contextualising-contiguity refers to meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-devolving⁸⁴-as-of-*

*instantiative-context or logical-dueness-rather-as-of-prospective-relative-
ontological-completeness⁸⁷-of-⁸³reference-of-thought or relative-
ontological-veridicality-as-of-prospective-⁸³reference-of-thought;¶*
*{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–
psychologism’⁸⁹ of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment’ as of human limited-mentation-capacity-deepening⁵², and thus the
corresponding knowledge-reification⁸⁶ capacity towards
⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism
as implied with the ⁶⁶ontological-contiguity—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-
⁹⁹teleology⁵⁵;¶ such that existential-contextualising-contiguity
 <amplituding/formative-epistemicity>causality~as-to-
 projectivetotalitative-implications,-for-explicating-⁶⁶ontological-
 contiguity 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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-
 contiguity'),-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-⁶⁶ontological-
 contiguity⁴⁴ 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 <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ so-imbued in difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹, and so contrary to atomising/taking-to-pieces ¹³constitutedness 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-⁶⁶ontological-contiguity⁴⁴ given their <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ meaningfulness-and-⁹⁹teleology⁵⁵ of presencing—absolutising-identitive-¹³constitutedness⁷⁹/identitive-¹³constitutedness-as- 'epistemic-totality³⁶ '-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸); ¶ thus existential-contextualising-contiguity <amplitudinal/formative-epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-⁶⁶ontological-
contiguity as of its implied epistemic maximalising-recomposuring⁵⁴-for-
relative-ontological-completeness⁸⁷—unenframed-conceptualisation
veridically implies the ‘(<~~amplituding~~/formative—
epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-⁶⁶ontological-contiguity⁴⁴) foregrounding—entailment-
(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in
reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-
notional~deprocrypticism⁴³ meaningfulness-and-⁹⁹teleology⁵⁵’ 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-<~~amplituding~~/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/inferring-of-elucidation-outside-existential-contextualising-contiguity as can be wrongly/unwittingly be projected with flawed used 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-¹³constitutedness^{79/13}constitutedness' (even as such conceptual-tools of formulation and representation can rather be of valid foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-

contiguity’),—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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional-deprocrypticism⁴³ as the absolute a priori that gives reasons and the ‘human consciousness level of epistemic-sufficiency-¹³constitutedness’ 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-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> reflecting the '66ontological-contiguity of
the comprehensive supervening of phenomenal/manifest~subpotencies-
*<in-transitive-conflatedness*¹²*—reflexivity,-in-the-full-potency-of-*
existence's~sublimating—nascence> ' as enabling human existential
analysis as of transverse epistemic-conception
*phenomenal/manifest~subpotency-<in-transitive-conflatedness*¹²*—*
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-reification*⁸⁶ *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 ⁶⁶ontological-contiguity as of existential-contextualising-contiguity and thus do not speak to 'an entailing dynamics of existentially reflected ⁶⁶ontological-contiguity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation' as is the case with 'thought-experiments of mere common/comparative patterning' thus inducing blurriness⁷ of meaningfulness-and-⁹⁹teleology⁵⁵ as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent⁶⁶ontological-contiguity'> 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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'⟩,—as-operative-notional~deprocrypticism⁴³ and so since thought-experiments reflecting existential-contextualising-contiguity because of their awareness 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 don't fall into

the ontological-flaws of equating/levelling-down everything across space and time associated with presencing—absolutising-identitive-¹³constitutedness⁷⁹ when it comes to reflecting ⁶⁶ontological-contiguity projection in relative-ontological-completeness⁸⁷ as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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 ⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ (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/measuringinstrument³—for—conceptualisation as to sublimating ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-⁹⁶supererogation,-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 ⁸³reference-of-thought—and—⁸³reference-of-

thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
contiguity’),—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 ⁸³reference-of-thought epistemic-veracity
for sublimation warranted across all the subject-matters so-reflected as of
overall philosophical epistemological conceptualisation (and so
specifically as to the positivism/rational-empiricism overall epistemic
attitude of ⁸³reference-of-thought underlying all these subject-matters) but
more thoroughly implicated in many a natural science domain (given the
natural sciences very strong constraining to predicative-effectivity—
sublimation-(as-to-underlying-ontological-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 ⁸³reference-of-thought 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-⁹⁶supererogation (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-⁹⁶supererogation-<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-¹³constitutedness⁷⁹ epistemic-projection perspective to

knowledge-reification⁸⁶ as to a relic/artifactual orientation poorly entertaining ⁶⁶ontological-contiguity 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—
psychologism'⁸⁹ 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-sublimation}⁹⁰ drivenness as to a
prospective ⁶⁶ontological-contiguity 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation underlying the complex sublimating conception of genetics in existential-contextualising-contiguity and in many case such an approach as to blurriness⁷ of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity 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-psychologism'⁸⁹ rather in terms
 of abstract and vague relic/artifactual conceptualisations failing to
 establish the entailing dynamics of existentially reflected ⁶⁶ontological-
 contiguity as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-⁹⁶supererogation 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
⁶⁶ontological-contiguity thus undermining historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ 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 historicity/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵ implications as to the overall human prospective
 knowledge-reification⁸⁶ project of sublimation and human emancipation)
 and this insight underlies the contention herein to overcome blurriness⁷ of
 meaningfulness-and-⁹⁹teleology⁵⁵ of our positivism-procrypticism⁸⁰
 uninstitutionalised-threshold¹⁰² for the prospective relative-ontological-*

*completeness⁸⁷, and so-reflected as the deprocrypticism¹⁷—
 apriorising/axiomatising/referencing–psychologism
 enculturated/constructed social-pragmatics-framing-of—predicative-
 effectivity–sublimation- (as-to-underlying-ontological-commitment⁶⁵)
 ('preempting—disjointedness-as-of-⁸³reference-of-thought,-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-⁹⁶supererogation in reflecting
 'immanent-⁶⁶ontological-contiguity'),–as-operative-
 notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<as-
 from-prospective-ontological-normalcy/postconvergence-epistemic-or-
 notional~projective-perspective> as to its prospectively induced
 scalarising as of human supererogatory/messianic intemporal and
 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-⁹⁶supererogation' (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-⁸³reference-of-thought, -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- ‘immanent⁶⁶ontological-contiguity’> 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-⁹⁶supererogation'),¶ 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-⁹⁶supererogation in reflecting
 'immanent-⁶⁶ontological-contiguity')',–as-operative-
 notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-⁹⁶supererogation in
 reflecting 'immanent-⁶⁶ontological-contiguity')',–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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-*

contiguity’),—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-¹³constitutedness⁷⁹ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ 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-<amplitudinal/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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>' and preempting its unforegrounding-disentailment with flawed use of conceptual-tools), as such blurry domains rather adopt a presencing—absolutising-identitive-¹³constitutedness⁷⁹

*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-<amplituding/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-<amplituding/formative—
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory~epistemic-conflatedness¹² 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-⁹⁶supererogation in reflecting
 ‘immanent-⁶⁶ontological-contiguity’),-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-⁹⁶supererogation in reflecting
 ‘immanent-⁶⁶ontological-contiguity’),-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-¹³constitutedness⁷⁹ epistemic-
 conception prospectively in relative-ontological-incompleteness⁸⁸-of-
 apriorising/axiomatising/referencing that fails to appreciate 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-psychologism'⁸⁹ (as to the fact
 that 'falsifiability is constantly redefined as to when relative-ontological-
 completeness⁸⁷ avails with human limited-mentation-capacity-
 deepening⁵²' so-reflected with the 'effective-and-relative theorising
 supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³-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-sublimating²⁴—

<amplitudinal/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness¹²/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 <amplitudinal/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’;¶ 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 ⁶⁶ontological-contiguity—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-urge *narratives-and-acts'>-with-succeeding-shifting-of-the-narratives-and-*
⁴¹ *acts-foci-as-deception-of-successively-shifting-or-non-cohering-*
narratives-and-acts)

flawed-existential- *flawed-existential-elevation-of-⁸³reference-of-thought-(of-preconverging-*
 elevation-of- *or-dementing¹⁹-apriorising-psychologism-'denaturing¹⁵-postlogic-*
⁸³reference-of- *backtracking-towards-social-aggregation-enablers' over postconverging-*
 thought⁴² *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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-*
 narrowing- *contiguity'),—as-operative-notional~deprocrypticism¹⁷,—as-to-*
 down~sublimation *'<~~amplituding~~/formative—*

as to existence— *epistemicity*>*totalising/circumscribing/delineating* *existential-*
as-sublimating- *contextualising-contiguity*³⁸ *in elucidating* ⁶⁶*ontological-contiguity-<as-*
withdrawal,- *from-prospective-ontological-normalcy/postconvergence-epistemic-or-*
eliciting-of- *notional~projective-perspective>’-(so-construed as the knowledge-*
prospective- *reification*⁸⁶ *exercise of ‘foregrounding—entailment-(postconverging—*
⁹⁶*supererogation in* *narrowing-down~sublimation as to existence—as-sublimating-*
reflecting *withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting*
‘immanent- *‘immanent-⁶⁶ontological-contiguity’),-as-operative-*
⁶⁶*ontological-* *notional~notional~deprocrypticism*¹⁷ *as to existential-contextualising-*
contiguity’),-as- *contiguity*³⁸ *conflatedness*¹² *’ with regards to prospective knowledge and its*
operative- *overall coherence with the relevant relative-ontological-completeness*⁸⁷
notional~deprocry ⁸³*reference-of-thought’s—nested-congruence/running-*
*pticism*⁴³ *through/deflating—cogent-unifying-operant-dynamics—unification-of-*
explanations,-with-such-explanations-reflected-as-of-⁶⁶ontological-
contiguity-and-inducing-corresponding-prospective-sublimity) *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 involved in the dispensing-with-immediacy-for-relative-
*ontological-completeness*⁸⁷*-by-reification*⁸⁶/*contemplative-distension*²⁶ *for*
*such prospective knowledge-reification*⁸⁶;¶ *and with regards to ‘the*
⁸³*reference-of-thought of all the successive registry-*
worldviews/dimensions in their successive relative-ontological-

*completeness⁸⁷ as so-construed in reflecting holographically-
 <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-
 human-institutionalisation-process⁶⁷’ implied knowledge-reification⁸⁶, the
 foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
 contiguity’),—as-operative-notional~notional~deprocrypticism¹⁷ of
 meaningfulness-and-⁹⁹teleology⁵⁵ is rather as of ‘the successive
⁸³reference-of-thought in relative-ontological-completeness⁸⁷
 conflatedness¹²-construal-of-existential-contextualising-contiguity³⁸-as-
 of-~~amplitudinal~~/formative—epistemicity>causality~as-to-projective-
 totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’;¶ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
 contiguity’),—as-operative-notional~notional~deprocrypticism¹⁷ in other
 to reflect deeper and deeper ⁶⁶ontological-contiguity and corresponding
 sublimation, and so in the sense that their articulated axiomatic-constructs
 and their ‘assemblages of axiomatic-constructs’ are meant as derivable-
 as-of-necessity-and-mutually-coherent in all existential instantiations and
 not as discretionary-and-incoherent, such that where issues undermining
 derivation-as-of-necessity-and-mutual-coherence arise at any given
 unreified-threshold then it is understood that prospective knowledge-*

*reification*⁸⁶ 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-
⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁹⁶supererogation in
reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-
notional~deprocrypticism¹⁷, -as-to- ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁸ in elucidating ⁶⁶ontological-contiguity-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective> speaks to the fact that existence can only
truly epistemically be construed as of phenomenal/manifest~subpotencies-
<in-transitive-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-
⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-
operative-notional~notional~deprocrypticism¹⁷ 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 this potency-driven epistemic-
conception of existence’s foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting
‘immanent-⁶⁶ontological-contiguity’),—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-
⁹⁹teleology⁵⁵> 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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—psychologism'⁸⁹ 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 ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵' as driving/dynamising the 'succession of registry-worldviews/dimensions in institutional-cumulation/institutional-recomposeure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as of human limited-mentation-capacity-deepening⁵²' underlying the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ 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-⁹⁹teleology⁵⁵', and so decisively derived-and-construed as from 'the counterintuitive discernment about the

full ontological implications of human cognisance-and-integration of postlogism⁷⁷/notional~psychopathy denatured meaningfulness-and-⁹⁹teleology⁵⁵ at uninstitutionalised-threshold¹⁰² as articulated herein specifically with regards to psychopathy and social psychopathy manifestation in our positivism~procrypticism⁸⁰ registry-worldview/dimension' providing insight on 'the human ontological-performance⁷¹-<including-virtue-as-ontology> of registry-worldviews/dimensions ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-meaningfulness-and-⁹⁹teleology⁵⁵' so-reflected dialectically as of human notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁹teleology⁵⁵> of the successive registry-worldviews/dimensions ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-meaningfulness-and-⁹⁹teleology⁵⁵);¶ such existence foregrounding—entailment- (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—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-¹³constitutedness⁷⁹ 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 ⁶⁶ontological-contiguity’ construed as overallecstatic-
existence-supervening-conflatedness¹² with the implication that
supervening 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> 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-conflatedness¹²–
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 ‘⁶⁶ontological-contiguity of the comprehensive supervening of phenomenal/manifest~subpotencies-<intransitive-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>, 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 ⁶⁶ontological-contiguity 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-⁹⁶supererogation in reflecting
'immanent-⁶⁶ontological-contiguity'),—as-operative-
notional~deprocrypticism¹⁷, -as-to- '<amplituding/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 ⁶⁶ontological-

*contiguity 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 ⁶⁶ontological-contiguity of
existence, and just as the same can be said even of inherent mathematics
epistemic-conception notwithstanding its rather contemplable 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 ⁶⁶ontological-contiguity 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 ¹³constitutedness 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 ⁶⁶ontological-contiguity 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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-

contiguity'), –as-operative-notional~notional~deprocripticism¹⁷ 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 ⁶⁶ontological-contiguity of existence' as to the possibility of human limited-mentation-capacity-deepening⁵² induced epistemic-conceptions of phenomenal/manifest~subpotencies-<intransitive-conflatedness¹²–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-conflatedness¹²–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 ¹³constitutedness as substituting for other phenomenal/manifest~subpotencies-<in-transitive-conflatedness¹²–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-⁹⁹teleology⁵⁵, 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/formative-epistemicity>causality~as-to-projective-
 totalitative~implications,-for-explicating-⁶⁶ontological-contiguity as of
 epistemicity>causa foregrounding—entailment-(postconverging—narrowing-
 lity~as-to- down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 projective- of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
 totalitative— contiguity’),—as-operative-notional~deprocrypticism⁴³ meaningfulness-
 implications,-for- and-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-
 explicating- transfusively> the ⁶⁶ontological-contiguity—of-the-human-
⁶⁶ontological- institutionalisation-process⁶⁷, and so-construed-as-from-the-ontological-
 contiguity⁴⁴ 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-⁶⁶ontological-contiguity’ 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-⁹⁶supererogation—to—profound-⁹⁶supererogation' (such that the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ is 'the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-⁹⁶supererogation—to—profound-⁹⁶supererogation') thus reflecting the fact that the 'ontological-normalcy/postconvergence of the full-potency of existence' as the absolute epistemic-projection perspective of profound-⁹⁶supererogation is 'not of referenced/registered/decisioned presence/¹³constitutedness' 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-⁹⁶supererogation is 'not of desublimating~referenced/registered/decisioned self-presence/self-¹³constitutedness' 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 ⁸³reference-of-thought—and-eventfulness/ontol ⁸³reference-of-thought-devolving⁸⁴', and so underlined by the

ogical-aesthetic-
 tracing⁴⁵

*‘momentousness for prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity induced as from
 human limited-mentation-capacity-deepening⁵²’ in perspective
 ontological-normalcy/postconvergence projective-totalitative–
 implications-for-explicating-⁶⁶ontological-contiguity,-as-reflecting-
 <~~amplifying~~/formative–epistemicity>causality~all-along-
 comprehensively-as-to-the-⁶⁶ontological-contiguity—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-⁹⁶supererogation-
 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-⁹⁶supererogation-of-
 mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>,-as-
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism-
 and-reflecting-prospectively-desublimation/gimmickiness’, and so as-to-
 the-underlying-social- ‘epistemic-totality³⁶’-of-meaningfulness-and-
⁹⁹teleology⁵⁵-with-regards-to-social-stake-contention-or-confliction)*

historicity-

‘historicity-tracing—in-presencing-hyperrealisation/hyperreal-

tracing—in- *transposition of apriorising/axiomatising/referencing as to* ⁸³*reference-of-*
presencing— *thought—and—⁸³reference-of-thought-devolving⁸⁴* (is-so-construed-as-of-
hyperrealisation/hy *its-defining-shallow-de-mentative/structural/paradigmatic-‘presencing-*
perreal- *conceptualisation-disposition’)-as-to-human-psychological-entrapment-*
transposition⁴⁶ *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-performance⁷¹-<including-virtue-
as-ontology>-outcomes;¶ *historicity-tracing—in-presencing—*
hyperrealisation/hyperreal-transposition *contrasts with prospective*
historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵
(which-is-construed-as-of-its-defining-prospective-aestheticised-
conceptualisations-more-profound-de-mentative/structural/paradigmatic-
‘reoriginariness/reorigination-futural-ontological-performance⁷¹-
<including-virtue-as-ontology>-projection,-superseding-presencing-
conceptualisation-disposition’)-as-to-human-psychological-
uninhibitedness/decomplexification-for-maximalising-recomposuring⁵⁴-
for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-
disposition-of- ‘defining-prospectively-aestheticised-conceptualisations’,-
and-so-for-renewed-ontological-performance⁷¹-<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-¹³constitutedness⁷⁹ *incrementalism⁵⁰-in-relative-*
ontological-incompleteness⁸⁸—enframed-conceptualisation disposition’ of

successive registry-worldviews/dimensions as to their
 <amplifying/formative> wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-⁹⁹teleology⁵⁵-as-of- 'nondescript/ignorable—void⁵⁹' -
 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 ⁶⁶ontological-
 contiguity—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-⁹²singularisation- (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-⁸³reference-of-thought)

⁹²singularisation⁴⁷

identitive- identitive-¹³constitutedness-as- 'epistemic-totality³⁶'-dereification-in-
¹³constitutedness- 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 *performance*⁷¹-<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- *contiguity*³⁸ *reprisings' of psychopathic postlogism*⁷⁷-*slantedness, inducing*
 discomfiture-or- *derived-perversion*⁷⁴-*of*⁸³*reference-of-thought-<as-effectively-*
 negative-social- *apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-*
 aggregation/tempo *⁹⁶supererogation> as from 'mental-as-prelogism*⁷⁸-*as-of-conviction,-as-*
 ral-enculturation- *to-profound-*⁹⁶*supererogation investment followed by muddled-*
 or-temporal- *⁸³reference-of-thought in cohering-to-postlogism*⁷⁷-*set-of-narratives in*
 endemisation⁴⁹ *denaturing*¹⁵-*prelogism*⁷⁸-*as-of-conviction,-as-to-profound-*
⁹⁶supererogation';¶ arising as a result of the registry-worldview relative-
*ontological-incompleteness*⁸⁸-*of*⁸³*reference-of-thought beyond-the-*
*consciousness-awareness-*⁹⁹*teleology-<in-existential-extrication-as-of-*
*existential-unthought>*⁶ *and 'lack of constraining social universal-*
*transparency*¹⁰⁴-*(transparency-of-totalising-entailing,-as-to-entailing-*
<amplituding/formative-epistemicity>totalising~in-relative-ontological-
*completeness*⁸⁷) *or construed more precisely not on the positivism-*
*procrypticism*⁸⁰ *basis of such 'individuations <amplituding/formative-*
epistemicity>totalising~intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-

*apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
ment-for-operand-or-incidenting-predicative-insights-of-existential-
contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-
relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-
devolving⁸⁴-as-of-instantiative-context categorisation' but rather on the
notional~deprocrypticism¹⁷ basis of ⁶⁶ontological-contiguity as
'individuations candidty/candour capacity' as of perspective ontological-
normalcy/postconvergence notional evaluation of temporality⁹⁸/shortness-
to-intemporality⁵¹/longness-of-register-of-meaningfulness/⁸³reference-of-
thought 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-<amplifying/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-⁹⁹teleology⁵⁵ /
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-⁹⁹teleology-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-deepening epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-*
 52 *eliciting-of-prospective-⁹⁶supererogation),-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-⁹²singularisation⁴⁷'-(as of relative ¹³constitutedness 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 ⁹⁹teleology 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-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 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-⁹⁹teleology⁵⁵), rather arising as of 'aestheticisation-and-aestheticisationtowards-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-

⁹⁹teleology⁵⁵ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative-epistemicity>totalising~conceptualisation)’, and so-underscored by the ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴ dynamics of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’;¶ 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-⁹⁹teleology⁵⁵ induced presencing—absolutising-identitive-¹³constitutedness⁷⁹) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ to ever always

*preserve human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, and in this respect 'the
 philosophical as spanning aestheticisation (generativity potential) and
 aestheticisation-towards-ontology (ontological-performance⁷¹-
 <including-virtue-as-ontology> potential) of human meaningfulness-and-
⁹⁹teleology⁵⁵' speaks to the epistemic successes and failures as to human
 ontological-performance⁷¹-<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 humannature 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-
⁹⁶supererogation 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—
 psychologism’⁸⁹ 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-⁶⁶ontological-contiguity’> over foregrounding—entailment-
 {postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in

reflecting 'immanent-⁶⁶ontological-contiguity'),-as-operative-
 notional~deprocrypticism⁴³ meaningfulness-and-⁹⁹teleology⁵⁵ 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-
 sublimation⁹⁰ veracity that truly underlies all human meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-<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-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-

~~in-supererogatory-epistemic-conflatedness~~¹² (as reflecting
 holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-
 contiguity—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 socialsetups dynamics of
 relative-ontological-completeness⁸⁷ in renewing of human
 meaningfulness-and-⁹⁹teleology⁵⁵);¶ 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-⁹⁹teleology⁵⁵ and so as to the
 requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³—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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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-⁹⁶supererogation-<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 explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-

completeness⁸⁷—⁸³reference-of-thought-devolving⁸⁴> actually point to an overall ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-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/measuringinstru-
ment³-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-⁸³reference-of-thought⁸⁰ and prospectively*

deprocrypticism—or-preempting—disjointedness-as-of⁸³reference-of-thought¹⁷) and is thus primarily concerned about human prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹;¶ 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-⁹⁶supererogation 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-⁶⁶ontological-contiguity'> 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-⁹⁶supererogation 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 same⁶⁶ontological-contiguity as to the proliferation of isms—conceptualisations without any ‘relative-ontological-completeness⁸⁷

<amplitudinal/formative>entailment—as-to-totalising-contiguous/coherent—factuality-of-variability reflecting historicity/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-⁸³reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society's metanarratives so-articulated by postmodern-thought more like 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-⁹⁶supererogation 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-⁹⁶supererogation), thus speaking of the requisite underlying ontological-good-faith/authenticity⁶⁸ and ontological-bad-faith/inauthenticity⁶³ insight (manifested beyond-the-consciousnessawareness-⁹⁹teleology-<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-⁹⁶supererogation 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-completeness⁸⁷⁻⁸³reference-of-thought-devolving⁸⁴> equally requires corresponding institutional sublimation that doesn't just assume a relative-ontological-incompleteness⁸⁸—presublimation-construct—of meaningfulness-and-⁹⁹teleology⁵⁵ 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<amplitudinal/formative—epistemicity>totalising~purview-of-construal (de-mentating/structuring/paradigming the veracity of knowledge necessarily

*as being in ⁶⁶ontological-contiguity), 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<~~amplitudinal~~/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-¹³constitutedness⁷⁹ 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—
psychologism’⁸⁹), and as is explicitly reflected herein as to the
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷
imbued historicity/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—

*metaphoricity*⁵⁶—as-rede-mentating/restructuring/reparadigming—
*psychologism*⁸⁹ (so-reflected as of notional~notional~deprocrypticism¹⁷
 or <~~amplituding~~/formative>notional~preempting—disjointedness-as-of-
⁸³reference-of-thought 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
⁶⁶ontological-contiguity—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-⁹⁶supererogation 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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-⁸³reference-of-thought⁸⁰ 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-
⁸³reference-of-thought¹⁷ respectively but for universal human ‘projective-
 insights’/‘epistemic-projection-in-conflatedness¹²’ capacity to-come-to-
 terms-with/to-respond-to prospective sublimating meaningfulness-and-
⁹⁹teleology⁵⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-⁹⁶supererogation 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-⁹⁶supererogation 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 ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴ transforming meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) 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-
⁹⁹teleology⁵⁵) 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-
⁹⁶supererogation,-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–psychologism*⁸⁹;¶ *human*
limited-mentation-capacity-deepening as of organic-knowledge more
*critically involves ‘the requisite fundamental knowledge-reification*⁸⁶
gesturing point-of-departure’ as referencing/registering/decisioning
nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness^{87–83}*reference-of-*
*thought-devolving*⁸⁴*> by ‘their very own sublimating prospective/nascent*
*relative-ontological-completeness*⁸⁷ ⁸³*reference-of-thought/grandest-*
axiomatic-construct—as-to-referencing/registering/decisioning’ in order
*to fulfil the requisite maximalising-recomposuring*⁵⁴*-for-relative-*
*ontological-completeness*⁸⁷*—unenframed-conceptualisation for effective*
theoretical–conceptual–operant conceptualisation enabling ‘sublimating
~~*supererogatory*~~*–unbeholdening-conflatedness*¹² *historiality/ontological-*
*eventfulness/ontological-aesthetic-tracing*⁴⁵*’ (and so over*
referencing/registering/decisioning such nascent-particular/incipient-
and-material/technical-sublimations-<blinded-to-their-relative-
ontological-completeness^{87–83}*reference-of-thought-devolving*⁸⁴*> by ‘the*
*presublimation relative-ontological-incompleteness*⁸⁸ ⁸³*reference-of-*
thought/grandestaxiomatic-construct—as-to-
referencing/registering/decisioning’ thus rather inducing ‘desublimating
*relic/artifactual–beholdening-*¹³*constitutedness historicity-tracing—in-*
*presencing–hyperrealisation/hyperreal-transposition*⁴⁶*’), and in this*
respect the institutionalised intellectual practice of any given registry-
worldview/dimension failing to reflect ‘the fundamental knowledge-
*reification*⁸⁶*–gesturing point-of-departure of prospective/nascent relative-*

ontological-completeness⁸⁷ ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning’ rather speaks to a fundamental institutional-bankruptcy wherein for instance the ‘presublimating relative-ontological-incompleteness⁸⁸ ⁸³reference-of-thought/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 ⁸³reference-of-thought/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-⁸³reference-of-thought¹⁷ 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-¹³constitutedness⁷⁹ 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-completeness^{87–83}reference-of-thought-
 devolving⁸⁴> is not beholdening upon existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-⁹⁶supererogation and speaks to
 <amplitudinal/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-⁶⁶ontological-contiguity’> (rather than foregrounding—
 entailment-(postconverging—narrowing-down~sublimation as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-*

⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),-as-
 operative-notional~deprocrypticism⁴³ meaningfulness-and-⁹⁹teleology⁵⁵
 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-¹³constitutedness⁷⁹

<~~amplituding~~/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-<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷}) part-and-parcel of the process of human crossgenerational transformation more critical and important than

any punctual enframened 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—profound⁶⁹-⁹⁶supererogation,-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-<amplifying/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—shallow⁶⁴-⁹⁶supererogation,-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-⁹⁶supererogation-<construed-as-to-act-
implication— execution-or-logical-implications-of- ‘notion-of-agreement-or-
supposedly- disagreement’>
apriorising-in-
conviction-as-to-
profound-*

⁹⁶supererogation⁵³

maximalising- *antiakrasiatic—maximalising-recomposuring-for-relative-ontological-
recomposuring⁵⁴- completeness⁸⁷-<as-to-historicity/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- <amplituding/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-⁸³reference-of-thought-
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
 decontextualisingunimbricatedness/unthreadedness/unrecomposuring-as-
 virtuality-or-ontologically-flawed-construal (preconverging-or-
 dementing¹⁹—apriorising-psychologism ⁸³reference-of-thought in
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism
 as shallowness-of-thought-or-unsophistication-of-understanding))

meaningfulness-
 and-⁹⁹teleology⁵⁵ 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-
⁹⁹teleology-as-well-as-derived-conventioning-referencing-with-regards-
 to-institutional-development—as-to-social-function-development-and-
 living-development—as-to-personality-development-possibilities;¶
 construed as <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating ⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-
⁹⁹teleology 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-⁹⁹teleology 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-⁹⁹teleology is rather derivational as of human relative ontological-performance⁷¹-<including-virtue-as-ontology> as of 'various relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought' in reflecting meaningfulness-and-⁹⁹teleology 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-conflatedness¹²

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-⁹⁹teleology) as well as the given ⁸³reference-of-
thought-devolving⁸⁴ temporal-to-intemporal ontological-performance⁷¹-
<including-virtue-as-ontology> of its <~~amplituding~~/formative–
epistemicity>totalising/circumscribing/delineating of meaningfulness-
and-⁹⁹teleology*

metaphoricity⁵⁶ *metaphoricity as evolving-and-devolving—‘<amplituding/formative–epistemicity>totalising~conception-of-existential-contextualising-contiguity³⁸-in-reification⁸⁶’, construed ultimately as of the crossgenerational superseding of any given registry-worldview/dimension <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ meaningfulness-and-⁹⁹teleology⁵⁵ (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-⁹⁹teleology⁵⁵’), as of prospective relative-ontological-completeness⁸⁷ superseding/undermining/deflating of prior relative-ontological-incompleteness⁸⁸, as meaningfulness-and-⁹⁹teleology⁵⁵ infrastructure rede-mentating/restructuring/reparadigming;¶ implying ‘differing-andincompatible meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ and pseudo-edginess/pseudo-incisiveness as <amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) as of the implied*

*reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation as reasoning-from-results/afterthought
 (as to elicitable <amplifying/formative> wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ routing ontologically-hegemonising-
 narrative⁷⁰ as to psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring (and not propositional-
 convincing-of-dialogical-equivalence)’ over the relative-ontological-
 incompleteness⁸⁸ crossgenerationally as of ontological-primemovers-
 totalitative-framework⁷² 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-⁹⁹teleology⁵⁵ routing ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' arising as of their ontological-primemovers-totalitative-framework⁷² 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-conflatedness¹² and this notion of 'prospective meaningfulness-and-⁹⁹teleology⁵⁵ 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-conflatedness¹² sublimating-validation/desublimating-invalidating implications' 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 sovereign constructs 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of propositional-convincing-of-dialogical-equivalence’ to undermine such ‘prospective meaningfulness-and-⁹⁹teleology⁵⁵ routing ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ enlightenment from its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ specialisms even though we know that the truly specialist lawyer, chemist, etc. doesn’t adopt any such propositional-convincing-of-dialogical-equivalence relation with <amplituding/formative>wooden-

language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-muddlement-

(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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity')-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 ⁸³reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism,

supernaturalism, etc. <~~amplituding~~/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-
 thought⁸⁰ sophistry 'flawed encouraging of propositional-convincing-of-
 dialogical-equivalence <~~amplituding~~/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
 construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-
 implications>)' as of present disjointedness-as-of-⁸³reference-of-thought'
 in undermining the 'prospective meaningfulness-and-⁹⁹teleology⁵⁵ routing
 ontologically-hegemonising-narrative⁷⁰ as to psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring' of
 deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-
 thought¹⁷ 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-⁸³reference-of-thought¹⁷ 'foregrounding—entailment-
(postconverging~narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in
reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-
notional~deprocrypticism⁴³ as of notional~deprocrypticism¹⁷
construction-of-the-Self' from whence its implied specialised/profound
knowledge-construct can be engaged in differential-formalisation-
transference (without the possibility of sophistic/pedantic undermining like
the eliciting of various temporal manifestations of disjointedness-as-of-
⁸³reference-of-thought as of social-stake-contention-or-confliction
implications) even if the vast majority of humans don't have a thorough
grasp of notional~deprocrypticism¹⁷ implied profound/specialisms
knowledge-construct implications

neuterising⁵⁷

neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-
epistemically-flawed-presencing—absolutising-identitive-
¹³constitutedness⁷⁹—or—identitive-¹³constitutedness-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-⁹⁹teleology⁸-with-temporal-as-denaturing¹⁵falsely-represented-as-if-in-⁶⁶ontological-contiguity-with-intemporal-as-sound,-rather-than-disambiguated-into-prospective-notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-andprior-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>-representations, but-wrongly-implicating-as-of-the-very-same-existential-meaningfulness-and-⁹⁹teleology⁵⁵-of-apriorising/axiomatising/referencing)

nondescript/ignorable-void, in underlying holographically-ble-void⁵⁹ <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ epistemic-ricochetting/transepistemicity foregrounding—entailment (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-<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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought⁸⁰ (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 ⁶⁶ontological-contiguity—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-⁹²singularisation-as-veridical-epistemic-determinism²¹,
 with regards to the transepistemic/epistemic-ricochetting
~~<amplituding/formative-epistemicity>~~causality~as-to-projective-
 totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁶supererogation-<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-
 ment³ ‘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 deconstructing-
threshold-(uninstitutionalised-threshold¹⁰²/presublimating—
desublimating-decisionality)–of-ontological-performance⁷¹-<including-
virtue-as-ontology>);¶ as the prior registry-worldview’s/dimension’s
deconstructing-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-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸) 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-
¹³constitutedness⁷⁹ perspective, and noting as well here that the
conceptual-patterning naivety of Platonism as merely prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation is alien to Plato and the Socratic
philosophers whose anamnesis rather speaks of originariness-parrhesia,—*

as-spontaneity-of-aestheticisation conceptualisation of their 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/thrownness-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 ⁶⁶ontological-contiguity—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-⁹²singularisation-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-⁹⁹teleology⁵⁵ 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-
¹³constitutedness⁷⁹’/identitive-¹³constitutedness-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-⁹⁹teleology⁵⁵ 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/throwness-disposition,—as—reproducibility-of-
 aestheticisation as outcome/outfit/shell—construedhistorially-as-of-the-
 specifically-aestheticised-incrusting/plating/coating-as-institutional-
 manifestation is rather a ‘secondnature positive-opportunism⁷⁵ implied
 mechanical-knowledge’ but then the very possibility for prospective
 originariness-parrhesia,—as—spontaneity-of-aestheticisation inducing of
 prospective reproducibility—mathesis/motif/throwness-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-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 is implied), lies with
 the organic-knowledge reconstrual of anamnesis as of ‘the ⁶⁶ontological-
 contiguity—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-⁹²singularisation-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-⁹⁹teleology⁵⁵ as equivalence/correspondence
 antiakrasiatic-aspiration ontological-performance⁷¹-<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-⁹⁹teleology⁵⁵
 ontological-performance⁷¹-<including-virtue-as-ontology> involves
 ‘direct bilateral relationship of appropriate construction-of-the-Self for
 appropriate cognisance-and-integration of prospective relative-
 ontological-completeness⁸⁷ meaningfulness-and-⁹⁹teleology⁵⁵’ 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-<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/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/throwness-disposition,—as—reproducibility-of-
aestheticisation <amplifying/formative> wooden-language- (imbued—
temporal—mere-
form/virtualities/dereification/akrasitic-drag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁹teleology⁵⁵ as it rather
engages with such prospective knowledge in complexification of its prior
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation <amplifying/formative> wooden-
language- (imbued—temporal—mere-
form/virtualities/dereification/akrasitic-drag/denatured/preconverging-
or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸) 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
<amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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 'asceticism⁴ consciousness point-of-referencing projection (<amplituding/formative—epistemicity>causality~as-to-projectivetotalitative—implications,-for-explicating-⁶⁶ontological-contiguity) towards the prospective registry-worldview/dimension' eliciting the ⁶⁶ontological-contiguity—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-⁹²singularisation-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-⁹⁹teleology⁵⁵' 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-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸) 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-Self'⁹¹ whether as of
 trepidatious/warped/preclusive/occlusive presencing—absolutising-
 identitive-¹³constitutedness⁷⁹/identitive-¹³constitutedness-as- 'epistemic-
 totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-
 determinism⁴⁸

nonpresencing⁶⁰ nonpresencing—or—withdrawal—or—metaphysics-of-absence—or—
 transcendental-reasoning-of-event-as-prospective-ontology-origination
 perspective/framing/reference/horizon of meaningfulness-and-
⁹⁹teleology⁵⁵ as to the transcendence-and-

*sublimity/sublimation/~~supererogatory~~-de-mentativity implications of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
⁹²singularisation-as-veridical-epistemic-determinism²¹;¶ reflected as
 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 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-
⁹⁶supererogation 'both as signifier-as-to-transcending (speaking of
 human-subpotency ontological-performance⁷¹-<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 ⁶⁶ontological-
 contiguity perspective of the unchanging immanency of existence as
 oneness-of-ontology as to the coherence underlying the very possibility for
 construing-and-reconstruing of intelligibility in existence)' so-construed*

as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' supersedes the 'scalarity/immanency of existence's ontological-normalcy/postconvergence';¶ this further explains why reductionisms (as to their <amplituding/formative-epistemicity>totalising/circumscribing/delineating implications) fail to reflect nonpresencing-<perspective-ontological-normalcy/postconvergence> as to the requisite human limited-mentation-capacity-deepening⁵² knowledge-reification⁸⁶-gesturing and with such reductionisms rather inducing presencing—absolutising-identitive-¹³constitutedness⁷⁹ as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening⁵² implications, and so as 'failing to override apriorising ¹³constitutedness with apriorising conflatedness¹² as the latter enables '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 to be drawn' in

keeping tab of existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation ‘both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance⁷¹-<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 ⁶⁶ontological-contiguity perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)’ so-construed as reflexivity-in-ecstatic-existence,[¶] the failure to adopt such a nonpresencing-<perspective—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 ⁶⁶ontological-contiguity’) is critically associated with presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-contiguity³⁸ (wherein the knowledge-reification⁸⁶—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 ⁶⁶ontological-contiguity in ~~<amplituding/~~formative-
 epistemicity>totalising/circumscribing/delineating conception of
 meaningfulness-and-⁹⁹teleology⁵⁵) as to disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 'immanent-⁶⁶ontological-contiguity'> and thus with the 'ontologically-
 flawed implication that the absolute a priori is not construed as existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation' but
 instead any of such given isms—conceptualisations and associated
 reductionisms now substituting for the unchanging immanentbackdrop of
 existential-contextualising-contiguity³⁸ 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-
 reification⁸⁶—gesturing of foregrounding—entailment-(postconverging-
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting
 'immanent-⁶⁶ontological-contiguity'),—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-conflatedness^{12s} of ⁶⁶ontological-
 contiguity') 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 ⁶⁶ontological-contiguity across
 Galilean/Cartesian/Newtonian/Leibnizian physics to present day string-
 theory/loop-quantum-gravity/etc. as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-⁹⁶supererogation, 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
⁶⁶ontological-contiguity of physics across-the-times’ rather than an
 apriorising ¹³constitutedness 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
 <~~amplituding~~/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 ⁶⁶ontological-contiguity 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 across-the-times as to physics relative-ontological-
*completeness*⁸⁷ 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 ⁶⁶ontological-contiguity 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 ¹³constitutedness 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 ⁶⁶ontological-contiguity thus with a poor grasp of ‘knowledge-
reification⁸⁶—gesturing in ⁶⁶ontological-contiguity 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 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*¹³*constitutedness as of elaboration-*
as-mere-extrapolating/constituting/abstracting/deducing/inferring-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-*⁹⁶*supererogation in reflecting*
*‘immanent-*⁶⁶*ontological-contiguity’),—as-operative-*
*notional~deprocrypticism*⁴³ *as to ‘<amplitudinal/formative—*
epistemicity>totalising/circumscribing/delineating *existential-*
*contextualising-contiguity*³⁸ *in elucidating*⁶⁶*ontological-contiguity-<as-*
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>’ with the consequence of failing/poorly
reflecting ‘the requisite ontologically-pertinent dynamic theoretical—
conceptual—operant depth/profoundness for addressing subject-matters as
epistemic-conceptions as to their given/defined human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint with respect to
originariness-parrhesia,—as—spontaneity-of-aestheticisation
~~*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-⁹⁶supererogation in
 reflecting ‘immanent-⁶⁶ontological-contiguity’),–as-operative-
 notional~deprocrypticism⁴³ operantly implying ‘drawing out the full
 <amplituding/formative–
 epistemicity>totalising/circumscribing/delineating implications of
 assertions/claims/conceptualisations as of ⁶⁶ontological-contiguity 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
⁶⁶ontological-contiguity 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 of deconstruction, genealogy and other critical theory
 practices are meant to articulate meaningfulness-and-
⁹⁹teleology⁵⁵/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/measuringinstrument³–for–conceptualisation) in reflecting 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–psychologism⁸⁹ 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-reification⁸⁶–gesturing in ⁶⁶ontological-contiguity 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 as of human-and-social-expectations/anticipations—
*metaphoricity*⁵⁶—as-rede-mentating/restructuring/reparadigming—
psychologism’ over mere apriorising ¹³constitutedness 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—
*metaphoricity*⁵⁶—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-
 reification⁸⁶—gesturing in ⁶⁶ontological-contiguity 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 as reflecting '~~amplitudinal~~/formative-
 epistemicity>totalising/circumscribing/delineating existential-
 contextualising-contiguity³⁸ foregrounding—entailment-(postconverging-
 narrowing-down~sublimation as to existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting
 'immanent-⁶⁶ontological-contiguity')-as-operative-
 notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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 ¹³constitutedness-as-to-absolutising-identity) with regards to
 the conceptual 'overcoming of metaphysics-of-presence intermediating-
 ascriptivity or neuterising⁵⁷ of human meaningfulness-and-⁹⁹teleology⁵⁵
 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-
⁹⁹teleology⁵⁵> of the successive registry-worldviews/dimensions
⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—
 meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’) 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-⁸³reference-of-thought¹⁷ ' <amplituding/formative-
epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism
scalarising';¶ (thus 'scalarising of human meaningfulness-and-
⁹⁹teleology⁵⁵' effectively speaks of ontological-normalcy/postconvergence
analysis as to nonpresencing-<perspective—ontological-
normalcy/postconvergence> implications while 'descalarising of human
meaningfulness-and-⁹⁹teleology⁵⁵' effectively speaks of epistemic-
abnormalcy/preconvergence³⁰ analysis as to the specifically given
presencing—absolutising-identitive-¹³constitutedness⁷⁹ registry-

worldview/dimension), and it should be noted as well that besides the defining de-scalarising of any specifically given registry-worldview/dimension as ⁸³reference-of-thought epistemic-totality³⁶ of meaningfulness-and-⁹⁹teleology⁵⁵, the successive registry-worldviews/dimensions as to their ⁸³reference-of-thought-devolving⁸⁴ further involve ‘devolving de-scalarising and scalarising of human meaningfulness-and-⁹⁹teleology⁵⁵’ (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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought de-scalarising as epistemic-totality³⁶ of meaningfulness-and-⁹⁹teleology⁵⁵ implied ‘human Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵’ (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-performance*⁷¹-<including-
*virtue-as-ontology>) at uninstitutionalised-threshold*¹⁰² as reflecting both
desublimating *historicity-tracing—in-presencing—*
*hyperrealisation/hyperreal-transposition*⁴⁶ and *sublimating*
*historiality/ontological-eventfulness/ontological-aesthetic-tracing*⁴⁵
possibilities’);¶ thus in the bigger scheme of things, the more thoroughly
profound/fundamental deprocrypticism—or—preempting—disjointedness-
*as-of-*⁸³*reference-of-thought*¹⁷ issue is about the ⁶⁶*ontological-contiguity*
(as of ‘<amplituding/formative—
epistemicity>totalising/circumscribing/delineating *existential-*
*contextualising-contiguity*³⁸ *foregrounding—entailment-(postconverging—*
narrowing-down~sublimation as to existence—as-sublimating-
*withdrawal,-eliciting-of-prospective-*⁹⁶*supererogation in reflecting*
‘immanent-⁶⁶ontological-contiguity’),—as-operative-
*notional~deprocrypticism*⁴³ *in elucidating ⁶⁶ontological-contiguity-<as-*
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective>) of assertions/claims articulated in
today’s intellectual-muddlement-(blurring/undermining-of-prospective-
totalising-entailing,-as-to-entailing-<amplituding/formative—
*epistemicity>totalising~in-relative-ontological-completeness*⁸⁷*)*
institutional-being-and-craft ladened (beyond-the-consciousness-
*awareness-*⁹⁹*teleology-<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-shallow⁶⁴-⁹⁶supererogation,-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-⁶⁶ontological-contiguity'>) 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-<~~amplituding~~/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-⁸³reference-of-thought⁸⁰<~~amplituding~~/formative>wooden-language-(imbued-temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-

*or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸);¶ as the evaluation of
assertions/claims as to such a prospective deprocrypticism—or—
preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ projected
⁶⁶ontological-contiguity overcoming procrypticism—or—disjointedness-as-
of-⁸³reference-of-thought⁸⁰ blurriness⁷ of meaningfulness-and-
⁹⁹teleology⁵⁵ is rather of foregrounding—entailment-(postconverging—
narrowing-down~sublimation as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting
‘immanent-⁶⁶ontological-contiguity’),—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-⁸³reference-of-thought,-
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’ 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-⁹⁶supererogation in reflecting
‘immanent-⁶⁶ontological-contiguity’),—as-operative-
notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<as-
from-prospective-ontological-normalcy/postconvergence-epistemic-or-
notional~projective-perspective> as to its prospectively induced
scalarising as of human supererogatory/messianic intemporal and
secondnatured socially-optimal instigative potency’ at its given/defined
institutionalisation ontologically-pertinent epistemic-conception of ‘the
very same overall phenomenality/manifestation of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’ (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-⁸³reference-of-thought,-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- 'immanent⁶⁶ontological-contiguity'> 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-⁹⁶supererogation'), 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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-
 contiguity'),—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—profound⁶⁹-⁹⁶supererogation,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>
 underlying intemporal ontological-performance⁷¹-<including-virtue-as-
 ontology> (as of dimensionality-of-sublimating²⁴—
 <amplitudinal/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-
⁹⁶supererogation,-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-⁸³reference-of-thought¹⁷ 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-
⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸)) thus involving the anticipation of human temporal-to-
 intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of
 prospective knowledge-reification⁸⁶ imbued ⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸;¶ 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~deprocripticism¹⁷' (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—
psychologism'⁸⁹) which as guiding spirit no human prospective
apriorising/axiomatising/referencing~conceptualisation can pretend to
ignore-and-override without falling into perversion of meaningfulness-
and-⁹⁹teleology⁵⁵ 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-
ment³~for~conceptualisation underlies dimensionality-of-sublimating²⁴—
<~~amplituding~~/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-
⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-
thinking²⁰~qualia-schema> with regards to the fact that by the inherently

implied institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰²
of any given registry-worldview/dimension as reflecting the
preconverging-or-dementing¹⁹—apriorising-psychologism perspective in
shallower teleological depth ‘there is no neutrally sound knowledge in
relative-ontological-incompleteness⁸⁸ as to when prospective insight about
the relative-ontological-incompleteness⁸⁸ deficient ontological-
performance⁷¹-<including-virtue-as-ontology> existentially avails as
reflecting prospective human-subpotency—
aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ with prospective
knowledge-reification⁸⁶ in relative-ontological-completeness⁸⁷
necessitatively about overriding relative-ontological-incompleteness⁸⁸
apriorising/axiomatising/referencing—conceptualisation as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring metaphoricity⁵⁶ implications in transversality-of-
affirmative-and-unaffirmative,-disambiguated-
apriorising/axiomatising/referencing¹⁰¹ such that any ontologically-flawed
engagement as ‘wrongly implying underlying logical-processing-or-
logical-implication—supposedly-apriorising-in-conviction-as-to-
profound-⁹⁶supererogation⁵³ 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–profound⁶⁹⁻⁹⁶supererogation,-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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ reflects the fact that meaningfulness-and-⁹⁹teleology⁵⁵ is much ‘more profoundly than just about projected reproducibility—mathesis/motif/thrownness-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-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸), 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—<amplifying/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-
¹³constitutedness⁷⁹ 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
<amplifying/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-¹³constitutedness⁷⁹ with re-originary—
as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-
projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-prospective-
sublimation⁹⁰ intemporal-disposition prospective
apriorising/axiomatising/referencing—conceptualisation (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 the corresponding
social secondnaturing, as thus enabling and explaining the succession of
registry-worldviews/dimensions reflecting holographically-
<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 historicity/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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of- 'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>) as of

~~<amplituding/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—
~~<amplituding/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-
 ment³—for—conceptualisation as ‘one long continuous whole of human
 originariness-parrhesia,—as—spontaneity-of-aestheticisation reflecting
 holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-
 contiguity—of-the-human-institutionalisation-process⁶⁷’ (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/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient–profound^{69–96}supererogation,—as-mentally-
 aestheticised–postconverging/dialectical-thinking²⁰—qualia-schema>

reflecting the implications of human limited-mentation-capacity-
 deepening⁵² 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/authenticity⁶⁸)
 associated with the ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ in respectively superseding prior
 recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivism/medievalism and procrypticism⁸⁰ 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
 temporalprojection (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-¹³constitutedness⁷⁹ relation with prior
⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸ 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-<amplitudinal/formative-epistemicity>totalising~in-relative-
ontological-completeness⁸⁷} of poor knowledge-reification⁸⁶-gesturing
that fails 'knowledge-reification⁸⁶-gesturing in ⁶⁶ontological-contiguity 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 and for instance naively interprets enlightenment thinkers
in presencing—absolutising-identitive-¹³constitutedness⁷⁹ terms while
lacking the originariness-parrhesia,-as-spontaneity-of-aestheticisation
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness for
addressing our procrypticism-or-disjointedness-as-of-⁸³reference-of-
thought⁸⁰ 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-⁶⁶ontological-contiguity'> that fail the
 notional~notional~deprocrypticism¹⁷ foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in
 reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-
 notional~deprocrypticism⁴³ operant test of 'drawing out the full
 <amplituding/formative—
 epistemicity>totalising/circumscribing/delineating implications of
 assertions/claims/conceptualisations as of ⁶⁶ontological-contiguity in
 reflection of existential-contextualising-contiguity³⁸ 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—
 <amplituding/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-recomposure-
 <as-to-historicity/ontological-eventfulness/ontological-aesthetic-
 tracing⁴⁵> with regards to ⁸³reference-of-thought—and-⁸³reference-of-
 thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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-
⁹⁶supererogation 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-
⁸³reference-of-thought¹⁷ as articulated herein they would have
 supererogatorily adopted this same deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-*

⁹⁶supererogation speaks of 'the successive supererogatory maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> crossgenerational levels of human limited-mentation-capacity-deepening⁵²' with regards to '83reference-of-thought—and—83reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ so-construed as of notional~deprocrypticism¹⁷/~~amplituding~~/formative>notional~preempting—disjointedness-as-of-83reference-of-thought' (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—

*metaphoricity*⁵⁶—as-rede-mentating/restructuring/reparadigming—
*psychologism*⁸⁹) and so-reflected in the successive foregrounding—
entailment-(*postconverging*—*narrowing-down*~*sublimation* as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶*supererogation* in reflecting ‘*immanent*-⁶⁶*ontological-contiguity*’),—as-
operative-notional~*deprocrypticism*⁴³ 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*—*procrypticism*⁸⁰ and preempting—
disjointedness-as-of-⁸³*reference-of-thought*,—as-to-
‘<~~amplitudinal~~/*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* of *deprocrypticism*¹⁷)
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-profound⁶⁹-⁹⁶supererogation,-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-⁹²singularisation-as-veridical-epistemic-determinism²¹ in aporetically reflecting prospectively the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-⁹⁶supererogation,-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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-notional~deprocrypticism⁴³ and so as

*superseding presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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—*

*<amplituding/formative>supererogatory-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation ‘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-⁹⁶supererogation 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 ‘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-⁹⁶supererogation’ 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-(<~~amplitudinal/formative~~—
 epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-⁹⁶supererogation 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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation 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-
⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-
operative-notional~deprocrypticism⁴³ and it is this that more profoundly
informs their thought and make them ever always relevant as to their
respective historicity/ontological-eventfulness/ontological-aesthetic-
tracing⁴⁵ in the overall human institutional-cumulation/institutional-
recomposure-<as-to-historicity/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵> of historicity/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵ (as the ‘veracity of all prior human aporeticism self-
surpassing of ⁸³reference-of-thought—and—⁸³reference-of-thought-

devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷ 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 orignariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> as notional~deprocrypticism¹⁷ in overcoming any relative presencing—absolutising-identitive-¹³constitutedness⁷⁹’ 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-⁹⁹teleology⁵⁵ 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 ‘orignariness/origination-<so-construed-as-to-

*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-⁸³reference-of-
 thought⁸⁰ 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-⁸³reference-of-thought⁸⁰
 aporeticism resolvable as of deprocrypticism–or–preempting—
 disjointedness-as-of-⁸³reference-of-thought¹⁷ historicity/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵ as a further human
 foregrounding—entailment-(postconverging–narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
 contiguity’),–as-operative-notional~deprocrypticism⁴³ with this insight
 pointing to ‘the unassailability/centrality across all times of human
 dimensionality-of-sublimating²⁴—
 <amplifying/formative>supererogatory–de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
 equalisation with regards to human knowledge-reification⁸⁶’ (given that
 later generations don’t need to reinvent from scratch the ontological-
 performance⁷¹-<including-virtue-as-ontology> level achieved by the
 successive preceding generations as to institutional-
 cumulation/institutional-recomposure-<as-to-historicity/ontological-*

eventfulness/ontological-aesthetic-tracing⁴⁵> and can then redirect more critically their limited-mentation-capacity to further advance human self-surpassing to overcome prospective human aporeticism);¶ and this insight points out that human <amplifying/formative-epistemicity>causality is more fundamentally formative as to human projected 'originariness-parrhesia,-as-spontaneity-of-aestheticisation supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>' and is a central conceptualisation for the deprocrypticism-or-preempting-disjointedness-as-of⁸³reference-of-thought¹⁷ foregrounding-entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),-as-operative-notional-deprocrypticism⁴³ in undermining temporal distorting/undermining of prospective knowledge-reification⁸⁶ categorical-imperatives/axioms/registry-⁹⁹teleology⁸

notional- notional-contiguity/epistemic-contiguity-<profound-⁹⁶supererogation-of-contiguity/epistemi mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-c-contiguity⁶¹ schema>- (in- 'mutual supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³',-whether-with-regards-to-mutual-relative-ontological-

*incompleteness⁸⁸-or-mutual-relative-ontological-completeness⁸⁷-(of-the-
 underlying-⁸³reference-of-thought-level),-notwithstanding-differing-
 temporal-to-intemporal-dispositions-ontological-performance⁷¹-
 <including-virtue-as-ontology>-as-to-⁸³reference-of-thought-devolving⁸⁴-
 level-as-implying-differing-
 aposteriorising/logicising/deriving/intelligising/measuring);¶ notional-
 contiguity/epistemic-contiguity-<profound-⁹⁶supererogation-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-⁹⁶supererogation-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema>-of-
⁶⁶ontological-contiguity', notional-contiguity/epistemic-contiguity-
 <profound-⁹⁶supererogation-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/epist ⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-
 emic-discontiguity qualia-schema>- (indiffering-relative-ontological-incompleteness⁸⁸-and-

*relative-ontological-completeness⁸⁷-at-⁸³reference-of-thought-level-as-
 implying- 'differing
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³',-fundamentally-implying-at-their-⁸³reference-of-thought-
 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-
⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-
 qualia-schema> (as of such differing-relative-ontological-
 incompleteness⁸⁸-and-relative-ontological-completeness⁸⁷-at-⁸³reference-
 of-thought-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-⁹⁶supererogation-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema>-of-⁶⁶ontological-contiguity', notional-discontiguity/epistemic-
 discontiguity-<shallow-⁹⁶supererogation-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-⁶⁶ontological-contiguity,-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/inauthenticity⁶³~de-*
 faith/inauthenticity *mentating/structuring/paradigming-<seeding/incipient-shallow-*
⁶³~de- *⁹⁶supererogation,-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-dementing¹⁹-*
 –shallow⁶⁴- *reflexive-and-entailing- ‘leveling-⁹⁹teleology’) prospectively failing to*
⁹⁶supererogation,- *reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-*
 as-mentally- *⁹⁶supererogation*
 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
⁶⁶ontological-contiguity—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-conflatedness¹²) 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~psychologism'⁸⁹ 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
 secondnatured incrementalism⁵⁰—in-relative-ontological-
 incompleteness⁸⁸—enframed-conceptualisation’)); ¶ critically the basis for
 human sublimating-over-desublimating social-and-institutional-
 constructs—of—meaningfulness-and-⁹⁹teleology⁵⁵—
 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-
results/afterthought secondnatured institutionalisation derived from ‘prior
reasoning-through/messianic-reasoning induced transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity out of prior human
ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-apriorising/axiomatising/referencing-as-so-being-
as-of-existential-reality’;¶ thus dialogical-equivalence as of prior
reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation (especially as prospectively susceptible
at the uninstitutionalised-threshold¹⁰² to human temporality⁹⁸/shortness
<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-⁹⁹teleology⁵⁵-as-of- ‘nondescript/ignorable—void⁵⁹’-
with-regards-to-prospective-apriorising-implications> } induced
<~~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-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸)) cannot substitute for
prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-
mentativity as of prospective originariness-parrhesia,—as-spontaneity-of-
aestheticisation as to prospective-apriorising/axiomatising/referencing—
dialogical-equivalence-<as-superseding-logical-basis>⁸¹ as rather
tied/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, 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—
<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-
growth-or-conflatedness¹²/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—*

equalisation for human ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-meaningfulness-and-⁹⁹teleology⁵⁵ 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~deprocrypticism¹⁷ apriorising/axiomatising/referencing' out of positivism~procrypticism⁸⁰, 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~procrypticism⁸⁰ 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-~~<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-⁹⁹teleology⁵⁵-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-
¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ manifestation of positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ and so as of human ⁸³reference-of-thought 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- ontological-contiguity- (as-of-the-effectively-operant-implications-of-

contiguity⁶⁶

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-⁸³reference-of-thought, while implying as of the same unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism>-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought;¶ and ontological-contiguity speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-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-
⁹⁶supererogation-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-⁸³reference-of-thought affirmation/projection/assertion/dueness-
 validating-logicising/suitable-measuringinstrument-validating-
 measuring/postconverging-or-dialectical-thinking²⁰-of-prospective-
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought;¶ 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 ⁸³reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> just as human ⁸³reference-of-thought relatively efficient perception/construal 'supposedly attaining perspective ontological-contiguity' speaks of notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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—<amplitudinal/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 ⁹⁹teleology 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-
educing'-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-¹³constitutedness⁷⁹ (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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation 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-⁹⁶supererogation);¶ interestingly it is important to grasp that
 'ontology as of ontological-contiguity' is integrative of both notional-
 contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> and notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
⁹⁶supererogation-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-*⁹⁶*supererogation-of-*
*mentally-aestheticised~postconverging/dialectical-thinking*²⁰-*qualia-*
*schema> and notional-discontiguity/epistemic-discontiguity*⁶²-<*shallow-*
*supererogation-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-andparcel 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-¹³constitutedness' 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-⁹⁶supererogation-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-
⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ 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

⁶⁶ontological-
contiguity—of-
the-human-
institutionalisation
-process⁶⁷

⁶⁶ontological-contiguity—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-⁹⁶supererogation in reflecting
‘immanent-⁶⁶ontological-contiguity’),—as-operative-
notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-
⁹⁹teleology⁵⁵’, 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
 <~~amplitudinal~~/formative—epistemicity>causality~as-to-projective-
 totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of
 knowledge-reification⁸⁶—gesturing’;¶ so-construed as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-
 veridical-epistemic-determinism²¹ or protracted-teleological-
 wholeness/nested-congruence-inreflecting-the-⁶⁶ontological-contiguity—
 of-the-human-institutionalisation-process,-so-construed-as-
⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’,
 thus providing ‘a seeding-level of philosophical meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ knowledge-reification⁸⁶’ is herein explicitly articulated with the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which ‘tends to be lost in a maze of ¹³constitutedness 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-as-of-
'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-
implications> } as of a sophistic/pedantic inclination, and so beyond-the-
consciousnessawareness-⁹⁹teleology-<in-existential-extrication-as-of-
existential-unthought>';¶ the ⁶⁶ontological-contiguity—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—<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 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-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸) in eliciting the
 apriorising/axiomatising/referencing destructuring-threshold-
 (uninstitutionalised-threshold¹⁰²/presublimating—desublimating-
 decisionality)—of-ontological-performance⁷¹-<including-virtue-as-
 ontology> as shiftiness-of-the-Self⁹¹’ as generating, by the successive
 psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring of human ⁸³reference-of-thought—and-⁸³reference-of-
 thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ (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-
⁸³reference-of-thought⁸⁰ and prospectively deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷

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-⁶⁶ontological-contiguity,-in-
 nonextricatory-existential-preempting-of-existential-unthought-as-of-

~~amplitudinal~~/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- ⁹⁶supererogation,-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-
⁹⁶supererogation,- withdrawal,-eliciting-of-prospective-⁹⁶supererogation
 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-good-
 ‘hegemonising- faith/authenticity⁶⁸–as-being-as-of-existential-reality with respect to its

intemporal-as- *social-stake-contention-or-confliction*’, which is then enabling for critical
 ontological- *prospective metaphoricity*⁵⁶ ontological-veracity implications as of
 narrative- *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-~~<amplituding>~~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
<amplituding>formative–epistemicity>causality~as-to-projective-
*totalitative–implications,-for-explicating-⁶⁶ontological-contiguity*⁴⁴
 ontological- *ontological-performance-<including-virtue-as-ontology> of human*
 performance⁷¹- *meaningfulness-and-⁹⁹teleology*⁵⁵ 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-⁹⁹teleology*⁵⁵ 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-*
⁹⁹*teleology*⁵⁵ 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 ⁸³reference-of-thought
 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
⁸³reference-of-thought-devolving⁸⁴ of meaningfulness-and-⁹⁹teleology⁵⁵ as
 of any such given ⁸³reference-of-thought existential-contextualising-
 contiguity³⁸ instantiations of
 aposteriorising/logicising/deriving/intelligising/measuring temporal-to-
 intemporal meaningfulness-and-⁹⁹teleology⁵⁵;¶ 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 ⁶⁶ontological-
 contiguity—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-⁹⁹teleology⁵⁵) 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-dialectics)¹⁴;¶ 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation—to—
 profound-⁹⁶supererogation 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-⁸³reference-of-thought⁸⁰ 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-
⁸³reference-of-thought¹⁷ 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-⁹⁶supererogation is ‘not of
 desublimating~referenced/registered/decisioned self-presence/self-
¹³constitutedness’ 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-

panintelligibility⁷³-reflexivity-in-ecstatic-existence'-as-of-its-knowledge-reifying-and-empowering-conflatedness¹²-construal-of-existence/intrinsic-reality-and-so-reflected-as-of-existential-contextualising-contiguity³⁸-(as the panintelligibility⁷³-insight-about-ecstatic-existence-epistemically-deflates- 'existence-in-existence-¹³constitutedness-construal')-(this speaks to the fact that any implied meaningfulness-and-⁹⁹teleology⁵⁵ (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-commitment⁶⁵ 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-andeffect-predicative-effectivity~sublimation-(as-to-underlying-ontological-commitment⁶⁵) / operatives-of-ontologically-hegemonising-narrative⁷⁰;¶ with the result that vague articulations of 'supposed knowledge-reification⁸⁶' 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-contiguity³⁸);¶ 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-~~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>, 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-¹³constitutedness⁷⁹ 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-
⁸³reference-of-thought as the ‘absolute basis for construing, defining and
 refining the conception of causality’ failing to factor-in that it is rather in
 an ‘epistemic situation as of epistemic-abnormalcy/preconvergence³⁰ in
 relative-ontological-incompleteness⁸⁸’ requiring not such a
¹³constitutedness 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*

~~<amplituding/formative>~~ wooden-language- (imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness as of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought' 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
 <amplituding/formative>notional~preempting—disjointedness-as-of-
⁸³reference-of-thought 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 ⁶⁶ontological-
 contiguity—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-⁸³reference-of-
 thought¹⁷ 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
 <amplituding/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-⁹⁶supererogation-<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-
⁹⁶supererogation 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)' 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-tracing^{45>}}' 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 ⁹⁹teleology 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 ⁶⁶ontological-contiguity 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 différance 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/⁶⁶ontological-contiguity/integrality of their variously implied intelligibilities/teleologies construed as from ‘existence projected perspective ⁹²singularisation/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 <~~amplifying~~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 ⁹²singularisation/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-
¹³constitutedness⁷⁹ 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
⁹⁶supererogation for relative-ontological-completeness⁸⁷ inherent
 conceptivity/epistemic-reflexivity imbuelement of existence) rather than
 '<~~amplituding~~/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 '<amplituding/formative-epistemicity>totalising~thrownness-in-existence'³⁴ 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—psychologism'⁸⁹ the projective-insights about 'superseding nonreductionist ontologically-contiguous-epistemicity of the underlying overall panintelligibility—effusing/ecstatic—inlining of existence', and in fact existential ⁹⁶supererogation 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-⁹⁶supererogation-<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/preconvergence³⁰ 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-⁹⁶supererogation’ implicit the reality of the
‘<amplituding/formative–
epistemicity>totalising/circumscribing/delineating necessitation frame–
of-⁶⁶ontological-contiguity 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-⁶⁶ontological-contiguity, and so as of vague
disparateness-of-conceptualisation-<unforegrounding-disentailment,-
failing-to-reflect- ‘immanent-⁶⁶ontological-contiguity’>);¶ the

ontological-normalcy/postconvergence epistemicity perspective reflected by the 'superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic—inlining of existence' contrasting with phenomenal/manifest~subpotencies-<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-<intransitive-conflatedness¹²—reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence> 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-<inprojective/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 ' <amplituding/formative–epistemicity>totalising~thrownness-in-existence³⁴ conceptivity/epistemic-reflexivity' epistemic-conflatedness¹² implied projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-

referencing induced 'projective-insights for predicativeinsight' so-
 reflecting dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-
 growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
 equalisation) so-underlying transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹
 (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-⁹⁹teleology⁵⁵ with the latter reflected in the succession
 of registry-worldviews/dimensions transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹
 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 as to ontological-
 performance⁷¹-<including-virtue-as-ontology>)

perversion-and- perversion-and-derived-perversion-of-⁸³reference-of-thought-<as-
 derived-perversion effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
⁷⁴-of-⁸³reference- shallow-⁹⁶supererogation>-{construed-as-of-human-limited-mentation-
 of-thought-<as- capacity-induced- 'temporal-to-intemporal-notional-binarity'-of-

effectively- *categorical-imperatives/axioms/registry*⁹⁹*teleology*⁸,*-reconceptualised-*
 apriorising-in- *rather-as-of-prior-relative-ontological-incompleteness*⁸⁸*-of*⁸³*reference-*
 nonconviction/mad *of-thought in preconverging/dementing*¹⁹*-apriorising-psychologism)*
 eupness/bottomlini
 ng-as-to-shallow-
⁹⁶*supererogation*>

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-
⁹⁹*teleology*⁵⁵*-as-of- ‘nondescript/ignorable–void*⁵⁹*’-with-regards-to-*
prospective-apriorising-implications>) *as deterministic validation of*
ontological-veracity is never a critically relevant element for prospective
*intemporal/firstnatureness knowledge-reification*⁸⁶ *generation as to*
existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶*supererogation’ given that the underpinning–suprasocial-construct of*
*meaningfulness-and-*⁹⁹*teleology*⁵⁵ *as reflected in any social-setup*
institutionally is rather ‘a secondnatured/habituated institutionalisation
construct as from deferential-formalisation-transference as to
*presencing—absolutising-identitive*¹³*constitutedness 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-~~<amplituding/>~~formative–
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
 in-~~supererogatory~~~epistemic-conflatedness¹² induced metaphoricity⁵⁶ as
 of dimensionality-of-sublimating²⁴—
~~<amplituding/>~~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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁶⁶ontological-contiguity⁴⁴ 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-⁸³reference-of-thought-categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸} 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-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸) 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-¹³constitutedness-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 ⁸³reference-of-thought as of ‘the
⁶⁶ontological-contiguity—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-⁹²singularisation-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
⁸³reference-of-thought/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/inauthenticity⁶³-of-⁸³reference-of-
and-acts’>⁷⁶ thought’-for-the-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-*

⁹⁶supererogation>;¶ and-so-to-avoid-wrongly-validating-the-⁸³reference-
of-thought/registry-elements-(implied—logical-dueness-or-scape, profile-
or-stature, presumptuousness-or-arrogation, assumptions, value-
reference and ⁹⁹teleology)-as-veridical-and-then-wrongly-implying-
engaging-within-logical-processing-or-logical-implication—
supposedly-apriorising-inconviction-as-to-profound-⁹⁶supererogation)

postlogism⁷⁷-as-of- postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-
compulsing— as-to-threshold-of-shallow-⁹⁶supererogation¹⁰- {perverted-outcome-
nonconviction/mad sought-precedes-existentially-veridical-logical-dueness}
eupness/bottomlini
ng-as-to-threshold-
of-shallow-
⁹⁶supererogation¹⁰

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-⁹⁶supererogation-
conviction,-as-to- {existentially-veridical-logical-dueness-(so-implied-as-to-existentially-

profound- *veridical-apriorising/axiomatising/referencing-implied-logical-dueness-*
⁹⁶supererogation *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-¹³constitutedness /*
 absolutising- *presencing-epistemically-enframed-encumbering-of-ontology-elucidation*
 identitive- */ pseudoconflation perspective/framing/reference/horizon of*
¹³constitutedness⁷⁹ *meaningfulness-and-⁹⁹teleology⁵⁵ as to identitive-¹³constitutedness-as-*
‘epistemic-totality³⁶’-derefication-in-dissingularisation²⁸-as-flawed-
epistemic-determinism⁴⁸;¶ with presencing—absolutising-identitive-
¹³*constitutedness fundamentally arising as to the inadequacy of human-*
subpotency to fully grasp existence/ontological-veracity in reflection of
human <amplituding/formative–epistemicity>totalising~thrownness-in-
existence³⁴ as to the implications of human limited-mentation-capacity
(inducing presencing—absolutising-identitive-¹³constitutedness
<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-
⁹⁹*teleology⁵⁵ will fully grasp existence/ontological-veracity as so implied*

*as from the prospective deprocrypticism—or—preempting—disjointedness-
as-of-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵ (underlined by
the successive registry-worldviews/dimensions given presencing—
absolutising-identitive-¹³constitutedness 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 ⁶⁶ontological-contiguity—of-the-human-
institutionalisation-process⁶⁷;¶ with presencing—absolutising-identitive-
¹³constitutedness social-vestedness/normativity-<discretely-implied-
functionalism> of human meaningfulness-and-⁹⁹teleology⁵⁵ of the
successive registry-worldviews/dimensions as poorly amenable 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 (so-arising as to 'human-subpotency non-scalarly/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-¹³constitutedness as of social-vestedness/normativity-<discretely-implied-functionalism>' (taking account of the <~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating nature of human meaningfulness-and-⁹⁹teleology⁵⁵) refers to the overall construct of human meaningfulness-and-⁹⁹teleology⁵⁵ (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-⁹⁹teleology⁵⁵' de-mentatively/structurally/paradigmatically defines (given the already inculcated 'presencing—absolutising-identitive-¹³constitutedness as of social-vestedness/normativity-<discretely-implied-functionalism>') the possibility for re-engaging with ontological-veracity for prospective sublimation of human meaningfulness-and-⁹⁹teleology⁵⁵, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a presencing—absolutising-identitive-¹³constitutedness '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-⁹⁹teleology⁵⁵ 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 given registry-worldview's/dimension's 'social-construct <amplifying/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-
¹³constitutedness 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-¹³constitutedness 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-
¹³constitutedness existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶> conceptualisation implications’ (as to ‘presencing—
absolutising-identitive-¹³constitutedness preconverging/dementing¹⁹—
apriorising-psychologism epistemic-projection perspective’ which fails to
factor in that human limited-mentation-capacity implies that the*

~~<amplituding/formative–epistemicity>~~totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical nonpresencing⁶⁰-<perspective–ontological-normalcy/postconvergence> sublimating meaningfulness-and-⁹⁹teleology⁵⁵ (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 ⁹⁹teleology (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-¹³constitutedness
 <amplituding/formative-epistemicity>totalising construal given
 epistemic-abnormalcy/preconvergence³⁰ implied epistemic-projection
 perspective’ with the ontological-veracity of ⁹⁹teleology 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-
⁹⁹teleology⁵⁵ underlied totalisingly-entailing by the overall ⁶⁶ontological-
 contiguity—of-the-human-institutionalisation-process⁶⁷ 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-
¹³constitutedness rather construed herein as from nonpresencing⁶⁰-
 <perspective-ontological-normalcy/postconvergence>’ to imply the
 ontological-veracity of presencing—absolutising-identitive-
¹³constitutedness ‘is not present to itself’ but rather to its prospective
 relative-ontological-completeness⁸⁷ perspective and so in ‘contrast to the

epistemic-conception of such a notion like presentism' (lacking such
 <amplitudinal/formative-epistemicity>totalising conception backdrop as
 of Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-
⁹⁹teleology⁵⁵ underlied totalisingly-entailing by the overall ⁶⁶ontological-
 contiguity—of-the-human-institutionalisation-process⁶⁷ implied epistemic-
 conflatedness¹² 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/preconvergence³⁰' thus failing to reflect the overall existential
 becoming/conflatedness¹²/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-⁹⁶supererogation') that
 de-mentatively/structurally/paradigmatically veridically reflects the
 successive registry-worldviews/dimensions given presencing—
 absolutising-identitive-¹³constitutedness (with this 'overall existential
 becoming/conflatedness¹²/formative-supererogating backdrop for
 conceptualising presencing—absolutising-identitive-¹³constitutedness'
 rather construed as of Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ underlied totalisingly-entailing by the
 overall ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-
virtue-as-ontology> deepening’)*

procrypticism—or— *procrypticism—or—disjointedness-as-of-⁸³reference-of-thought is rather as
disjointedness-as- of the specific positivism/rational-empiricism prospective
of-⁸³reference-of- uninstitutionalised-threshold¹⁰² failing of deprocrypticism—or—
thought⁸⁰ preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷, 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-⁸³reference-of-thought¹⁷’) so-construed as notional~procrypticism—or—
notional~disjointedness-as-of-⁸³reference-of-thought- (speaks to
‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated—
meaningfulness-and-⁹⁹teleology⁵⁵-in-arrogation,-out-of-existential-*

contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-
relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-
devolving⁸⁴-as-of-instantiative-context,-so-construed-as-of- 'threshold-of-
nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-
psychologism', so-reflected by its ontologically-perspectival-degraded-as-
decentered/preconverging-or-dementing¹⁹-reflexive/entailing-⁹⁹teleology-
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-⁹⁹teleology⁵⁵';¶ the reference-of-
thought speaks to 'referencing of meaningfulness-and-⁹⁹teleology⁵⁵' and
reference herein is underlined by both reference-of-thought (so-construed
as human <amplifying/formative-
epistemicity>totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ anchored upon the reference-of-thought
backdrop of overall conceptualisation as to overall reference of
meaningfulness-and-⁹⁹teleology⁵⁵ and so for articulating devolving-
conceptualisations as devolving axiomatic-constructs of meaningfulness-
and-⁹⁹teleology⁵⁵), 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—*

psychologism'⁸⁹ as to human limited-mentation-capacity-deepening⁵² (and this conception of reference differs from a presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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—~~<amplituding/formative>supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation associated with the overall ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as to its difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ and so with regards to 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation' so-reflected as from originariness/origination-~~<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence>~~)

⁸³reference-of-
thought-devolving ⁸³reference-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness-and-⁹⁹teleology⁵⁵

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registry-
worldview's/dime
nsion's- registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-
<as-Being-or-ontological-or-existential-defect>-<with-regards-to-registry-worldview's/dimension's-given-de-

uninstitutionalised- *mentative/structural/paradigmatic-denaturing¹⁵-of-ontologically-*
threshold¹⁰²— *veridical—meaningfulness-and-⁹⁹teleology⁵⁵-as-to-its-given-⁸³reference-of-*
defect-<as-Being- *thought-for-social-functioning-and-accordance—defect,-as-defined-*
or-ontological-or- *placeholder-setup/mental-devising-*
existential—defect> *representation/mentation/consciousness-awareness⁹⁹teleology)*

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reification⁸⁶ *reification is teleologically reflected as of ⁹²singularisation/epistemic-*
immanence/veridical-epistemic-determinism in construing ontologically-
veridical meaningfulness-and-⁹⁹teleology⁵⁵, as reification arises as of the
de-mentative/structural/paradigmatic *<amplituding/formative—*
epistemicity>causality~as-to-projective-totalitative—implications,-for-
explicating-⁶⁶ontological-contiguity⁴⁴ as to ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
potentative-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<amplituding/formative—
epistemicity>totalising~purview-of-construal’, and implies the de-
mentative/structural/paradigmatic *<amplituding/formative—*
epistemicity>causality~as-to-projective-totalitative—implications,-for-
explicating-⁶⁶ontological-contiguity⁴⁴ of meaningfulness-and-⁹⁹teleology⁵⁵
as of prospective relative-ontological-completeness⁸⁷ construed as
maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—

unenframed-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/measuringinstrument³ resetting of the <~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹*
 incompleteness⁸⁸ *<~~amplituding~~/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
 encing/registering/ *⁸³reference-of-thought-construed-ontological-veridicality-as-so-*
 decisioning,—as- *determined-by-existential-contextualising-contiguity³⁸’s-*
 self-becoming/self- *reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-*
 conflatedness¹²/for *of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context* and
 mative— *speaks* to *the* *fundamental*
 supererogating- ~~*supererogatory*~~-*acuity/perspicacity/astuteness/edginess/incisiveness—of-*
 <in- *apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru*
 projective/reprojec *ment³ meaningfulness-and-⁹⁹teleology⁵⁵ implications as to human limited-*
 tive— *mentation-capacity-deepening⁵² (so poorly recognised as from*
 aestheticising-re- *presencing—absolutising-identitive-¹³constitutedness⁷⁹ perspective that by*
 motif—and-re- *‘elaboration-as-mere-*
 apriorising/re- *extrapolating/constituting/abstracting/deducing/inferring-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-⁹⁶supererogation-<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-psychologism⁸⁹ *framework gesturing goes on to analyse sophisticated thought not making*

*the same mistake as supposedly ontologically-flawed as of its presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation, 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 ⁸³reference-of-thought 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-
⁹⁹teleology⁵⁵) 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 ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ (whereas the presencing—absolutising-
 identitive-¹³constitutedness⁷⁹ 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 ⁶⁶ontological-contiguity 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as to difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ as to imply by the relativity-accusation it is along the same lines with Ancient sophists non-universalising meaningfulness-and-⁹⁹teleology⁵⁵ or it is basically unintelligible', and so since it wrongly operates on the basis that its presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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/⁸³reference-of-thought existential-contextualising-contiguity³⁸

*conflatedness*¹² <~~amplituding~~/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴ 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/undueeness-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 ¹³constitutedness 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- <~~amplituding~~/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-personality-*
prospective- *development, institutional-development-as-to-social-function-*
sublimation)⁹⁰ *development and Being-development/ontological-framework-expansion-*
as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-⁹⁹teleology⁵⁵)

shiftiness-of-the- *shiftiness-of-the-Self as of mere reproducibility—*
Self⁹¹ *mathesis/motif/throwness-disposition,—as—reproducibility-of-*
aestheticisation existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶> dereifying-gesturing-(as of the defined registry-
worldview's/dimension's ⁸³reference-of-thought existential-
contextualising-contiguity³⁸ presencing—absolutising-identitive-
¹³*constitutedness⁷⁹ at its uninstitutionalised-threshold¹⁰², -as-of-its-*
specific-immediacy-existentialising—enframing/imprintedness-<as-to-
historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶>' as trepidating/warping/precluding/occluding-as-to-
notional~procrypticism⁸⁰ imbued teleological-inflections-(of-more-
profound-nondisjointing-<amplituding/formative—
epistemicity>totalising/circumscribing/delineating}> 'respectively as its so-
shifty-defined apriorising-teleological-thresholding—as-teleological-

*framework/narrative-framework of contextualising/instantiative-
 devolving-meaningfulness' reflected as of its mere reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation poorly contemplative of existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-⁹⁶supererogation requisite
 prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation)*
 singularisation⁹² *'epistemically-immanentized'-as-of-internal-necessity-and-
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³;¶ as-of-apriorising-teleological-wholeness/nested-congruence
 singularisation- (operantly-construed-as-of-maximalising-
 recomposuring⁵⁴for-relative-ontological-completeness⁸⁷/preempting—
 disjointedness/as-internal-coherencing);¶ and thus singularisation is
 construed 'as from <amplifying/formative—epistemicity>causality~as-to-
 projective-totalitative—implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴ 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/throwness-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-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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 <amplituding/formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification/akrasiaticdrag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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/measuringinstrument 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-positivismathesis/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/measuringinstrument³ 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-⁹⁹teleology⁵⁵', 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-
⁹⁹teleology⁵⁵’ as so empirically verifiable historically with regards to
 metaphoricity⁵⁶—as-event-of-prospective-intemporal-parrhesiastic-
 aestheticisation induced transitioning as from relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought towards relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought, and this reality should equally
 prospectively be reflected with regards to our presencing—absolutising-
 identitive-¹³constitutedness⁷⁹ positivism—procrypticism⁸⁰ prospective
 integration of notional~deprocrypticism¹⁷ meaningfulness-and-
⁹⁹teleology⁵⁵ effectively rather implies metaphoricity⁵⁶—as-event-of-
 prospective-intemporal-parrhesiastic-aestheticisation and not meaning to
 our presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵)*

socially- socially-functional-and-accordant-(construed-in-terms-of- ‘least-and-
 functional-and- derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-
 accordant⁹³ of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’-and-not-
 ‘maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-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-⁸³reference-of-thought-(so-disambiguated-as-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-existential-instantiative-context))

storied- *storied-construct/ontologically-valid-narration- (as-of- ‘ontologically-construct/ontologic hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtually-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-reflexivity-of-nonpresencing⁶⁰-<perspective-ontological-normalcy/postconvergence>-that-enables-relative-ontological-completeness⁸⁷- ‘foregrounding—entailment-as-reflecting-⁶⁶ontological-interpretation/axiomatisation-of-existence³⁴’-as-from-human-‘<amplifying/formative-epistemicity>totalising~thrownness-in-existence⁹⁵-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-contiguity³⁸'-as-to-its-given-
'presencing-perspective-epistemic-abnormalcy/preconvergence-as-
preconverging/dementing¹⁹'-induced-disparateness-of-conceptualisation-
implied-unforegrounding-disentailment-failing-to-reflect-⁶⁶ontological-
contiguity,-and-thus-not-as-of-ontology/science>*

supererogation⁹⁶ *supererogation speaks to the fact that the very possibility for all human
meaningfulness-and-⁹⁹teleology⁵⁵ arises by way of individuals solipsistic
self-becoming/self-conflatedness¹²/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-
<~~amplifying~~/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-
⁹⁹teleology⁵⁵' (and thus with 'human meaningfulness-and-⁹⁹teleology⁵⁵
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-⁹⁹teleology⁵⁵ underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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/thrownness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-⁹⁹teleology⁵⁵ underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>' (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-
⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵ 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 re-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-<amplitudinal/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ underlied by language, culture, social institutions, technical knowhow, etc.’ and so-reflected as of human supererogatory originariness-parrhesia,—as—

*spontaneity-of-aestheticisation (in holding-forth as of rede-
mentating/restructuring/reparadigming intelligibility-(as-to-human-
projective/reprojective—aestheticising-re-motif-and-re-apriorising/re-
axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-process,-in-<amplituding/formative-
epistemicity>totalising~conceptualisation) for human existential-
instantiations aposteriorising/logicising/deriving/intelligising/measuring
of meaningfulness-and-⁹⁹teleology⁵⁵), 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/thrownness-disposition,—as-
reproducibility-of-aestheticisation of meaningfulness-and-⁹⁹teleology⁵⁵
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-<amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-
in-supererogatory~epistemic-conflatedness¹² (in reflecting
holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-*

contiguity—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/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-⁹⁹teleology⁵⁵ underlied by language, culture, social institutions, technical knowhow, etc.’ (reflecting human limited-mentation-capacity as to human <~~amplifying~~formative—epistemicity>totalising~throwness-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-⁹⁹teleology⁵⁵, 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/throwness-disposition,—as—reproducibility-of—
 aestheticisation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-
⁹⁹teleology⁵⁵) 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-¹³constitutedness⁷⁹ 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-*

⁹⁹teleology⁵⁵ 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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ with
 all the successive presencing—absolutising-identitive-¹³constitutedness⁷⁹
 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—
 <amplituding/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-performance⁷¹-<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
 <amplituding/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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ <~~amplitudinal~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatricdrag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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~deprocrysticism¹⁷-prospective-
 sublimation⁹⁰ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) 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—
 <amplituding/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-
 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the
⁶⁶ontological-contiguity—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/inauthenticity⁶³', with all the possibility for the merest human sublimating/desublimating meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ (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 secondnatured institutionalisation reflected reproducibility—mathesis/motif/throwness-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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-
contiguity—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-⁹⁹teleology⁵⁵ infrastructure building
‘immediacy supposed absolute sublimating value and ontological-veracity
disposition’ arise and outlandishly skew human meaningfulness-and-
⁹⁹teleology⁵⁵ in presencing—absolutising-identitive-¹³constitutedness⁷⁹
<~~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-⁹⁶supererogation> refers to ‘human
<as-to-
⁹⁶supererogation> 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/preconvergence³⁰’ scalarising-and-rescalarising epistemic-
conflatedness¹² 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-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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<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/postconvergence>’;¶ critically herein thus surrealisation-<as-to-⁹⁶supererogation> speaks notionally and denotatively to human supererogating epistemic-projection perspective openness/re-ontologisation/rescalarisation (as of nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>) for prospective relative-ontological-completeness⁸⁷ ‘⁸³reference-of-thought—and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹) in relative-ontological-incompleteness⁸⁸ as to its given relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵

temporality⁹⁸

temporality / shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ / 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-⁹⁹teleology

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 ⁶⁶ontological-contiguity (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 <amplituding/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 ⁶⁶ontological-contiguity—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—<amplifying/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-⁹⁶supererogation-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-⁹⁶supererogation-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-¹³constitutedness⁷⁹ <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;¶ thus the implied teleology of any given registry-worldview/dimension as to its ⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-teleology⁵⁵ (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening⁵² level) speaks to the <amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁶supererogation-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~procrpticism⁸⁰/notional~disjointedness-
 as-of-⁸³reference-of-thought 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–

~~<amplituding/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–ununiversalisation while 'adhering to rulemaking-
 over-non-rules—apriorising/axiomatising/referencing-psychologism is
 de-mentatively/structurally/paradigmatically cognisant-and-integrative-
 <as-to-its-notional~disjointedness-imbued-preconverging-or-
 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-⁸³reference-of-thought,-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’)

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 ‘relativeubjectification-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-⁹⁹teleology⁵⁵-over-unaffirmation-of-relative-*
 tising/referencing *ontological-incompleteness⁸⁸-preconverging-or-dementing¹⁹—*
¹⁰¹ *meaningfulness-and-⁹⁹teleology⁵⁵>: transversality-of-affirmative-and-*
unaffirmative,-disambiguated-apriorising/axiomatising/referencing
involves the epistemic construct of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-
with-regards-to-prospective-apriorising-implications>) mental-reflex to
construe meaningfulness-and-⁹⁹teleology⁵⁵ 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-
⁹⁹teleology⁵⁵ 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
⁸³reference-of-thought reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation that underlies its

underpinning-suprasocial-construct and
 <~~amplituding~~/formative> wooden-language- (imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
 or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸)’ doesn’t exist and as to the
 consequent susceptibility to sophistic/pedantic manipulation of such
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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 secondnatured
 institutionalisation underpinning-suprasocial-construct but is rather as of
 ‘human intemporal individuation solipsistic/intersolipsistic instigation’
 that is not fixated on the previous two for such requisite
 solipsistic/intersolipsistic instigation;¶ transversality-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-conflatedness¹²
~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru-
 ment³' a foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-
 contiguity'),-as-operative-notional~deprocrypticism⁴³ epistemic-
 disposition over a pseudo-edginess/pseudo-incisiveness disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
 'immanent⁶⁶ontological-contiguity'> 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-

~~<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 perspective 'affirmation/projection/assertion/dueness-validating-
 logicising/suitable-measuringinstrument-validating-measuring-<as-to-
 postconverging-or-dialectical-thinking²⁰-apriorising-psychologism> of
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought⁸⁰ 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
<amplituding/formative~epistemicity>causality~as-to-projective-
totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴'
wherein for instance the positivist relative-ontological-completeness⁸⁷
value-reference as walking into the forest to retrieve a plant cure overrides
as of the <amplituding/formative~epistemicity>causality~as-to-
projective-totalitative~implications,-for-explicating-⁶⁶ontological-
contiguity⁴⁴ 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/measuringinstrument³ 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-⁸³reference-of-thought' value-reference over our positivism~procrypticism⁸⁰ relative-ontological-incompleteness⁸⁸ value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵' 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-⁶⁶ontological-contiguity⁴⁴ of 'supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ 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-
⁹⁹teleology⁵⁵ 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-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-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
epistemic-ricochettingly/transepistemically' is more effectively and
existentially achieved rather as of 'constraining positive-opportunism⁷⁵'
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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸), 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 universal/universalised/universalising-
 ised/universalising <as-to-universalisation> refers to the specific universalisation registry-
 103 worldview/dimension as to its 'universalising
 apriorising/axiomatising/referencing—rules of
 entailing<~~amplituding~~/formative—epistemicity>totalising meaningfulness-
 and-⁹⁹teleology⁵⁵' 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-~~<amplituding>/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-⁸³reference-of-thought,-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵', 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 ⁶⁶ontological-contiguity—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-<amplituding/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-⁹⁹teleology⁵⁵ for*
<amplituding/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-⁸³reference-of-thought 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-
“teleology”⁵⁵)*

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-⁹⁶supererogationally predisposed human mind' as of prelogism⁷⁸ or prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation-(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-⁹⁶supererogation—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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism' or bad prelogism⁷⁸ where the bad logic of the prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation¹⁰-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) by its ⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation 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-⁹⁶supererogation⁵³ of a given existential situation intrinsically imply as relevant and sound outcome', i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-⁹⁶supererogation, whether thereafter the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ is rightly or wrongly assumed). Hence prelogism⁷⁸ or prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation is all about the appropriateness of logic without any implication/questioning about any issue with the ⁸³reference-of-thought on which logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ 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-⁹⁶supererogation⁵³ 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-⁹⁶supererogation¹⁰ this essentially has to do not with an issue of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ but rather an issue of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, as logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ is on the basis of a sound ⁸³reference-of-thought (non-perversion⁷⁴-of-⁸³reference-of-thought) such that fundamentally 'the notion of the dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-

⁹⁶supererogation⁵³ is ontologically jeopardised by the inherent perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> as ‘first-order perversion, out of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context’, of apriorising—⁸³reference-of-thought-
 elements/apriorising—registry-elements which are denaturing¹⁵ of implied—logical-dueness-or-
 scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
⁹⁹teleology. 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-⁹⁶supererogation⁵³ thereof, as of infinite deception possibilities from this faulty-
 mentation-procedure-deception-or-urge⁴¹ arising where the implied first-order perversion⁷⁴-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> is wrongly acquiesced to as appropriateness-of-⁸³reference-of-
 thought-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-
⁹⁶supererogation⁵³ from non-perversion⁷⁴-of-⁸³reference-of-thought. Hence postlogism⁷⁷ is
 actually a usurpation/arrogation of the prelogism⁷⁸-as-of-conviction,-as-to-profound-
⁹⁶supererogation mentation reflex where social universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) of apriorising—⁸³reference-of-thought-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-
⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context; with the result that with respect to
 the ⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵’ unlike prelogism⁷⁸ which ‘induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential meaningfulness-and-⁹⁹teleology⁵⁵’. 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 candidly/candour-capacity as to an ⁶⁶ontological-contiguity in notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking²⁰—by—preconverging-or-dementing¹⁹-perspectives-of-human—meaningfulness-and-⁹⁹teleology⁵⁵>; and so as the overall backdrop of human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity of variance as difference-in-kind/difference-in-aposteriorising-or-logicising²² as to the ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-⁹⁹teleology⁵⁵’ in the sense that at our institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² of positivism–procrypticism⁸⁰ ⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴– meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of- thought-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-⁸³reference-of-thought in reflection of overall human ontological-performance⁷¹-<including-virtue-as-ontology> as to the overall ⁶⁶ontological-contiguity—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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context in ⁶⁶ontological-contiguity); as reflecting the
 variance of the ⁶⁶ontological-contiguity—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
⁸³reference-of-thought—and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-
⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> as so-reflecting the
 postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's—
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸ while the positivism~procrypticism⁸⁰
 registry-worldview/dimension is construed as of preconverging-or-dementing¹⁹-and-decentered-
 prior-institutionalisation's ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸. 'Candidty/Candour-capacity' as of the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ in
 upholding/failing ontological-normalcy/postconvergence as reflected by ⁸³reference-of-thought—

closeness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation
 (⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation) or
⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-
⁹⁶supererogation (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism) as explaining thus the
 possibility respectively of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² or
 perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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 ⁸³reference-of-thought. 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-⁹⁹teleology-<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-
⁸³reference-of-thought⁸⁰ that will usher in futural Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context’ reflecting more directly the candidty <amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-thought as of beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ conflatedness¹² over our positivism—procrypticism⁸⁰ ⁸³reference-of-thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology’ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> on the basis of its more simplistic and direct notion of candidty/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-operand-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-devolving⁸⁴-as-of-instantiative-context categorisation scheme’ which rather construes a
<amplifying/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 ⁶⁶ontological-contiguity of a notional~deprocrypticism¹⁷
candidty/candour-capacity construal/conceptualisation articulated as of
‘notional~deprocrypticism¹⁷ narrative of candidty/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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-
worldview’s/dimension’s ⁸³reference-of-thought as postconverging-or-dialectical-thinking²⁰-
and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸ and construing our positivism–procrypticism⁸⁰ registry-worldview/dimension as
preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s ⁸³reference-of-
thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸. Candidty/Candour-capacity as
such highlights from the perspective of the postconverging-or-dialectical-thinking²⁰-and-
centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-⁹⁹teleology⁸
soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought as
notional~deprocrypticism¹⁷ opened-construct-of–meaningfulness-and-⁹⁹teleology⁵⁵ the
preconverging-or-dementing¹⁹–apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity⁶³-of-⁸³reference-of-thought of the positivism–procrypticism⁸⁰

<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 procrypticism⁸⁰ as <amplituding/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹-narratives—of-the-⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸). In this regard and dialectically, ‘meaningfulness-and-⁹⁹teleology⁵⁵ 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~deprocripticism¹⁷ by preempting-procripticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought,-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~deprocripticism¹⁷ institutionalisation’. Candidity/Candour-capacity thus provides rather a simplistic, authentic and uninhibited/decomplexified storied construal in ⁶⁶ontological-contiguity as of the ontological-normalcy/postconvergence of notional~notional~deprocripticism¹⁷ not saddled with our ‘relatively deficient positivism-procripticism⁸⁰ 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-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as highlighted before, and so-related, as a storied-construct/ontologically-valid-narration candidity/candour-capacity construing meaningfulness-and-⁹⁹teleology⁵⁵ contrastively as of the unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹—apriorising-psychologism> of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁸³reference-of-thought, in

⁶⁶ontological-contiguity 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-⁹⁹teleology is what is normal–as-of-ontological-normalcy/postconvergence meaningfulness-and-⁹⁹teleology⁵⁵ in the <amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abtractiveness-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context reflection of candidity/candour-capacity and that our own positivism–procrypticism⁸⁰ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology is relatively abnormal by its meaningfulness <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-phenomenal-abtractiveness-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-⁸³reference-of-thought-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-⁹⁹teleology of recurrent-utter-uninstitutionalisation as of <amplituding/formative–epistemicity>totalising~random-as-impulsive-phenomenal-abtractiveness-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-
⁹⁹teleology 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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-thought-<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-⁸³reference-of-
 thought 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-⁸³reference-of-

thought, and thus wrongly implying issue of logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ in wrong ⁶⁶ontological-
 contiguity equivalence of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-⁹⁹teleology⁵⁵. Abstractly, the ⁶⁶ontological-contiguity issue has to do with a
 prospective precise relative-ontological-completeness⁸⁷ in ontological-
 normalcy/postconvergence as of <amplifying/formative-epistemicity>totalising~ratio-
 contiguity/ratiocination-as-referentialism-phenomenal-abstractive-ness-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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context precision but then rather wrongly construed in
 prior imprecise relative-ontological-incompleteness⁸⁸ epistemic-abnormalcy/preconvergence³⁰
 as of respectively <amplifying/formative-epistemicity>totalising~intervalist-as-categorising-
 phenomenal-abstractive-ness-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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context or <amplifying/formative-
 epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractive-ness-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-⁸³reference-of-

thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context, with the successive imprecisions wholly
 operating as if utterly precise, whereas these are of distractive-alignment-to-⁸³reference-of-
 thought-<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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context; thus equally explaining the requisite de-
 mentative/structural/paradigmatic construal/conceptualisation for prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought 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~conflatedness^{12/13}constitutedness-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 <amplifying/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-⁸³reference-of-
 thought-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 candidly/candour-capacity notional~deprocrpticism¹⁷ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology construed as most ontologically-veridical human psychical representation and so over our present positivism~procrpticism⁸⁰ psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s ⁸³reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology veracity/ontological-pertinence as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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~procrpticism⁸⁰ psychical representation, in reflecting our positivism~

procrypticism⁸⁰ relative epistemic-abnormalcy/preconvergence³⁰ to it a candidly/candour-
 capacity notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context; underlying the placeholder-setup/mental-
 devising-representation/mentation/consciousness-awareness-⁹⁹teleology transformative

~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ involved with de-mentation-(~~supererogatory~~-ontological-
 de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ as it induces
 the relative ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-
 thought 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-
⁸³reference-of-thought, 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-
⁹⁹teleology implied ⁸³reference-of-thought-categorical-imperatives/axioms/registry-
⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-
 and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought 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-⁸³reference-of-thought, contrary to the various 'ascription-
 constructs' of the respective placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology 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-accident-ed-or-haphazard-or-random transience’, is notionally construed not on a ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought ontological-performance⁷¹-<including-virtue-as-ontology>; and so beyond a vague notion of virtue but rather as an overall superseding ⁸³reference-of-thought/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-⁹⁹teleology, ascription-constructs are naïve ~~<amplituding/formative–epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construals of human ⁸³reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology>. The ontological-normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human ⁸³reference-of-thought/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-⁸³reference-of-thought 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-‘⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’. As a further elucidation, by ‘protensive-consciousness’ is meant the consciousness-awareness-⁹⁹teleology <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of conflatedness¹² as an anticipatory mental-disposition with respect to deprocrypticism¹⁷’s preempting—disjointedness-as-of-⁸³reference-of-thought Being-development and its meaningfulness-and-⁹⁹teleology⁵⁵ certitude/uninhibited ⁸³reference-of-thought/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-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷>; in contrast to our positivism—procrypticism⁸⁰ ‘occlusive-consciousness’ with consciousness-awareness-⁹⁹teleology implications as of ‘human limited-mentation-capacity by its categorising—ontologically-compromised-mediating,-as-of-its-specific-¹³constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ for positivism—procrypticism⁸⁰ Being and its meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought/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-⁹⁹teleology implications as of ‘human limited-mentation-capacity by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-¹³constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their corresponding registry-worldviews/dimensions Beings and associated meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought/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 ⁶⁶ontological-contiguity—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-<amplifying/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—<amplifying/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-¹³constitutedness 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-⁸³reference-of-thought’, 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-¹³constitutedness 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-⁹⁹teleology-<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-⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵’. neuterising⁵⁷ thus refers to human attribution of meaningfulness-and-⁹⁹teleology⁵⁵ as of human limited-mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its ⁸³reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-¹³constitutedness, and so-construed from the conflatedness¹² of notional~deprocrypticism¹⁷; thus neuterising⁵⁷ is specifically ‘a contextually developed perversion-or-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, that is secondnatured as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought with the consequent implications of relatively defective meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought positivism interpretation may be that at a certain time

of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism meaningfulness-and-⁹⁹teleology⁵⁵ relative to the ‘utter and brute’ animistic interpretation as meaningfulness-and-⁹⁹teleology⁵⁵ 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism. This is a most elaborate articulation of neuterising⁵⁷ but it equally applies where meaningfulness-and-⁹⁹teleology⁵⁵ is ‘just about miscued’ say between positivism—procrypticism⁸⁰ and notional~deprocrypticism¹⁷ with the latter underlying the disjointedness-as-of-⁸³reference-of-thought 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 ⁸³reference-of-thought deepest-level of neuterising⁵⁷ is elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-¹³constitutedness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’, failing base-institutionalisation—ununiversalisation existential ⁸³reference-of-thought next level of neuterising⁵⁷ is elicited by its ‘warped-consciousness tendentious—ontologically-compromised-mediating,-as-of-its-specific-¹³constitutedness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing

universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism’, universalisation–non-positivism/medievalism existential ⁸³reference-of-thought
 after-next level of neuterising⁵⁷ is elicited by its ‘preclusive-consciousness qualifying—
 ontologically-compromised-mediating,-as-of-its-specific-¹³constitutedness
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism’, positivism–procrypticism⁸⁰ existential
⁸³reference-of-thought next-after-next level of neuterising⁵⁷ is elicited by its ‘occlusive-
 consciousness categorising—ontologically-compromised-mediating,-as-of-its-specific-
¹³constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 failing preempting—disjointedness-as-of-⁸³reference-of-thought,-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’, and ultimately futural
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ existential ⁸³reference-of-thought 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-⁸³reference-of-
 thought,-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’ and so by way of its more profound conflatedness¹² as of <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴. 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-¹³constitutedness 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-⁸³reference-of-thought neuterising⁵⁷, and revealing as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ their ‘⁸³reference-of-thought-devolving⁸⁴—différance/internal-dialectics/difference-deferral’ with regards to their respective ⁸³reference-of-thought/de-mentative/structural/paradigmatic relative transcendentially-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-⁹⁹teleology⁵⁵’ as of neuterising⁵⁷ induced failing of ⁸³reference-of-thought/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/paradigming—of-meaningfulness’ so-conceptualised from the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷

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-measuringinstrument-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/paradigming—of-meaningfulness’. The implication here being that neuterising⁵⁷ ‘can be disambiguated as of the fundamental human limited-mentation-capacity induced ~~<amplituding/>~~formative—epistemicity>totalising/circumscribing/delineating context—meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought-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~deprocrypticism¹⁷ protensive-consciousness; thus gaining a superseding insight of the ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness fixations/hardening-construed-as-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-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism>’-and-ontologically-flawed-‘preconverging-or-dementing¹⁹—apriorising-psychologism/deassertion’ as from notional~deprocrypticism¹⁷, 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-⁸³reference-of-thought. Insightfully and counterintuitively for elucidative construal, neuterising⁵⁷ as of epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is rather ‘a derived-construction as deficient of ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’, as it is the elucidation of ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology-<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-⁸³reference-of-thought as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’. 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ destructuring. Understanding and overcoming neuterising⁵⁷ as such reveals the beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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-⁹⁹teleology, pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and so as of the uninstitutionalised-threshold¹⁰² rule. This explains why at uninstitutionalised-threshold¹⁰² which are subject to ‘meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ neuterising⁵⁷’ thus enabling the ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ individuation without temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ individuations will simply fail to recognise the generation-and-upholding of neuterising⁵⁷ and thus unable to reveal perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>; 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-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void'⁵⁹-with-regards-to-prospective-apriorising-implications>) in social-aggregation-enabling, people will 'simply by magic' find themselves articulating positivistic meaningfulness-and-⁹⁹teleology⁵⁵ without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for 'overcoming non-positivism/medievalism uninstitutionalisation meaningfulness-and-⁹⁹teleology⁵⁵ neuterising⁵⁷' to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-⁹⁹teleology⁵⁵, and this equally applies with regards to overcoming our 'procrypticism-or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ meaningfulness-and-⁹⁹teleology⁵⁵ neuterising⁵⁷' to attain futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ Being and meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought but then we don't always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well 'as of the limitations of our measuring capacity', and we grasp that the latter are actually in 'constructed-deficiency of ~~amplifying~~/formative-epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism' as of their respective epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the 'overriding framework as of 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 ⁸³reference-of-thought constructs in epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in the very first place cannot be the basis for articulating, as of their given ¹³constitutedness, by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity³⁸ ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ '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-⁹⁹teleology⁵⁵ restoration' by a conflatedness¹² as of ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought that factors in 'their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, so-construed as their neuterising⁵⁷' as of their categorising/qualifying/tendentious/impulsive—ontologically-

mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-
 non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in
 their reflection of the very same <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/⁸³reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what
 is ontologically preeminent/critical for the notional perspective of ontological
 construal/conceptualisation. This is equally relevant with regards to the ‘⁸³reference-of-thought—
 devolving-teleological-de-mentating/structuring/paradigm-ing-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 ⁸³reference-of-thought construction possibilities of derived axiomatic-
 constructs of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought
 constructions of derived axiomatic-constructs of meaningfulness-and-⁹⁹teleology⁵⁵ as
 knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue; with the {given consciousness’s neuterising⁵⁷-induced-or-

deneuterising¹⁶-induced)-⁸³reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-
instantiations derived/devolved axiomatic-constructs of meaningfulness-and-⁹⁹teleology⁵⁵ as
knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
notions/articulations/virtue as the registry-worldview's/dimension's ⁸³reference-of-thought
‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For
instance, all subsequent axiomatic-constructs of meaningfulness-and-⁹⁹teleology⁵⁵ 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)-⁸³reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness which is non-rules—
apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-
mental-disposition as this basically defines the possibility of institutionalisation within recurrent-
utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-
over-non-rules—apriorising/axiomatising/referencing—psychologism as of ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective
institutionalisation of base-institutionalisation that is the (warped-consciousness neuterising⁵⁷-
induced)-⁸³reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional existential-
instantiations derived/devolved axiomatic-constructs of meaningfulness-and-⁹⁹teleology⁵⁵ 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 '83reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness' as its underlying 83reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a prospective registry-worldview's/dimension's institutionalisation '83reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness'; given that there is a need for the requisite institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-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 66ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. The fact is that all meaningfulness-and-99teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>, whether teleologically-degraded or teleologically-elevated, implied as of within a given 83reference-of-thought are necessarily in 66ontological-contiguity, construed as of a difference-in-kind/difference-in-aposteriorising-or-logicising²² of the same <amplituding/formative—epistemicity>totalising/circumscribing/delineating 83reference-of-thought-devolving⁸⁴. Such that a registry-worldview/dimension 83reference-of-thought 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) meaningfulness-and-⁹⁹teleology⁵⁵, as well as the temporal manifestations of the registry-worldview/dimension including conjugated-postlogism⁷⁷, is inevitably in notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> with all other meaningfulness-and-⁹⁹teleology⁵⁵ of that registry-worldview/dimension ⁸³reference-of-thought since there are all grounded either in a ‘conscious—nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-⁹⁶supererogation as flawed supposedly teleologically-elevated’ relationship with the same/common/shared ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸. Such notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> is implied by the fact that a ⁸³reference-of-thought is a ‘<amplifying/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ implied as of the same/common/shared ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ and with all its meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>, given its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁹⁶supererogation as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-⁹⁶supererogation as flawed supposedly teleologically-elevated’ relationship with the same/common/shared ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸. In this regard, a non-positivistic as ‘a superstitious centered-

~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating meaningfulness-
 and-⁹⁹teleology⁵⁵ implied as of the same/common/shared ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought-devolving⁸⁴-as-of-
 instantiative-context—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ implied as of the same/common/shared ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ as of the overall ⁸³reference-of-thought underlying
~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating belief in
 superstition, and so beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-
 extrication-as-of-existential-unthought>⁶. Such a construal equally applies to our positivism–
 procrypticism⁸⁰ associated manifestation of disjointedness-as-of-⁸³reference-of-thought
 associated with a postlogism⁷⁷-slantedness, conjugated-postlogism⁷⁷ or any other temporal
 mental-disposition instigation wherein our underlying procrypticism–or–disjointedness-as-of-
⁸³reference-of-thought⁸⁰ mental-disposition is a notional-contiguity/epistemic-contiguity⁶¹-
 <profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–

qualia-schema> of the positivism–procrysticism⁸⁰ <amplifying/formative–epistemicity>totalising/circumscribing/delineating context—meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-ontological-performance⁷¹-<including-virtue-as-ontology> as of ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-⁹⁶supererogation as flawed supposedly teleologically-elevated’ relationship with its centered-<amplifying/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ implied as of the same/common/shared ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸. This explains why it is de-mentatively/structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrysticism⁸⁰ social-setup to resolve the vices-and-impediments¹⁰⁵ associated with the corresponding ⁸³reference-of-thought centered-<amplifying/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ implied as of the same/common/shared ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, as it is in circular <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-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-⁹⁶supererogation-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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>’ as of the prospective relative-ontological-completeness⁸⁷ of the prospective ⁸³reference-of-thought

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-⁹⁶supererogation-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-⁸³reference-of-thought⁸⁰ mental disposition as an argument seeming to articulate meaningfulness-and-⁹⁹teleology⁵⁵ in the same disjointedness-as-of-⁸³reference-of-thought terms-as-axiomatic-construct by which the procrypticism—or—disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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/⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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 ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most

profound/complete ontologically-veridical ‘⁸³reference-of-thought construction of
 meaningfulness-and-⁹⁹teleology⁵⁵’, as of the succession of registry-worldviews/dimensions from
 the notional~notional~deprocrypticism¹⁷ perspective construal/conceptualisation, as being ‘the
 most profound/complete ‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness’ grasp of intrinsic-reality/ontological-
 veridicality’ among all the registry-worldviews/dimensions as of its preempting—disjointedness-
 as-of-⁸³reference-of-thought,-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. Furthermore, within a registry-worldview/dimension for the disambiguation of
 temporal-to-intemporal-dispositions, its ⁸³reference-of-thought of meaningfulness-and-
⁹⁹teleology⁵⁵ as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 is its ⟨given consciousness’s neuterising⁵⁷-induced-or-deneuterising¹⁶-induced⟩ as ⁸³reference-of-
 thought—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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’

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-⁸³reference-of-thought, 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-⁸³reference-of-thought; noting that the dialectical nature of the elevation and degradation so implied are inherently affirmed/unaffirmed respectively as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’, wherein prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought elevation/institutionalisation is in soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought and prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought degradation/uninstitutionalised-threshold¹⁰² is in unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought. Furthermore, metaphysics-of-absence insight as of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ reveals and attends to the notional~notional~deprocrpticism¹⁷ ‘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 ⁸³reference-of-thought as of flawed ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-of-thought—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-⁸³reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold¹⁰² and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought’; 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 ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/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 ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and ⁸³reference-of-thought—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-⁸³reference-of-thought projection’ and the ‘elevation/institutionalisation

soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought projection’ at their respective ⁸³reference-of-thought-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 ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ at its uninstitutionalised-threshold¹⁰² as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought 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 ⁸³reference-of-thought—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-⁸³reference-of-thought 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 ⁸³reference-of-thought—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 ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought⁸⁰ or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> speaking of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought; 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-⁹⁶supererogation⁵³ as of logical coherence, we need to move at the <amplifying/formative-epistemicity>totalising/circumscribing/delineating level of analysis which is the ⁸³reference-of-thought and then construe meaningfulness-and-⁹⁹teleology⁵⁵ as of contrastive

elevation/institutionalisation ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’ and degradation/uninstitutionalised-threshold¹⁰² ‘⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’. That is, meaningfulness-and-⁹⁹teleology⁵⁵ cannot be referenced/registered/decisioned as of the degradation/uninstitutionalised-threshold¹⁰² but rather the elevation/institutionalisation as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ with the implication that meaningfulness-and-⁹⁹teleology⁵⁵ lies-with-and-is wholly as of elevation/institutionalisation ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’. Insightfully, historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of notional~conflatedness^{12/13}constitutedness-to-conflatedness¹² points out that as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’: it is rather and critically more apt to ‘articulate organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) of recurrent-utter-uninstitutionalisation’ in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-

psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-
⁹⁹teleology⁵⁵ 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 ‘<amplitudinal/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 of base-institutionalisation—ununiversalisation’ in de-emphasising the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting-
 conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-
⁹⁹teleology⁵⁵ 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
 ‘<amplitudinal/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 of universalisation—non-positivism/medievalism’ in de-emphasising the threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting-

conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrpticism¹⁷ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) of positivism—procrypticism⁸⁰’ in de-emphasising the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism and emphasising the supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism of prospective relative-ontological-completeness⁸⁷ meaningfulness-and-⁹⁹teleology⁵⁵ as of existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶); such that supplanting—conviction-as-to-profound-⁹⁶supererogation—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—<amplituding/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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ as of a soulless nihilistic-⁹⁹teleology-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ over a conceptualisation as of denaturing¹⁵ of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸. 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 ⁸³reference-of-thought doesn't undermine/unshackle that prior ⁸³reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—epistemicity>totalising~purview-of-construal’ as of the requisite undermining/unshackling by the prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative—

epistemicity>totalising~purview-of-construal' by the prospective registry-worldview's/dimension's ⁸³reference-of-thought ontological-performance⁷¹-<including-virtue-as-ontology> given its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Rather implying a grounded knowledge-construct commitment merely 'circularly-complexifies' the uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought 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-⁸³reference-of-thought-rather-as-preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation's—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought for renewal; that is, this will rather bring about the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the prior ⁸³reference-of-thought in 'incremental circular-complexification' and so beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-
 and-⁹⁹teleology⁵⁵. 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
 <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought.
 This conceptualisation insight points out that prospective procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought⁸⁰ uninstitutionalisation associated with our positivism—procrypticism⁸⁰
 registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence³⁰/relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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 ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ at the positivism—procrypticism⁸⁰ uninstitutionalisation,
 wherein the prospective ‘procrypticism⁸⁰ uninstitutionalisation’ arises as
 ‘<amplifying/formative>wooden-language-(imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
of positivism registry-worldview/dimension’, which then effectively generates the virtuality-or-
ontologically-flawed-construal of procrypticism—or—disjointedness-as-of-⁸³reference-of-
thought⁸⁰ uninstitutionalisation construed as perversion-and-derived-perversion⁷⁴-of-⁸³reference-
of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-⁹⁶supererogation> of our positivism—procrypticism⁸⁰ registry-worldview/dimension. It
should be noted that, the ontologically-veridical reflection of procrypticism—or—disjointedness-
as-of-⁸³reference-of-thought⁸⁰ is rather construed from futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-
worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete
notional~deprocrypticism¹⁷ perspective’, with notional~deprocrypticism¹⁷ in ontological-
normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁸³reference-of-thought perspective construal of non-positivism/medievalism ⁸³reference-of-thought in epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought show the latter to be decentered and preconverging-or-dementing¹⁹–apriorising-psychologism. As a further elaboration, the circularity and <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-disposition attached to a registry-worldview’s/dimension’s ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its ⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴–meaningfulness-and-⁹⁹teleology⁵⁵ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendently ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its ⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴–meaningfulness-and-⁹⁹teleology⁵⁵ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. This explains as of metaphysics-of-absence why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as

animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn't mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of (warped-or-preclusive-consciousness neuterising⁵⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-⁹⁹teleology⁵⁵ as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, will need to be undone/unshackled psychoanalytically in the medium to long-run to veridically achieve positivism; given that that uninstitutionalised-threshold¹⁰² is in a state of circular-pervasiveness-of-⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²! This equally explains the <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ inherent in our prospective procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-⁸³reference-of-thought institutionalisation as in our metaphysics-of-presence beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ we systematically override the ontological-veridicality implications of such procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ and proceed by mental-reflex to uphold our procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰

<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ as of its ⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’
rather than being veridically ‘decentered and preconverging-or-dementing¹⁹—apriorising-
psychologism’ at the uninstitutionalised-threshold¹⁰² as of ‘⁸³reference-of-thought—degraded-
devolving-as-of-uninstitutionalised-threshold¹⁰²’, as logical-dueness doesn’t even arise in the
very first place given perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> as of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-
thought. 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-⁹⁹teleology⁵⁵ nihilistically, notwithstanding that we may
recognise this as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought,
and falling back to construe/conceptualise meaningfulness-and-⁹⁹teleology⁵⁵ in non-positivistic
animistic or medieval terms—as-of-axiomatic-construct, construed from the positivistic
perspective as perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as of

unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought. As broadly speaking, a registry-worldview's/dimension's ⁸³reference-of-thought is as of 'the existential individuations possibilities as to ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism' reflecting the teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of its ⁸³reference-of-thought—and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought that points prospectively to its relative ontologising-deficiency/epistemic-abnormalcy/preconvergence³⁰/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as it is in the bigger picture de-mentatively/structurally/paradigmatically 'a lifetime mental and existential investment as of the specific prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ meaningfulness-and-⁹⁹teleology⁵⁵' that will not lightly give up on 'its invested specific prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵ as a <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ enabling the human existential tale as of the successive transcendence-and-

sublimity/sublimation/~~supererogatory~~~de-mentativity behind the ⁶⁶ontological-contiguity—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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸ 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 ⁸³reference-of-thought-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/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-dementativity so-construed from a positivistic perspective of analysis in ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. This further points out that, as herein implied with futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-⁸³reference-of-thought '(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 ⁸³reference-of-thought teleological-dementating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, established as of its (given consciousness's neuterising⁵⁷-induced)-⁸³reference-of-thought—devolving-teleological-dementating/structuring/paradigming-of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-⁹⁹teleology⁵⁵ 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 neutering⁵⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness of the prior registry-worldview’s/dimension’s ⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵ which establishes its ‘grounded knowledge construct’, and so because of its denaturing¹⁵ of the prior institutionalisation’s ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought in need for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a psychoanalytic-unshackling commitment’ cannot be construed in the same terms—as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought it more critically and organically points to the uninstitutionalised-threshold¹⁰² state of the present registry-worldview’s/dimension’s ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰² with respect to the prospective institutionalisation state of the

prospective registry-worldview's/dimension's ⁸³reference-of-thought as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, 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)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' with respect to a relatively underdeveloped registry-worldview/dimension in prior 'non-positivism axiomatic-construct (warped-or-preclusive-consciousness neuterising⁵⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness', or in the case of articulating 'futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ axiomatic-construct (protensive-consciousness deneuterising¹⁶-induced)-⁸³reference-of-thought—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)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness. It is important to grasp in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold¹⁰² mental-dispositions of non-positivism/medievalism or procrypticism⁸⁰ ⁸³reference-of-thought—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~deprocrpticism¹⁷ ⁸³reference-of-thought—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-⁹⁹teleology⁵⁵ 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 ‘<amplituding/formative-
 epistemicity>totalising/circumscribing/delineating
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-
 of-thought—devolving-teleological-de-m 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 ⁸³reference-
 of-thought—devolving-teleological-de-m 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-⁸³reference-of-thought/ontological-
 normalcy/postconvergence with respect to human notional limited-mentation-capacity-
 deepening⁵² as of institutional-cumulation/institutional-recomposure-<as-to-
 historicity/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-⁸³reference-of-thought¹⁷ ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-of-thought—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 ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the ⟨given consciousness’s neuterising⁵⁷-induced-or-deneuterising¹⁶-induced⟩-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating their meaningfulness as of instantiative-context or existential-instantiations with respect to

existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
 withdrawal,-eliciting-of-prospective-⁹⁶supererogation-<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-⁹⁹teleology is utterly geared in an <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 of meaningfulness-and-⁹⁹teleology⁵⁵ as of ‘operant-or-incidenting-predicative-insights or logical-
 coherence’ and beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-
 of-existential-unthought>⁶ 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 ⁸³reference-
 of-thought—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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸ at its uninstitutionalised-threshold¹⁰² by elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸, pointing to its perversion-and-derived-perversion⁷⁴-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-⁹⁶supererogation>, 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 ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Thus a transcendental engagement as articulating prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in an opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ strives to go beyond a prior institutionalisation <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ taken for granted without questioning as of intradimensional grounded meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—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 ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, before effecting any ‘operant-or-incidenting-predicative-insights or logical-coherence’ for prospective institutionalisation meaningfulness-and-⁹⁹teleology⁵⁵, and this explains its ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵; while on the other hand the grounded uninstitutionalised-threshold¹⁰² recurrently overrides as of ¹³constitutedness beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ any notion of its ontologically deficient ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—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-⁹⁹teleology⁵⁵, and this explains its ‘⁸³reference-of-thought—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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵al 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought prospective ⁸³reference-of-thought ‘construes as circularity and <amplifying/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-

⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism in ordinariness
 <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) social-
 aggregation-enabling’ when expounded by a prior ⁸³reference-of-thought going by its prior
 relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, since there is no
 sound/authentic knowledge and judgements outside the prospective ⁸³reference-of-thought
 relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought⁸⁰ and futural Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ as preempting—
 disjointedness-as-of-⁸³reference-of-thought. This underlying notion of
 ‘notional~conflatedness^{12/13}constitutedness-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 ¹³constitutedness 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 <amplitudinal/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 ¹³constitutedness 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-⁸³reference-of-thought, as of the incompleteness of the de-mentating/structuring/paradigming of human ⁸³reference-of-thought. 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 ⁸³reference-of-thought; 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 ¹³constitutedness. 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising dispositions in ¹³constitutedness 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-⁹⁶supererogation-<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-⁸³reference-of-thought-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 ¹³constitutedness 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 ¹³constitutedness 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context is then the preceding and transformative element of meaningfulness-and-⁹⁹teleology⁵⁵ conceptualisation as of our limited-mentation-capacity-deepening⁵² enabling our prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in 'mechanical association' without factoring beforehand their respective 'transcendental-enabling/sublimating/supererogatory~de-mentativity dynamism and implied organic-knowledge' as of 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing ¹³constitutedness, 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 ⁶⁶ontological-contiguity of all knowledge as of their ⁸³reference-of-thought/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 ¹³constitutedness 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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness undermining requisite creativity as of conflatedness¹², as it ‘critically presupposes beyond-the-consciousness-awareness-⁹⁹teleology-<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 order to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming~of-meaningfulness analysis as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/ontological-normalcy, points out that actually, and according to this author’s view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of

¹³constitutedness 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-⁹⁹teleology⁵⁵; 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-⁸³reference-of-thought-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context is the foundational absolute a priori any (given consciousness's neuterising⁵⁷-induced-or-deneuterising¹⁶-induced)-⁸³reference-of-thought—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-
⁹⁶supererogation-<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-
⁹⁹teleology⁵⁵’ implied as of notional~deprocrypticism¹⁷; this is notionally known as
 historicity/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 neutering⁵⁷-induced-or-
 deneutering¹⁶-induced}-⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue as derived conceptualisations/construals of the very conflatedness¹²
 that is as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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
¹³constitutedness lies with human misconstruing from ‘existential-instantiations’ the ontological-
veridicality of axiomatic-constructs as derived from the ‘⁸³reference-of-thought—devolving-
teleological-de-mentating/structuring/paradigming—of-meaningfulness’. The ‘iterating nature of
existential-instantiations in imbricatedness/threadedness/recomposuring’ as of existence’s is
what provides humankind-as-of-it-subpotency with direct mental access to existential-
reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don’t have direct
mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-
ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe
of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from
existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-
withdrawal,-eliciting-of-prospective-⁹⁶supererogation-<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⟩-⁸³reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, and so as of
the maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
conceptualisation behind the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-
process⁶⁷. Otherwise with a naïve mental-reflex of elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/inferring-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⟩-⁸³reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as
from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-

withdrawal,-eliciting-of-prospective-⁹⁶supererogation-<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-⁸³reference-of-thought of ‘the axiomatic-
 constructs of a {given consciousness’s neuterising⁵⁷-induced-or-deneuterising¹⁶-induced}-
⁸³reference-of-thought—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-
⁹⁶supererogation-<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-⁹⁹teleology⁵⁵, 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 ⁶⁶ontological-contiguity—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-
⁹⁶supererogation-<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 ¹³constitutedness. Of course, it is rather prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of meaningfulness-and-⁹⁹teleology⁵⁵ mental-disposition grounded on existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation-<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-⁹⁹teleology⁵⁵ 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/recomposured 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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵, 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 ¹³constitutedness 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 recomposing of the very same <amplifying/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-⁸³reference-of-thought/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-⁸³reference-of-thought/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-⁹⁹teleology⁵⁵ and the inherent ontological-veracity/intrinsicness of the <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought/ontological-normalcy/conflatedness¹². Since there is no direct correspondence between relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought/epistemic-abnormalcy/preconvergence³⁰/destructuring with the inherent intrinsicness of the <amplifying/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-

intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought/ontological-normalcy/conflatedness¹² which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought/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-⁸³reference-of-thought/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 ‘⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’-as-of-upholding-ontological-veridicality rather than ‘⁸³reference-of-thought—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-⁹⁹teleology-<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 ¹³constitutedness and as relatively-perfect/near-perfect/perfect conflatedness¹², construed as notional~conflatedness¹² as of ¹³constitutedness-to-conflatedness¹² of human limited-mentation-capacity. Insightfully, it highlights that ¹³constitutedness 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~conflatedness^{12/13}constitutedness-to-conflatedness¹² as such highlights an underlying historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of the ¹³constitutedness-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-<amplifying/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-conflatedness¹², 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-conflatedness¹² to supersede human temporality⁹⁸/shortness
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness conception be construed/conceptualised as of such a
 'phenomenological transcendental-point-of-departure handle'. In the bigger framework, human
 <amplituding/formative-epistemicity>totalising~thrownness-in-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 ⁶⁶ontological-contiguity—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 historiality/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-⁸³reference-of-thought/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. historiality/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~conflatedness^{12/13}constitutedness-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 neuterising⁵⁷-induced-or-deneuterising¹⁶-induced)-

⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-
 meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-
 constructs of meaningfulness-and-⁹⁹teleology⁵⁵ as knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional~referential-
 notions/articulations/virtue and as the registry-worldview's/dimension's ⁸³reference-of-thought
 'abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities'; and it
 reflects any given registry-worldview's/dimension's specific institutionalisation-by-
 uninstitutionalisation-or-uninstitutionalised-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 ¹³constitutedness conceptualisation construes of an
 'ontologically-compromised-mediating,-as-of-its-specific-¹³constitutedness 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-
⁸³reference-of-thought 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 ~~<amplituding/~~formative–
 epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness
 subsuming the reality of the perceived whole and parts within the incisive 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 ⁸³reference-of-thought of aircraft
 engine engineering science. This overall notional conception extends as well to the various ways
 by which human limited-mentation-capacity ‘accosts’ intrinsic-reality/ontological-veridicality,
 bringing about the various registry-worldviews/dimensions
 categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-
 their-specific-¹³constitutedness induced neuterising⁵⁷ or prospectively
 notional~deprocrypticism¹⁷ referentialism—ontologically-uncompromised-mediating,-as-of-
 conflatedness¹² meaningfulness-and-⁹⁹teleology⁵⁵. That is, the notional~deprocrypticism¹⁷

protensive-consciousness

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of conflatedness¹², with no intermediating construct as of ¹³constitutedness, thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness¹² meaningfulness-and-⁹⁹teleology⁵⁵. 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 ¹³constitutedness on conflatedness¹² induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-¹³constitutedness meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵, while avoiding its ontologically-flawed ¹³constitutedness 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-¹³constitutedness towards ontologically-uncompromised-mediating,-as-of-conflatedness¹² is what is effectively and ontologically defining of issues of ⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵-and-longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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 candidity/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-¹³constitutedness consciousnesses flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising⁵⁷. 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-¹³constitutedness⁷⁹’ 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-⁹⁹teleology-<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-⁸³reference-of-thought as this induces <amplituding/formative>wooden-language-(imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 at its uninstitutionalised-threshold¹⁰². Existential-extrication-as-of-existential-unthought thus
 highlights the overall ¹³constitutedness 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 ⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming—of-meaningfulness' is rather as of various successive relative
¹³constitutedness 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ behind the overall ⁶⁶ontological-contiguity—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-⁸³reference-of-thought-rather-as-preconverging-or-

dementing¹⁹-and-decentered-to-the-prior-institutionalisation's-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity⁶³/nihilistic while construing prospective opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ as postconverging-or-dialectical-thinking²⁰-and-centered-to-the-prospective-institutionalisation's-categorical-imperatives/axioms/registry-⁹⁹teleology⁸-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. This thus divulges the essence of existence as 'the full-potency of existence-as-of-its-mimetic-echohness/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 ⁸³reference-of-thought 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 ⁸³reference-of-

hyperbole-of-meaningfulness-and-⁹⁹teleology⁵⁵ to universalisation-non-positivism/medievalism ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ ⁸³reference-of-thought is circularly-unintelligible-but-for-a-~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of-meaningfulness-and-⁹⁹teleology⁵⁵ to positivism-procrypticism⁸⁰ ⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁸³reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence’ 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 ⁶⁶ontological-contiguity—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 ⁸³reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s ⁸³reference-of-thought 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-⁸³reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotaly, 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ for meaningfulness-and-⁹⁹teleology⁵⁵ are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ who is bound to circularly elicit shortness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ on such renewed ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ for meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s ⁸³reference-of-thought as of its ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ is a sound basis for construing the meaningfulness-and-⁹⁹teleology⁵⁵ of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation ⁸³reference-of-thought 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-⁸³reference-of-thought-rather-as-preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-institutionalisation⁸³reference-of-thought for crossgenerational renewal as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative—epistemicity>totalising~purview-of-construal’; but rather such unground articulation is one rather eliciting prospective 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-⁸³reference-of-thought’ for grounding the construal of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ¹³constitutedness at the given ⁸³reference-of-thought uninstitutionalised-threshold¹⁰²; highlighting the fact that human potential attainment of the notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-⁸³reference-of-thought is actually a ‘perpetual transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~’ as of notional~notional~deprocrypticism¹⁷ as <~~amplituding~~/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought which points out that the various uninstitutionalised-threshold¹⁰² from recurrent-utter-uninstitutionalisation to procrypticism⁸⁰ are actually levels of disjointedness-as-of-⁸³reference-of-thought and that the various institutionalisations from base-institutionalisation to notional~notional~deprocrypticism¹⁷ are actually levels of preempting—

disjointedness-as-of-⁸³reference-of-thought all reflected as of notional~deprocrypticism¹⁷. 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. This thus validates the notion that existence can only be construed as a transcendental 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 ¹³constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-

contextualising-contiguity³⁸ wrongly inducing <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-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 ¹³constitutedness 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~deprocrysticism¹⁷ is always the issue of ‘divulging prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’ 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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Hence the very essence of a notional~deprocrysticism¹⁷ 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-conflatedness~~¹² and as reflected in transcendence-and-
 sublimity/sublimation/~~supererogatory~de-mentativity~~ as of conflatedness¹² in avoiding
 meaningfulness-and-⁹⁹teleology⁵⁵ denaturing¹⁵ involved with grounded ¹³constitutedness
 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-⁹⁹teleology⁵⁵-as-of-
 notional~deprocrpticism¹⁷-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 ⁸³reference-of-thought
 historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the
 notional~conflatedness¹² of notional~notional~deprocrpticism¹⁷ 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-⁸³reference-of-thought
 as of the implications of its conflatedness¹² as its given ⁸³reference-of-thought~categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵
 and its ¹³constitutedness 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-⁸³reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’. This author’s notion of centered-<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ as ‘<~~amplituding~~/formative-epistemicity>totalising~conflated-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/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 ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—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-⁸³reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ retrospectively to prospectively, centered-<~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ as of its

attaining of ontological-completeness-of-⁸³reference-of-thought 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-⁸³reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought, and so-construed mainly because such a Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of notional~notional~deprocrypticism¹⁷ implied de-mentative/structural/paradigmatic shifts of ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of meaningfulness-and-⁹⁹teleology⁵⁵ in relative deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ within a same ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as enabling successive prospective ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ marked by the shift of ‘centered–

epistemic-totalisation circularity of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’s’ overcome retrospectively to prospectively the problem of human limited-mentation-capacity by its deepening thus inducing successive human transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity of human finitudes as destructuring-threshold-⟨uninstitutionalised-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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness as failing to project of the transformational implications of human limited-mentation-capacity-deepening⁵² for successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in bringing about successive registry-worldviews/dimensions as of conflatedness¹² that prospectively ultimately grasps the centered-<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 ¹³constitutedness, it perfectly grasps the implications to meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-⁹⁹teleology⁵⁵ in relative deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ but rather as within a same horizon of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ a centered–epistemic-totalisation is rather the circular meaningfulness-and-⁹⁹teleology⁵⁵ representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’, as the said ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative–epistemicity>totalising~purview-of-construal’. Now, the issue of a centered–epistemic-totalisation defect arises where the given ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ontologically-flawed/deficient as it will systematically induce a ‘centered–epistemic-totalisation circularity of meaningfulness-and-⁹⁹teleology⁵⁵ in relative deficient/flawed ontological-performance⁷¹-<including-virtue-as-ontology>’ construed as of the

uninstitutionalised-threshold¹⁰² of a registry-worldview's/dimension's ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness'. But then human limited-mentation-capacity-deepening⁵² achieving prospectively of an ultimately theoretically perfect/sound ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' as of the full ⁶⁶ontological-contiguity—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 <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought of the ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 'human<amplituding/formative—epistemicity>totalising~purview-of-construal', with such a conceptualisation of centered—epistemic-totalisation also construed as transcendental centered—epistemic-totalisation or extrapolated-centered—epistemic-totalisation or extrapolatory—epistemic-totalisation or transcendental—epistemic-totalisation and reflects the reality that a Derridean decentered-infinite-freeplay can also be construed as an interpolatory—epistemic-totalisation or interpolated-decentered—epistemic-totalisation. For instance, we can grasp that 'traditional classical mechanics axiomatic-construct' is a given 'centered—epistemic-totalisation circularity of meaningfulness-and-⁹⁹teleology⁵⁵ of 'the very same physics <amplituding/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 <amplituding/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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought as we can do more
 things with the latter axiomatic-construct more-profound/grander meaningfulness-and-
⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought, construed
 as ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm-ing-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-⁹⁹teleology⁵⁵ ontological-
 performance⁷¹-<including-virtue-as-ontology> has been as of our positivism—procrysticism⁸⁰
 registry-worldview’s/dimension’s ⁸³reference-of-thought-as-of-‘⁸³reference-of-thought—
 devolving-teleological-de-mentating/structuring/paradigm-ing-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-⁹⁹teleology-~~<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 ⁸³reference-of-thought/de-mentative/structural/paradigmatic implied transformation/shift as transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought which is in ~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with its ultimate crossgenerational collapsing for the prospective institutionalisation’s ⁸³reference-of-thought; 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-⁸³reference-of-thought of the prospective institutionalisation's ⁸³reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in ¹³constitutedness, 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 ⁶⁶ontological-contiguity 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-

mentating/structuring/paradigming—of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/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<amplitudinal/formative—epistemicity>totalising~purview-of-construal’ or <amplitudinal/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-⁹⁹teleology⁵⁵ 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/⁸³reference-of-thought’, as the axiomatic-construct/⁸³reference-of-thought is the effective human limited-mentation-capacity supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for human-subpotency possibilities for devolving meaningfulness-and-⁹⁹teleology⁵⁵ 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

⁶⁶ontological-contiguity of existence') is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation (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-⁹⁶supererogation. 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 ⁸³reference-of-thought-as-of-⁸³reference-of-thought—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-⁸³reference-of-thought; 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-⁹⁹teleology⁵⁵. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid ⁸³reference-of-thought-as-of-⁸³reference-of-thought—

devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' as implied by
 futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective
 deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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 ¹³constitutedness construal of
 meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought, construed as '⁸³reference-of-
 thought—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-⁹⁹teleology⁵⁵, and
 in lieu emphasises Being construed as ontology's-directedness-as-Being which best reflects and

captures meaningfulness-and-⁹⁹teleology⁵⁵ as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’. 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ correspondence relation with an epistemic-totalising³²~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality as of their given meaningfulness-and-⁹⁹teleology⁵⁵ 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~~~dementativity when prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought avails prospectively with regards to their meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity; as axiomatic-construct/⁸³reference-of-thought in relative ⁶⁶ontological-contiguity of <~~amplifying~~/formative~epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality. An axiomatic-construct is in such relative ⁶⁶ontological-contiguity 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/⁸³reference-of-thought of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ 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/⁸³reference-of-thought in relative ontological-continuity as of the very same <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ exists rather beyond the scope of construal of meaningfulness-and-⁹⁹teleology⁵⁵ of the prior ‘axiomatic-construct/⁸³reference-of-thought of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 ⁶⁶ontological-contiguity–by–notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 ⁶⁶ontological-contiguity of ⁸³reference-of-thought implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> of ⁸³reference-of-thought implied as of recurrent-utter-uninstitutionalisation, as of their differing references-of-thought and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, reflected as of relative mutual unintelligibility. In

axiomatic-construct terms, it is ‘mentally-unsound/preconverging-or-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 ⁶⁶ontological-contiguity and relative notional-discontiguity/epistemic-discontiguity⁶²—<shallow-⁹⁶supererogation-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 ⁸³reference-of-thought, speaks of differing ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with <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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness 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-
⁹⁶supererogation-<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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-
process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-
veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ as of relative
⁶⁶ontological-contiguity of ⁸³reference-of-thought 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 ⁶⁶ontological-contiguity—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-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, 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-⁹⁹teleology⁵⁵ 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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual¹³constitutedness 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> the⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ superseding <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ exercise we can't as of soundness-or-ontological-good-faith/authenticity⁶⁸ exculpate ourselves to then pretend ours is the registry-worldview/dimension⁸³reference-of-thought 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-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵ 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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴' is subject to epistemic-decadence as of
 beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ on <amplifying/formative>wooden-language-
 (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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 ⁶⁶ontological-contiguity of ⁸³reference-of-thought 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-
⁹⁶supererogation-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening⁵² as of relatively profound and complete axiomatic-constructs/⁸³reference-of-thought in ⁶⁶ontological-contiguity of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
 ‘human<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’ or
 <~~amplituding~~/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/supererogatory~de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/supererogatory~de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/⁸³reference-of-thought in ⁶⁶ontological-contiguity can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 ⁶⁶ontological-contiguity of axiomatic-construct for grander human meaningfulness-and-⁹⁹teleology⁵⁵ 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 <amplifying/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 ⁶⁶ontological-contiguity. The notion of axiomatic-construct in ⁶⁶ontological-contiguity arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ⁶⁶ontological-contiguity as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ⁶⁶ontological-contiguity. ⁶⁶ontological-contiguity rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/⁸³reference-of-thought of construal; which for instance renders the idea of general relativity in relative ⁶⁶ontological-contiguity and newtonian physics in relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁶supererogation-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 ⁸³reference-of-thought; as contrary to the 'Derridean différance decentering' freeplay that is entrapped in circularity of meaningfulness-and-⁹⁹teleology⁵⁵ on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension ⁸³reference-of-thought 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-⁸³reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism the prospective institutionalisation's ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness' as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of meaningfulness-and-⁹⁹teleology⁵⁵ implications of the uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought-as-of-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness' as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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 ‘⁸³reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of
implicated-and-explicated ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. But then this
highlights six issues with respect to meaningfulness-and-⁹⁹teleology⁵⁵ ontological-
performance⁷¹-<including-virtue-as-ontology> with regards to such implicated-and-explicated
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ as

knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ individuation that notionally upholds the given institutionalisation's ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ fails to uphold the given institutionalisation's ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought of intemporal-as-ontological meaningfulness-and-⁹⁹teleology⁵⁵’ of sound ontological-performance⁷¹-<including-virtue-as-ontology> is not disambiguated from the ‘circular ⁸³reference-of-thought of temporal-as-denaturing¹⁵ meaningfulness-and-⁹⁹teleology⁵⁵’ of ontologically-flawed/deficient ontological-

performance⁷¹-<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ temporal individuations denaturing¹⁵ dynamics relations to the ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>. Fourthly crossgenerationally, the intemporal/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, and thus right up to human attainment of ontological-completeness-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of sound ontological-performance⁷¹-<including-virtue-as-ontology>’ rather lies with such meaningfulness-and-⁹⁹teleology⁵⁵ as being so-construed notionally as of a given institutionalisation’s ⁸³reference-of-thought ‘⁸³reference-of-thought—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-⁸³reference-of-thought: wherein, –non-rules—apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-uninstitutionalisation enables the grasp of certain meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-

⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of perfect/sound ontological-performance⁷¹-<including-virtue-as-ontology>, —preempting—

disjointedness-as-of-⁸³reference-of-thought,-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 of notional~deprocripticism¹⁷ enables the prospective grasp of certain meaningfulness-and-⁹⁹teleology⁵⁵ on the basis of deprocripticism¹⁷-as-preempting—disjointedness-as-of-⁸³reference-of-thought ontological-normalcy/postconvergence-referentialism-rules-abstracted-as-of-‘conflatedness¹²’-of-occurrences/existential-instantiations by its notional~deprocripticism¹⁷ as preempting—disjointedness-as-of-⁸³reference-of-thought human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-⁹⁹teleology⁵⁵ 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~deprocripticism¹⁷ protensive-consciousness as of its notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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<amplitudinal/formative-epistemicity>totalising~purview-of-construal’, the limited-mentation-capacity meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<amplifying/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 ⁸³reference-of-thought in relative ⁶⁶ontological-contiguity over relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>, construed as prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; wherein as of historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ conflatedness¹² construal as of notional~deprocrysticism¹⁷, - 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> on
 its various specific
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for
 meaningfulness-and-⁹⁹teleology⁵⁵ ontological-peformance as reflected by their respective
 ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
 meaningfulness’ associated with the successive consciousnesses, as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷. Thus the notional~deprocrypticism¹⁷ 'phenomenological transcendental-point-of-departure handle' thus warrants a superseding meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> as-decomplexifying/uninhibiting-(as-elevated-devolving-as-of-prospective-institutionalisation) our positivism~procrypticism⁸⁰ occlusive Being premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-psyche-induced-psychologism-of-existential-stake>'. This overall deneuterising¹⁶ conception of transcendental centered-<amplifying/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> is reflected notionally as of notional~deprocrypticism¹⁷, underlying that the successive registry-worldview's/dimension's institutionalisations are always about preempting 'their successive types of disjointedness-as-of-⁸³reference-of-thought' up to its theoretical preempting with conceptual notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-⁸³reference-of-thought and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of '⁸³reference-of-thought—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 ¹³constitutedness, defining any given registry-worldview's/dimension's meaningfulness-and-⁹⁹teleology⁵⁵ as of its underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought beyond its <amplituding/formative-epistemicity>totalising~self-referencing-syncretising; with such '83reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness' maximally/most-profoundly/most-completely construed as of metaphysics-of-absence insight over presence institutionalisation ⁸³reference-of-thought as implying meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought. 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-⁹⁹teleology⁵⁵-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 ‘⁸³reference-of-
 thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’,
 reflected as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism. Such a phenomenological
 construal as of human <amplituding/formative—epistemicity>totalising~conflated—
 meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁸³reference-of-
 thought-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of
 <amplituding/formative—epistemicity>totalising~conflated—meaningfulness-and-⁹⁹teleology⁵⁵-
 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-⁹⁹teleology⁵⁵-
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-⁹⁹teleology⁸ 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-⁸³reference-of-thought-as-an-
ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative-
epistemicity>totalising~conflated~meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-
thought will factor in that since successive registry-worldviews/dimensions institutionalisations
articulations of ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶
denaturing¹⁵ of ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as
<amplituding/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
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 ⁸³reference-of-thought-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology>, is a paramount and permanent one such that the
 construct of notional~deprocrypticism¹⁷ ⁸³reference-of-thought~categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ is exactly about an epistemic-totalising³²~conflated-
 meaningfulness-and-⁹⁹teleology⁵⁵-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-<amplifying/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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought-as-an-
 ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplifying/formative~
 epistemicity>totalising~conflated~meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
 notional~deprocrypticism¹⁷-reflected-historicity/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 <amplifying/formative>wooden-language-(imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ have arisen as secondnature constructs that have substituted for their uninstitutionalised-threshold¹⁰² free-for-all <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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—<amplifying/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹³constitutedness as more or less absolute, and doesn't factor in that its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the ~~amplifying~~ <amplifying/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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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-<amplifying/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-⁹⁹teleology⁵⁵ as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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/throwness-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-⁹⁹teleology⁵⁵ allows for the possibility for prospective metaphoricity⁵⁶ to reconstrue-and-redefine the social-setup meaningfulness-and-⁹⁹teleology⁵⁵. Such prospective metaphoricity⁵⁶ possibility cannot be preempted because even the social-setup conventioning in its functional operation of meaningfulness-and-⁹⁹teleology⁵⁵ needs this supposedly coherent ontological-commitment⁶⁵ in other to affirm itself over any spontaneously arising disruptive meaningfulness-

and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ or scholasticism pedantic dogmatism meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵, and so as of the prospectively induced ontological-primemovers-totalitative-framework⁷² superseding meaningfulness-and-⁹⁹teleology⁵⁵ 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 epistemic/notional~projective-perspective of relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought by way of ontological-primemovers-totalitative-framework⁷² such as with prospective positivism/rational-empiricism

meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)), as of

its beyond-the-consciousness-awareness-⁹⁹teleology-<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 <amplifying/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-⁹⁹teleology⁵⁵ is basically nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-institutionalisation–ununiversalisation prospective universalisation antinihilism meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-receptable-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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought⁸⁰ 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-⁹⁹teleology⁵⁵ as of
 prospective notional~deprocrypticism¹⁷ metaphoricity⁵⁶ implications and so with respect to the
 social analysis implications of disjointedness-as-of-⁸³reference-of-thought 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
 '⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-
 meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought
 as of human existential-unthought', and thus enabling an epistemic/notional possibility of
 correspondence of human implied meaningfulness-and-⁹⁹teleology⁵⁵ with the achievement of

⁹²singularisation/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~dementativity and the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ possible given that it immanently enables the possibility of successive human prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought. It is only such a conflatedness¹² perspective as of notional~notional~deprocrypticism¹⁷ that can articulate a conceptualisation of meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> as of a notional~correspondence to existence/existential-possibilities, thus avoiding <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ misconstrual as of ¹³constitutedness. 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 ‘⁸³reference-of-thought—devolving-

teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) undermining meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought meaningfulness-and-⁹⁹teleology⁵⁵ 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 ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ construed as institutionalisation, as the latter’s ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ can be denaturing¹⁵ (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) by the various temporalities in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought “⁸³reference-of-thought—devolving-teleological-dementating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ can also be denaturing¹⁵ as of beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸). 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-⁹⁹teleology⁵⁵ as reflected as of the conflatedness¹²
of notional~notional~deprocrypticism¹⁷ can reveal-the-ontological-veridicality of such inherent
systemic beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-
existential-unthought>⁶ perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> associated with every institutionalisation in prior relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology⁵⁵ 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-

⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism and wrong degradation of intemporality⁵¹/longness in supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism implied ⁸³reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation, given the inherently confounding ontological-veridicality of human potent beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶. Broadly speaking thus, the <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ mental-dispositions teleologically-degraded-devolving-as-of-uninstitutionalised-threshold¹⁰² and wrongly degrades the intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing¹⁵ of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ while the latter is upholding ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of ⁸³reference-of-thought 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-⁸³reference-of-thought’ wherein it is then strictly a matter of logical-processing-or-logical-

implicitation—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ 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-⁸³reference-of-thought as of the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in intemporality⁵¹/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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 ⁸³reference-of-thought 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-⁸³reference-of-thought⁸⁰ with intemporality⁵¹/longness rather as respectively in base-institutionalisation, universalisation, positivism and prospectively deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷. 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ that override the prior ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of differentiated axiomatic/⁸³reference-of-thought 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-⁸³reference-of-thought ultimately reflects the fact that the apparent ordinarily assumed ‘axiomatic commonness-in-sharedness of human meaningfulness-and-⁹⁹teleology⁵⁵ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/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 ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’. This articulated delimitation of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-⁹⁹teleology⁵⁵ with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ within only a registry-worldview’s/dimension’s institutionalisation framework as of ⁸³reference-of-thought 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-
⁹⁹teleology⁵⁵ 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-
⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought is in relative notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> to the prospective institutionalisation
⁸³reference-of-thought in relative ⁶⁶ontological-contiguity as of the-very-same-immanent-
 existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplifying/formative-
 epistemicity>totalising~purview-of-construal'; imply a disambiguation as of mutual
 unintelligibility of prospective institutionalisation's ⁸³reference-of-thought soundness-or-
 ontological-good-faith/authenticity⁶⁸ and the uninstitutionalised-threshold¹⁰²'s ⁸³reference-of-
 thought 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ involving
 human temporal limited-mentation-capacity at its uninstitutionalised-threshold¹⁰² wherein the
⁸³reference-of-thought as temporal-mental-disposition-is-actually-of <amplitudinal/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 <amplitudinal/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-⁹⁹teleology-<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
¹³constitutedness mental-reflexes at presence ⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought. As such non-positivism/medievalism or animistic social-setup 'will not be self-effacing as of its ontologically-flawed ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought⁸⁰ 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-⁹⁹teleology⁵⁵ given human temporal-to-
 intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-
 threshold¹⁰² is the notion of beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-that-is-intemporal
 while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold¹⁰²-
 and-its-assorted-and-conjugated-temporal–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism for meaningfulness-and-
⁹⁹teleology⁵⁵ 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-<amplifying/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-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷ supplanting-conviction-as-to-profound-⁹⁶supererogation—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism for meaningfulness-and-
⁹⁹teleology⁵⁵’ 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-⁹⁶supererogation—or—part-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation perception-and-relation to meaningfulness-and-⁹⁹teleology⁵⁵’ 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 ⁸³reference-of-thought-devolving⁸⁴
 ontological-performance⁷¹-<including-virtue-as-ontology>, and so as of beyond-the-
 consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶
 reflecting uninstitutionalised-threshold¹⁰² Being underdevelopment; 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-
⁹⁶supererogation 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 of veridical supplanting—conviction-as-to-profound-⁹⁶supererogation—
 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism credibility backdrop’ for subsequent targeted threshold-of—
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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-⁹⁶supererogation—or—part—
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation with respect to
 pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-
 consciousness-awareness-⁹⁹teleology-<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-
⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>’, subpar to
 ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-
 virtue-as-ontology> as fundamentally underscored by the prospective institutionalisation. Thus
 this determines a consequential ‘dynamic beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought, wherein such temporal thresholding neuterisation⁵⁸ with regards to ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought⁸⁰ as beyond just the construal of new supposedly intemporal ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ of the prospective institutionalisation to preempt the temporally denaturing¹⁵ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ constraining dynamism’ behind the denaturing¹⁵ of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ in the very first place; conceptualised henceforth as the very ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation perception-and-relation to meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁶supererogation—or—part—nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ individuation and temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ given its psychoanalytic-unshackling as of prospective deprocrypticism 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought¹⁷. The issue of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ arises exactly to ensure deferential-formalisation-transference secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁹⁶supererogation⁵³ as ‘prelogic supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/⁸³reference-of-thought, 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/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵; 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ are always subject at uninstitutionalised-threshold¹⁰² to their denaturing¹⁵ as of their <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸), 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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 secondnatured education practically available to everyone interested, and so while alienating and considering general social <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as knowledge-led is to harness ontological-pertinence and not <amplifying/formative>wooden-language-<imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ 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-transparency¹⁰⁴’-<transparency-of-totalising-entailing,-as-to-entailing-<amplifying/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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising' prior to eventual prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing 'social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴' associated with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵. However, all along this ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-<~~amplifying~~/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 <~~amplifying~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸),-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁹teleology⁵⁵, the insight about human <amplituding/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ despite the inherent circular distractiveness of temporality⁹⁸, and ultimately so as enabled by ‘social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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 ⁸³reference-of-thought, 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> ⁸³reference-of-thought and introducing the prospective ⁶⁶ontological-contiguity ⁸³reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative-epistemicity>totalising~purview-of-construal’. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective ⁶⁶ontological-contiguity 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/undueness-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-⁹⁶supererogation-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/undueness-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-¹³constitutedness⁷⁹, 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 ⁸³reference-of-thought as of the positivistic/rational-empiricism
 meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought itself’ wherein the
 prospective ⁶⁶ontological-contiguity ⁸³reference-of-thought as deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-
⁸³reference-of-thought 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 ‘common⁸³reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold¹⁰² as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, and not such a flawed notion of dialogical-equivalence. We can appreciate even within a same⁸³reference-of-thought 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 in⁶⁶ontological-contiguity and ‘traditional classical mechanics axiomatic-construct’ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-

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-⁸³reference-of-thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought⁸⁰ reasoning’ is not admissible to prospective ‘deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ reasoning’ and so from the moment of the event-construed-as-the-prospective-ontology-origination³⁷ of deprocrypticism¹⁷, 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷; and so as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of the uninstitutionalised-threshold¹⁰² and the prospective institutionalisation. Such a temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought
 meaningfulness-and-⁹⁹teleology⁵⁵. Likewise meaningfulness-and-⁹⁹teleology⁵⁵ articulated as of
 deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ relative to our
 positivism—procrypticism⁸⁰ necessarily requires priorly the requisite apriorising-teleological-
 elevation-in-⁶⁶ontological-contiguity from positivism—procrypticism⁸⁰'s disjointedness-as-of-
⁸³reference-of-thought mindset into deprocrypticism¹⁷'s preempting—disjointedness-as-of-
⁸³reference-of-thought

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-⁸³reference-of-thought terms—as-of-
 axiomatic-construct as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 meaningfulness-and-⁹⁹teleology⁵⁵, even though in the latter case our <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-
 consciousness/mirage as metaphysics-of-presence 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 <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³.

The point here is that the meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ thus requiring the latter's prior apriorising-teleological-
elevation-in-⁶⁶ontological-contiguity 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-⁹⁹teleology⁵⁵, as it is what underlies
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given
registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought. attitude/mental-
disposition/care—and—episteme⁵ as such carries a registry-worldview's/dimension's 'underlying
sense of end-⁹⁹teleology/end-purposefulness' and thereof its operative-construct and implicative-
construct with regards to meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵; 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-⁹⁹teleology⁵⁵. This
'human toddling potential' is what enables notional-discontiguity/epistemic-discontiguity⁶²—

<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> induced psychoanalytic-unshackling for grounding meaningfulness-and-⁹⁹teleology⁵⁵
 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
⁸³reference-of-thought, as of its specific ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵.
 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-
⁸³reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality,
 and establishing-and-upholding the underlying framework of meaningfulness-and-⁹⁹teleology⁵⁵
 associated with that attitude/mental-disposition/care–and–episteme⁵; and so, whether such a
 framework is a ⁸³reference-of-thought as of overall construal-as-existence/existential-
 possibilities, or within a ⁸³reference-of-thought 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-⁹⁹teleology-<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 ⁸³reference-of-thought, say in our positivism/rational-empiricism ⁸³reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care-and-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-<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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ with Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵, beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought-by-reification⁸⁶/contemplative-distension thus transcendentally enabling the successive registry-worldview’s/dimension’s ontological-possibilities construed as of human intemporal/ontological/social/species/universal/transcendental/maximalising-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-⁸³reference-of-thought-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought. 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-⁸³reference-of-thought 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-⁸³reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-⁹⁹teleology⁵⁵ 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/delineating⁸³reference-of-thought-devolving⁸⁴’. In other words, a registry-worldview’s/dimension’s⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁸³reference-of-thought construed as thinking as it remains unintelligible to our positivism-procrypticism⁸⁰’s disjointedness-as-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, ‘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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-<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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-

⁹⁹teleology⁵⁵-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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care–and–episteme⁵ is implied for prospective ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ attitude/mental-disposition/care-and-episteme⁵ is beyond presencing—absolutising-identitive-¹³constitutedness⁷⁹, and actually lies prospectively 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. The implication here is that as of its very ‘nonextricatory-existential-preempting-of-existential-unthought behind the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷’ Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ attitude/mental-disposition/care-and-episteme⁵ cannot be contemplated as of secondnatured 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 ⁸³reference-of-thought as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’ to grasp 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. Thus with regards to Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-⁹⁹teleology⁵⁵, overall it is the underlying intemporality⁵¹-or-longness-of-
 register-of-meaningfulness-and-⁹⁹teleology⁵⁵ attitude/mental-disposition/care-and-episteme⁵ of
 successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-
⁹⁶supererogation ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-
 for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-
⁹⁹teleology⁵⁵, rather than temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵
 of the same ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵,
 that are responsible for the underlying ontological-normalcy/postconvergence epistemic
 perspective in nonextricatory-existential-preempting-of-existential-unthought behind the
⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ ‘with little sense of coherence as of Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵’, 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-
⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought as of prospective relative-ontological-
 completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought and thus its corresponding
 meaningfulness-and-⁹⁹teleology⁵⁵, 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ while averting its denaturing¹⁵ by wrongly implying notional-
 contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-

aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹~qualia-schema> given the latter's flawed de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. The insight here is that more fundamentally knowledge is not about 'interhuman negotiating or agreeableness' but more critically about a third party validator known as 'intrinsic-reality/ontological-veridicality' which is the transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality-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 <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>).

Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵, 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 ⁸³reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought construes of ‘implied grounding of meaningfulness-and-⁹⁹teleology⁵⁵’ in terms-as-of-axiomatic-construct of presencing—absolutising-identitive-¹³constitutedness⁷⁹ while the new/prospective/superseding as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought construes of ‘implied grounding of meaningfulness-and-⁹⁹teleology⁵⁵’ 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 ⁸³reference-of-thought ~~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 ⁸³reference-of-thought ~~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-⁹⁹teleology-<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-¹³constitutedness⁷⁹ attitude/mental-disposition/care-and-episteme⁵ as of its social-stake-contention-or-confliction while the very notion of perceiving highly the meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought ~~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-
⁹⁹teleology-<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-⁹⁹teleology⁵⁵
 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-⁸³reference-of-thought¹⁷ 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
 secondnaturating for prospective institutionalisation. Such a beyond-the-consciousness-awareness-
⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ undermining exercise is
 geared towards the ontologically-flawed apriorising-teleological-elevation-in-⁶⁶ontological-
 contiguity of social <~~amplituding~~/formative>wooden-language-<imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-
 of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>> and
 untransvaluated-temporal-intemporal⁵¹ social-chainism, on the conation of upholding
 ontological-bad-faith/inauthenticity⁶³ contentions; by its deflating of the conception of
 ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶, the articulation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-faith 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-
⁹⁹teleology⁵⁵-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 secondnaturing 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-teleolgy, 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-⁶⁶ontological-contiguity⁴⁴’ 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-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ 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-
⁹⁹teleology⁵⁵, 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-¹³constitutedness⁷⁹ are of the same notional-
 contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> kind that bathe in the
 <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ denaturing¹⁵ of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought¹⁷ 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 ‘implication 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-⁹⁹teleology⁵⁵ is always about différence/internal-dialectics/difference-deferral of ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’; so-implied as of the différence/internal-dialectics/difference-deferral of the very apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-

totality³⁶ that is the ⁸³reference-of-thought (inducing ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’), and as the ⁸³reference-of-thought then aposteriorises/intelligises/logicises meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-devolving⁸⁴, involving existential-instantiation devolved temporal denaturing¹⁵ of the ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵.

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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-

⁹⁹teleology⁵⁵ as of successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought, but fail to grasp/capture all the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
~~<amplifying/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ about the full-potency of existence—as-the-absolute-a-
 priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’> for
 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵
 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-⁸³reference-of-thought overriding prior reasoning-from-
 results/afterthought now in prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought
 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
 implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-

and-⁹⁹teleology⁵⁵, 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵. 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ retrospectively and prospectively; with relative-emancipation construed as the inherent meaningfulness-and-⁹⁹teleology⁵⁵ truth form of existence, wherein truth is as of immanent-ed-teleologically-pertinent-truth over truth-devoid-of-immanent-ed-⁹⁹teleology, 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 dialectics 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-

conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’ or ‘reactive fear of
 ideology denaturing¹⁵ of Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵’. In both
 instances what is lost is Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ itself, such
 that besides temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ interests
 undermining natural Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵, natural
 Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
 development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’

or ‘reactive fear of ideology denaturing¹⁵ of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵’, with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ 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 ⁸³reference-of-thought/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-⁹⁹teleology⁵⁵ given its non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-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-⁹⁹teleology⁵⁵ 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 neutering⁵⁷ as of its qualifying-circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential-epistemic-totalisation-scheme-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 deneuterising¹⁶—referentialism as of referentialism—
 circumscribing-as-‘epistemic-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ existential—
 epistemic-totalisation-scheme-of-meaningfulness-and-⁹⁹teleology⁵⁵ given its preempting—
 disjointedness-as-of-⁸³reference-of-thought,-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 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-⁸³reference-of-thought¹⁷ as a projective—totalitative-
 implications conception and superseding presencing—absolutising-identitive-¹³constitutedness⁷⁹
 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-⁸³reference-of-thought¹⁷ as of its ontological-completeness-
 of-⁸³reference-of-thought/ontological-normalcy/postconvergence is the effective basis for
 evaluating the ontological-veracity of all preceding ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵’ 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 ⁸³reference-of-thought/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 ⁸³reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional~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/undueness-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>⁸³reference-of-thought-devolving⁸⁴—*différance*/internal-dialectics/difference-deferral’ construed as

disambiguation its uninstitutionalised-threshold¹⁰² meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵’, 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 ⁸³reference-of-thought beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-⁹⁶supererogation ontological-performance⁷¹-<including-virtue-as-ontology> and also as the various temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵, all as conjugating variously to the very same implied ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology⁵⁵’; 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>⁸³reference-of-thought-devolving⁸⁴—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions ⁸³reference-of-thought but rather as of their own given ‘candid existential expressiveness’ with regards to their own respective specific same ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ conjugations as intemporal-as-conviction-as-to-profound-⁹⁶supererogation ontological-performance⁷¹-<including-virtue-as-ontology> and as various temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-totality³⁶’-or-delineating-as-‘epistemic-totality³⁶’ ‘existential—epistemic-totalisation-scheme-of-meaningfulness-and-⁹⁹teleology⁵⁵’; 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-⁸³reference-of-thought,-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. Insightfully, the foregoing points out that human meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-devolving⁸⁴—différance/internal-dialectics/difference-deferral as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/formative—epistemicity>totalising~purview-of-construal’ with the shifts in human meaningfulness-and-⁹⁹teleology⁵⁵ induced by human limited-mentation-capacity-deepening⁵² as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’, such that human meaningfulness-and-⁹⁹teleology⁵⁵ is not absolutely identitive but shifting as of <amplitudinal/formative—epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴—différance/internal-dialectics/difference-deferral, given that human limited-mentation-capacity-deepening⁵² is in a constant <amplitudinal/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought of meaningfulness-and-⁹⁹teleology⁵⁵; with the implication that the ontological-performance⁷¹-<including-virtue-as-ontology> of human meaningfulness-and-⁹⁹teleology⁵⁵ 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 neutering⁵⁷’ towards prospective deneutering¹⁶—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-⁹⁹teleology⁵⁵ that is as of ‘various relative mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology-<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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ that decomposes-as-of-conflatedness¹² ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵’ 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-historiality/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-accident-ed-or-random-mental-disposition’, and hence their construal of meaningfulness-and-⁹⁹teleology⁵⁵ as of ‘their

relative neuterising⁵⁷. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as enabling the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional~deprocrypticism¹⁷/~~amplifying~~/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought is the backdrop for deneuterising¹⁶—referentialism enabling the full transparent ontologically-veridical elucidation of human meaningfulness-and-⁹⁹teleology⁵⁵ construed as of historiality/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 ‘⁸³reference-of-thought-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-⁹⁹teleology⁵⁵; and so with respect to the more ontologically-veridical reality of human conceptualisation of meaningfulness-and-⁹⁹teleology⁵⁵ always from a position of limited-mentation-capacity as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵ 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> ⁸³reference-of-thought as this enables transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity, thus fulfilling the full implications of
 knowledge as of its ontologically-veridical knowledge-notionalisation and organic-knowledge
 nature. Fundamentally this all has to do with human limited-mentation-capacity, as if at a given
 (re-originary—as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-
 postconverging/dialectical-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-⁹⁹teleology⁵⁵ will
 be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought,-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

⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, 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 ⁸³reference-of-thought-devolving⁸⁴. The notion of beyond-the-consciousness-awareness-⁹⁹teleology-<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 ¹³constitutedness as it naively imply circumscribing-as-‘epistemic-totality³⁶’/delineating-as-‘epistemic-totality³⁶’ meaningfulness-and-⁹⁹teleology⁵⁵ for its essence in presence, rather than the fact that presence ⁸³reference-of-thought 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 ⁸³reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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 ⁸³reference-of-thought 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴' as 'Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> which is as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought and prospective institutionalisation relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of ⁸³reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-~~amplifying~~/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷), an apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-⁹⁹teleology⁵⁵ with regards

to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplitudinal/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-⁸³reference-of-thought
point to more profound ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ with regards
to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplitudinal/formative-epistemicity>totalising~purview-of-construal’ with respect to
social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
<amplitudinal/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷); and so
more than just as of beyond-the-consciousness-awareness-⁹⁹teleology-<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 <amplitudinal/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 ⁶⁶ontological-contiguity—
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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ that prospectively construes of successive frameworks of ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of implicated-and-explicated ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue' as of the specific institutionalisation, to ensure that human
 meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>
 will remain intemporal-as-ontological as of their ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ given 'the impossibility of overcoming the abstract
 human seed of temporality⁹⁸/shortness dynamically involved, as of beyond-the-consciousness-
 awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶, in a formulaic–
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation deterministic relation
 with such ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ by
 <amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–
 narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 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-⁹⁹teleology⁵⁵ lies rather in undermining the existential possibility
 of the successive uninstitutionalised-threshold¹⁰²/uninsitutionalisations as of bringing about
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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 ⁸³reference-
 of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ denaturing¹⁵; as implied with
 base-institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought over recurrent-utter-uninstitutionalisation, universalisation prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought over base-institutionalisation–
 ununiversalisation, positivism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-

thought over universalisation–non-positivism/medievalism, and prospectively
 notional~deprocripticism¹⁷ prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought over positivism–procrypticism⁸⁰. Such that we can garner that it is a positivism registry-
 worldview’s/dimension’s institutionalisation prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought 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~deprocripticism¹⁷ registry-worldview’s/dimension’s institutionalisation
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought social universal-
 transparency¹⁰⁴-(<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷) that can render it untenable for
 procrypticism⁸⁰ temporal mental-dispositions to elicit procrypticism–or–disjointedness-as-of-
⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought. 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-

⁹⁹teleology⁵⁵. Such prospective intemporal-as-ontological meaningfulness-and-⁹⁹teleology⁵⁵ is not necessarily perceived at the uninstitutionalised-threshold¹⁰² as any more pertinent for attaining social approbation than other temporal meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ is not necessarily perceived as any more pertinent for attaining social approbation than other temporal

meaningfulness-and-⁹⁹teleology⁵⁵. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-⁹⁹teleology⁵⁵ in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional~deprocrpticism¹⁷ 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 ¹³constitutedness 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-⁸³reference-of-thought 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-⁸³reference-of-thought or superseding metaphysical framework of contention as of conflatedness¹². That is, engaging a non-positivism registry-worldview/dimension meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ and implying that notions-and-

accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in the non-positivism social-setup. Ultimately, such a profound phenomenological ~~<amplituding/formative-epistemicity>~~totalising~conflated-meaningfulness-and-⁹⁹teleology⁵⁵-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 ~~<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 many ways necessarily has to project out of ‘ordinariness of thought’ for pretence of arriving at a sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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 actiologisation/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 ¹³constitutedness 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-⁹⁹teleology⁵⁵ but was caught up in the <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 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-⁹⁹teleology⁵⁵ 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 <amplifying/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 ⁸³reference-of-thought/epistemic-totalisation level ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/formative-epistemicity>totalising~purview-of-construal’ in epistemic-conflatedness¹² as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise meaningfulness-and-⁹⁹teleology⁵⁵ failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-⁹⁹teleology⁵⁵ all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’ actually ended up inducing ¹³constitutedness in striving to construe meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 <amplifying/formative-epistemicity>totalising~conflated-meaningfulness-and-⁹⁹teleology⁵⁵-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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness of the Kantian understanding of concepts and
 intuitions as being mutually dependent for meaningfulness-and-⁹⁹teleology⁵⁵ articulation. In other
 words, ¹³constitutedness 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-⁶⁶ontological-
 contiguity⁴⁴ 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 ¹³constitutedness as
 the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing
¹³constitutedness.

Rather

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

conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation-<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-
⁸³reference-of-thought as an implied-theory, with the ‘implied about existence’ arising as of a
given/specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
of a given human limited-mentation-capacity implied registry-worldview/dimension
consciousness, such that meaningfulness-and-⁹⁹teleology⁵⁵ is as of existence’s implied axiomatic-
devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness-as-of-
instantiative-context with no meaningfulness-and-⁹⁹teleology⁵⁵ construable outside it but for an
epistemic-totalising³²~renewing-realisation/re-perception/re-thought of prospective
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
thought’ 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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. The insight here is that we can't be at a posture of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in relative notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ about the nature of existence as if we are of ontological-completeness-of-⁸³reference-of-thought in ⁶⁶ontological-contiguity 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically, as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, ontological-completeness-of-⁸³reference-of-thought in ⁶⁶ontological-contiguity 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-⁹⁹teleology⁵⁵, unsuspectedly grounding as of our positivism-procrypticism⁸⁰ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought; as such a role is simply undertaken by conflatedness¹² as of prospective

relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and is rather construed then as of such prospective underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-
implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment⁶⁵ as of ontological-primemovers-totalitative-
framework⁷² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ and not any notion of vague innateness
besides existentially inherent human-subpotency potential to manifest as human) for appropriate
meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>.
Such a conflatedness¹² insight as of notional~notional~deprocrpticism¹⁷ rather points out that
soundness-or-ontological-good-faith/authenticity⁶⁸ of meaningfulness-and-⁹⁹teleology⁵⁵
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-⁹⁹teleology⁵⁵ involving the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought determination; such ⁸³reference-of-thought determination being affixed rather in ¹³constitutedness as of any of the various registry-worldviews/dimensions specific underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought such as ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the conflatedness¹² possibility of prospective base-institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, ‘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-⁸³reference-of-thought, ‘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-⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ with the consequence that its

¹³constitutedness, 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 ⁸³reference-of-thought; 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-⁸³reference-of-thought' with any such conceptualisation being nothing but vague virtuality that is not as of ⁶⁶ontological-contiguity and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous ¹³constitutedness, and this issue is recurrent-beyond-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵-with-the-latter-only-a-bi-manifestation-of-the-reccurence,-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-⁹⁹teleology⁵⁵-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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing meaningfulness-and-⁹⁹teleology⁵⁵ 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 <amplifying/formative-epistemicity>totalising~conflated~meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. The implication here is that meaningfulness-and-⁹⁹teleology⁵⁵ as of ‘existential self-referencing’ and ‘existential syncretising-effecting’ construed as

<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

corresponds to language as of its ‘underlying <amplifying/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-⁹⁹teleology⁵⁵ that is language, is thus a point-of-focusing axiomatic/⁸³reference-of-thought devolving-construal disposition for meaningfulness-and-

⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness’. Thus consciousness by its full development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ is reflected by the signifying mirroring of meaningfulness-and-⁹⁹teleology⁵⁵ that is language as of its metaphoricity⁵⁶. metaphoricity⁵⁶ can thus be construed as the signification of articulated meaningfulness-and-⁹⁹teleology⁵⁵ as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as signification of ⁸³reference-of-thought, such that metaphoricity⁵⁶ is rather an ‘adjunctive incorporation’ to the ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. The ‘underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing meaningfulness-and-⁹⁹teleology⁵⁵ is always susceptible to the further deepening of human limited-mentation-capacity as of

<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought
 such that prospective meaningfulness-and-⁹⁹teleology⁵⁵ arises out of the adjunction to this
 ‘underlying <amplitudinal/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-
⁹⁹teleology⁵⁵. Thus language effectively reflects the <amplitudinal/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 reality of human meaningfulness-and-⁹⁹teleology⁵⁵, as language is always a blending of the
 ‘underlying <amplitudinal/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-⁹⁹teleology⁵⁵’ is always <amplitudinal/formative-
 epistemicity>totalising/circumscribing/delineating and is effectively signifying a ⁸³reference-of-
 thought as of ‘⁸³reference-of-thought—devolving-teleological-de-
 mentating/structuring/paradigming-of-meaningfulness’. Such centered-
 <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-
 and-⁹⁹teleology⁵⁵ construed as ⁸³reference-of-thought, and its signification as implied by an
 ‘underlying <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating
 signifying-construct of language’ necessarily has to do with the fact that meaningfulness-and-
⁹⁹teleology⁵⁵ 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
 <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon were all the-one-meaning cohere/are-in-⁶⁶ontological-contiguity 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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ <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-⁹⁹teleology⁵⁵, 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 ~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating construct of meaningfulness-and-

⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 <amplituding/formative-epistemicity>totalising/circumscribing/delineating signifying-construct of languages’. In another respect with regards to language acquisition as mirroring a child’s existential integration into the dynamics of social-construct existential situations/instances, stakes, institutions and processes, a new born child existential integration into society, from its perspective, develops as of a dynamics of adjunctive-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 <amplituding/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-⁹⁹teleology⁵⁵’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ dynamics of individual and collective-social meaningfulness-and-⁹⁹teleology⁵⁵’, 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/throwness/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-⁶⁶ontological-contiguity⁴⁴ of full consciousness development as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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 conflateness¹² 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 <amplifying/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-
process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-
veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ as successive
transcendental outcomes, so reflected by the historicity/ontological-eventfulness/ontological-
aesthetic-tracing⁴⁵; this doesn’t reflect an inherent différance 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 différance, accreting-substitutive-subsumption-as-futural-différance-freeplay² is not only
about the successive <amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ as différance transcendental outcomes as
of ‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs’ as of their prospective relative-ontological-
completeness⁸⁷/relative-⁶⁶ontological-contiguity as axiomatic-constructs of ‘the very same
physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-

construal-as-intrinsic-reality/ontological-veridicality/existential-reality', but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ construed as the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of the *différance*. 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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness. 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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵. 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 ‘⁶⁶ontological-contiguity or difference-of-kind’ disposition, and so beyond just reflecting such presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ facet it is then already compromising nonpresencing⁶⁰—or—withdrawal—or—metaphysics-of-absence—or—transcendental-reasoning-of-event-as-prospective-ontology-origination meaningfulness-and-⁹⁹teleology⁵⁵ 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-
 différence-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-
⁹⁹teleology⁵⁵, and so as disambiguating presencing—absolutising-identitive-¹³constitutedness⁷⁹
 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 différence’ not doing that rather
 represents the presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-
¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹, thus
 inducing a relative ontologically-flawed quasi-transcendental freeplay as nonpresencing⁶⁰-
 <perspective—ontological-normalcy/postconvergence> is rather in notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> when analysed as of presencing—
 absolutising-identitive-¹³constitutedness⁷⁹. Consider in this regard ‘the very same physics
 <amplifying/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-⁸³reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating meaningfulness-and-⁹⁹teleology⁵⁵ of ‘the very same physics ~~<amplifying/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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> with the ‘traditional classical mechanics axiomatic-construct’ presencing—absolutising-identitive-¹³constitutedness⁷⁹. Consider in this regard that the ‘Derridean quasi-transcendental-freeplay différance’ 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-⁹⁶supererogation-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
~~<amplituding/formative-epistemicity>~~totalising~devolved—purview/domain-of-construal-as-
intrinsic-reality/ontological-veridicality/existential-reality’ transcendence-and-
sublimity/sublimation/~~supererogatory~de-mentativity~~ as of the theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing⁶⁰-
<perspective—ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-
transcendental-freeplay différance’ doesn’t have any serious ontological consequences with
respect to presencing—absolutising-identitive-¹³constitutedness⁷⁹ since it is reflected with the
Glas experimental project, but it fails to recognise the possibility of a futural différance where
meaningfulness-and-⁹⁹teleology⁵⁵ 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-completeness^{87/66}ontological-contiguity as of the very same
~~<amplituding/formative-epistemicity>~~totalising~devolved—purview-as-domain-of-construal-as-
intrinsic-reality/ontological-veridicality; even though it is the first step towards such a futural
différance transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~. It equally
explains such a Derridean conclusion that human sublimation is an always evasive notion given
its failure to recognise the difference-in-nature/difference-in-apriorising-or-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-⁶⁶ontological-
 contiguity⁴⁴ 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-¹³constitutedness⁷⁹ but is rather divulged-as-of-
 relative-⁶⁶ontological-contiguity 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-<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-⁹⁶supererogation-<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 ¹³constitutedness 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 ¹³constitutedness 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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>. So because at the point of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity reasoning is still

presupposing thought-determination instead of given up to the possibility of existence's divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation-<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-⁹⁶supererogation-<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-supererogatory-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-⁸³reference-of-thought’ 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 ⁶⁶ontological-
contiguity—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-⁹⁹teleology⁵⁵. It should be noted that reasoning-as-intelligibility rather
harkens back to a given ‘registry-worldview’s/dimension’s ⁸³reference-of-thought
<amplituding/formative-epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ established existential-epistemic-
totalisation-of-meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-<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 ⁸³reference-of-thought <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ established existential–epistemic-totalisation-of–meaningfulness-and-⁹⁹teleology⁵⁵’ as of a reconstrual of ⁸³reference-of-thought 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-⁸³reference-of-thought and prior relative-ontological-incompleteness⁸⁸. In this regard we can imagine as of ‘the very same physics <amplifying/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—unframed-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-⁸³reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷ developments in physics since then, even though its meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care-and-episteme⁵ transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶’, that reflects a human tacit awareness that the grounding of its meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a ⁸³reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism ⁸³reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the

phenomenological depth of ⁸³reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into meaningfulness-and-⁹⁹teleology⁵⁵ as grounded on a given ‘registry-worldview’/s/dimension’s ⁸³reference-of-thought <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ established existential–epistemic-totalisation-of–meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ is exactly the capacity to construe meaningfulness-and-⁹⁹teleology⁵⁵ as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for meaningfulness-and-⁹⁹teleology⁵⁵ beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ arising as of human prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. 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-<amplifying/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-~~<amplituding/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-⁸³reference-of-thought ~~<amplituding/formative–epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ grounding as always prospective as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; 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-⁹⁹teleology⁵⁵ grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism⁸⁰ presencing—absolutising-identitive-¹³constitutedness⁷⁹. Interestingly we can appreciate that the attitude/mental-disposition/care-and–episteme⁵ as of relevant existential issues of all the prior registry-worldviews/dimensions ⁸³reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism⁸⁰ as prospective perspective/framing/reference/horizon of meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, 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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ 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-⁹²singularisation⁴⁷ 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-⁹²singularisation⁴⁷ understood as a double-
 gesture reification⁸⁶ for prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-
 or-⁸³reference-of-thought’ 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-⁹⁹teleology⁵⁵ simply because of the profoundness of its phenomenological depth of
projection/anticipation in the quest for ontological-primemovers-totalitative-framework⁷²
validation, which ordinary <amplifying/formative>wooden-language-(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-
¹³constitutedness⁷⁹. This social knowledge human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-⁹²singularisation⁴⁷ insight translate the reality that
‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue
that they are departing, as of their ⁸³reference-of-thought, from a less real position to evaluate a
more real position; more like the irony of trying to evaluate the theory-of-relativity-together-
with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical
mechanics axiomatic-construct’. Here is what fundamentally underlies the naïve
misunderstanding of human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-⁹²singularisation⁴⁷. 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-
⁸³reference-of-thought. It is human limited-mentation-capacity-deepening⁵² as of prospective

relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷ 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-⁹²singularisation⁴⁷ 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-⁹²singularisation⁴⁷ 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-⁹²singularisation⁴⁷ 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-⁹²singularisation⁴⁷’ of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of ‘conceptualising meaningfulness-and-⁹⁹teleology⁵⁵ that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹²singularisation⁴⁷ 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-⁸³reference-of-thought that brings about greater objectivity, as reflected in the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal <amplifying/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-⁹⁹teleology⁵⁵’; 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-⁹⁹teleology⁵⁵. 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-⁹²singularisation⁴⁷ limited-mentation-capacity-deepening⁵² to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as underlying a given registry-worldview’s/dimension’s ⁸³reference-of-thought for meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹²singularisation⁴⁷’ paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s ⁸³reference-of-thought as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold¹⁰²’s/uninstitutionalised-threshold¹⁰²’s ⁸³reference-of-thought as of it prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. The argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies

and the lack of objectivity of meaning' is a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the 'modern perspective/frame/reference/horizon' which is actually in prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of a shallower limited-mentation-capacity (as to '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 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-⁸³reference-of-thought 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-⁸³reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷ 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-⁸³reference-of-thought in many ways explaining the
 difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each
 was asked whether they were poststructuralist) underlied/organised respectively by messianicity
 and parrhesia but rather postmodern-thought is of a prospective 'relative-ontological-
 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~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-
 rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ thus
 implying rather a notional~deprocrypticism¹⁷ institutionalisation
 ‘unenframed/unbeholdening/bechancing—⁹⁶supererogation 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-⁸³reference-of-thought⁸⁰, instead of implying the
 ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern
 deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
 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-⁸³reference-of-thought¹⁷ 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-⁸³reference-of-thought¹⁷ 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/‘constatations’ as of human limited-mentation-capacity prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought ~~<amplifying/formative—epistemicity>~~causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴; wherein for instance, for the recurrent-utter-uninstitutionalisation ⁸³reference-of-thought ill-health is as of an existential-contextualising-contiguity³⁸-lowest-level-reification⁸⁶ perceptivity-as-of-bad-omen while for the positivism ⁸³reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed postmodern deprocrypticism—or—preempting—disjointedness-as-of-

⁸³reference-of-thought¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵⁷ 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-⁹⁶supererogation for relative-ontological-completeness⁸⁷, as herein implied originally/as-of-event with the ‘prospective/new postmodern deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵⁷’, is mostly about dismissing the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁹teleology-<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-⁹⁶supererogation 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-⁸³reference-of-thought¹⁷

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-⁹⁹teleology⁵⁵ of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ as of its <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ of the prospective institutionalisation's <amplituding/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-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-⁹⁹teleology-<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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴', however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold¹⁰² as external/prospective ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ of its <amplituding/formative–epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-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—<amplituding/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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵', as of successive prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The implication of such an indirect nature of human social-stake-contention-or-confliction framework validation of transcendental knowledge as of 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness' and not just direct 'concurrent 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-⁸³reference-of-thought given its prior lack of 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness'; any such prospective de-mentative/structural/paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-

relative-effectiveness' that as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought supersedes the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, 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 '⁸³reference-of-thought-categorical-imperatives/axioms/registry⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵'. 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-⁸³reference-of-thought¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵' warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought¹⁷
 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
 <amplifying/formative—epistemicity>totalising/circumscribing/delineating ⁸³reference-of-
 thought-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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’>’ for the given attitude/mental-
 disposition/care—and—episteme⁵ true meaningfulness-and-⁹⁹teleology⁵⁵ ontological-
 performance⁷¹-<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-
⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶, the new/prospective
 attitude/mental-disposition/care—and—episteme⁵ given its prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought is wrongly construed as deriving posteriorly from the
 prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, this induces
¹³constitutedness ‘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-⁸³reference-of-thought¹⁷

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-⁸³reference-of-thought¹⁷ 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 deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷

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-⁸³reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁹²singularisation⁴⁷ 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 procrypticism⁸⁰ or disjointedness—as-of-⁸³reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective 'relative-ontological-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~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’ thus implying rather a notional~deprocrypticism¹⁷ institutionalisation ‘unenframed/unbeholdening/bechancing—⁹⁶supererogation 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-⁸³reference-of-thought¹⁷ 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-

⁹²singularisation⁴⁷ 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-accidentated-or-random-mental-disposition’, the reality is that our mental-devising-representation still remains in our ‘present positivism-procrypticism⁸⁰ 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-scantily 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-⁹⁹teleology⁵⁵’; 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<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’, in defining
which ⁸³reference-of-thought
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-⁹⁹teleology⁵⁵’. 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-scantily identified. We can grasp this insight about this natural inclination to uphold-
as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present
attitude/mental-disposition/care-and-episteme⁵’ from the fact that ‘originary contacts’ between
two cultures of prospective relative-ontological-completeness⁸⁷-and-incompleteness-of-
⁸³reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ as of their given neuterising⁵⁷-as-of-prior-relative-ontological-incompleteness-of-⁸³reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care-and-episteme⁵’ or deneuterising¹⁶-as-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-scantily 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 ⁸³reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care-and-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-⁸³reference-of-thought¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵’ construed as of deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵. In reflecting holographically <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵,

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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷ 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 ⁶⁶ontological-

contiguity—of-the-human-institutionalisation-process⁶⁷ retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ and intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ nature at uninstitutionalised-threshold¹⁰², as of prospective institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and uninstitutionalised-threshold¹⁰² prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ as of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ and is rather caught up, beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold¹⁰² which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold¹⁰². Consequently, by assuming such a positivism/rational-empiricism transcendental outcome reasoning-from-

results/afterthought predisposition as the complete basis for construing humankind existential emancipation, ‘the modern take attitude/mental-disposition/care-and-episteme⁵⁷’ adopts an ontologically-flawed ‘conception of human-subpotency existential scope’ that is construed essentially as-of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ untransvaluated-temporal-intemporality⁵¹ 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-⁸³reference-of-thought. 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-⁹⁹teleology⁵⁵ posture in ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, rather than a recognition of it prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷

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-⁸³reference-of-thought; and so beyond just <amplifying/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-⁹⁹teleology⁵⁵ as of procrypticism-or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought postmodern social-stake-contention-or-confliction framework of meaningfulness-and-⁹⁹teleology⁵⁵ 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~deprocrpticism¹⁷ coherent ‘postmodern deprocrpticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷

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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ de-mentation-(~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ with regards to ⁸³reference-of-thought, dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶-of-⁸³reference-of-thought-by-

reification⁸⁶/contemplative-distension as from the-most-immediateness/shallowness-of-‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-⁹⁹teleology⁵⁵ with recurrent-utter-uninstitutionalisation by its ‘non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidentated-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-⁹⁹teleology⁵⁵
 with notional~deprocrypticism¹⁷ by its ‘preempting—disjointedness-as-of-⁸³reference-of-
 thought’ is what, so-construed comprehensively as notional~notional~deprocrypticism¹⁷ as of
 notional~conflatedness¹², increasingly induces corresponding meaningfulness-and-⁹⁹teleology⁵⁵
 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-⁹⁹teleology⁵⁵-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-
⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-
 contiguity—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

<amplifying/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/undelineating-as-‘epistemic-
 totality³⁶’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-⁹⁹teleology⁵⁵
 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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ implied notion of responsibility as reflected by the Nietzschean metaphor 'God is dead', castigatory of 'beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity as beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-thought 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 ⁶⁶ontological-contiguity, 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-⁹⁶supererogation-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-⁸³reference-of-thought 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-⁸³reference-of-thought of the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of this ‘made-up’ normativity supposed ⁶⁶ontological-contiguity, whether such a prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as <amplifying/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-⁹⁹teleology⁵⁵ 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-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² so-implied as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. What is particular with notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> is this insight that fundamentally the appropriate prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ that a given ⁸³reference-of-thought meaningfulness-and-⁹⁹teleology⁵⁵ cannot be

apriorised as of a prior/old prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ to that given ⁸³reference-of-thought. Insightfully, we can thus grasp that the non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care-and-episteme⁵

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’ is inherently not structured to be transcendently-enabling and operative of positivism/rational-empiricism aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵ which precedingly needs its very own positivism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’; 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’ instead of positivism attitude/mental-disposition/care-and-episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Thus Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care-and-episteme⁵ as reflected by the prospective ‘postmodern deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷

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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ in preempting—disjointedness-as-of-⁸³reference-of-thought as so implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷, for prospective aposteriorising/logicising/deriving/intelligising/measuring postmodern-notional~deprocrypticism¹⁷ meaningfulness-and-⁹⁹teleology⁵⁵ referencing. A further naïve misconstrual about Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, and thus strives to articulate meaningfulness-and-⁹⁹teleology⁵⁵ while oblivious to its attitude/mental-disposition/care-and-episteme⁵

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵, and thus naively implying its said given registry-worldview/dimension ⁸³reference-of-thought is unaffected by any such notion of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as
 of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care-and-
 episteme⁵ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’.
 Such an orientation is no more different from an interpretation that every registry-
 worldview/dimension ⁸³reference-of-thought is the absolute framework of meaningfulness-and-
⁹⁹teleology⁵⁵ as of its given practices and habits failing to account retrospectively and
 prospectively for the succession of institutional-cumulation/institutional-recomposure-<as-to-
 historicity/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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ as of Being-development/ontological-
 framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ 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/measuringinstrument⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ bringing about the successively
 transformed registry-worldviews/dimensions
 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵ of
 ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’. 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-⁹⁹teleology⁵⁵ need to be rethought as of
 the prospective institutionalisation attitude/mental-disposition/care—and–episteme⁵
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵,
 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-

thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-

aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵

but retrograde non-positivism attitude/mental-disposition/care-and-episteme⁵

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-

thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-

aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵

while seemingly counterintuitive, simply speaks of the implications of the notion of prospective

relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/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 ⁸³reference-of-

thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-

aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought as we appreciate that by reflex these are just
 beholden to their very own
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
 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 ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’
 for our positivism–procrypticism⁸⁰ aposteriorising/logicising/deriving/intelligising/measuring
 meaningfulness-and-⁹⁹teleology⁵⁵, which when shown to be of prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought as of procrypticism–or–disjointedness-as-of-
⁸³reference-of-thought⁸⁰ implies necessarily the need for futural Being-development/ontological-
 framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
 meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective deprocrypticism–or–preempting—
 disjointedness-as-of-⁸³reference-of-thought¹⁷ attitude/mental-disposition/care–and–episteme⁵
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’
 as so implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-
 constructivism-towards-⁹²singularisation⁴⁷ for prospective postmodern-
 notional~deprocrypticism¹⁷ aposteriorising/logicising/deriving/intelligising/measuring

meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) natural inclination rather for construing meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of a protracted-consciousness associated with grasping Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵. 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-of⁸³reference-of-thought¹⁷ Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ is practically inevitably constrained-and-potentially-jeopardised as of the framework of the

~~<amplituding/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 ¹³constitutedness; 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-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ as of prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~–de-mentativity is beyond its reasoningness as of its
 ‘reasoning-from-reasults’/afterthought logocentric ¹³constitutedness 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-⁹⁹teleology⁵⁵ is as of
 intemporal/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-as-of-
 ‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>); given
 that no secondnatured institutionalisation grounding of meaningfulness-and-⁹⁹teleology⁵⁵ 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
 deferential-formalisation-transference we give pre-eminence to say a professional or technician
 for resolving a technical problem, and as non-technicians we don’t get involve in
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵. Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is ‘appropriate prospective institutionalisation secondnaturing 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications> reasoning-from-results/afterthought logocentric ¹³constitutedness. 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought¹⁷
 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-⁹⁹teleology⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>}

reasoning-from-results/afterthought logocentric ¹³constitutedness is rather as of ‘reasoning-through or Derridian messianic reasoning’ over our positivism/rational-empiricism manifestation of procrypticism-or-disjointedness-as-of-⁸³reference-of-thought⁸⁰, 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-⁹⁹teleology⁵⁵ weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity implied meaningfulness-and-⁹⁹teleology⁵⁵, 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵. Likewise, the prospective ‘postmodern deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme⁵ is ontologically validated as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵, which in its prospective relative-ontological-completeness⁸⁷-

of-⁸³reference-of-thought is ‘a dimensionality-of-sublimating²⁴—
 <amplitudinal/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-⁸³reference-of-thought⁸⁰, 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-
 <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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, 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 ⁸³reference-of-thought/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—<amplifying/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 ~~<amplituding/formative>~~wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵. It should be noted here that the notion of ~~<amplituding/formative>~~wooden-language-⟨imbued—averaging-of-thought-⟨as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵-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-⁶⁶ontological-contiguity’>. It is herein contended that the critical notion underlying <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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—<~~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-⁹⁶supererogation 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-
⁹⁶supererogation and so as of prospective projection as implied with the ⁶⁶ontological-

contiguity—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-⁶⁶ontological-contiguity’> notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³’ failing to conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹²singularisation-as-veridical-epistemic-determinism²¹ <~~amplituding~~/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-thought’ (as the true reality of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is rather one of de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)¹⁴ involving ‘human mental-disposition successive

apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-
 worldviews/dimensions ⁸³reference-of-thought, 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-⁹²singularisation-as-veridical-
 epistemic-determinism²¹ of successive registry-worldviews/dimensions as of their successive
⁸³reference-of-thought 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-⁹⁹teleology⁵⁵
 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
⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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 ressentiment and leveling (as to <amplifying/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁶⁶ontological-contiguity⁴⁴. 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-⁹⁹teleology⁵⁵ or its <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought-and-⁸³reference-
 of-thought-devolving⁸⁴-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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' and so-
 captured by the notion of prospective dimensionality-of-sublimating²⁴—
 <amplituding/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-<amplituding/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/reparadigm-ing-psychologism⁸⁹ in reflecting holographically-<conjugatively-and-transfusively> the⁶⁶ontological-contiguity—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-⁹²singularisation-as-veridical-epistemic-determinism²¹ <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ (that doesn’t allow for any nondescript/ignorable-void⁵⁹ to allow for notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as of presencing—absolutising-identitive-¹³constitutedness⁷⁹/identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ (allowing for nondescript/ignorable-void⁵⁹ inducing notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 secondnured reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation. In this regards, it is important to grasp that human secondnating capacity is just as critical as human dimensionality-of-sublimating²⁴—<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation capacity for the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ to be able to materially/substantively arise, notwithstanding the contradiction that secondnured 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-<~~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> 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ <~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’⟩,—as-operative-notional~deprocrypticism⁴³ on the reference basis of the <~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-

contiguity—of-the-human-institutionalisation-process⁶⁷ anamnesis as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹, as undermining the successive registry-worldview's/dimension's implied
 temporal/sycophantic-sophistic presencing—absolutising-identitive-¹³constitutedness⁷⁹
 ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> value-construct conceptions.
 Transvaluation rather reflects human value-construct as derivational as from the very enabling
 fundamental self-consciousness instigation for the possibility of ‘human self-conscious
 awareness of value-construct’ to arise in the first place as of
 apriorising/axiomatising/referencing—psychologism implied reference basis-of/base
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-
 <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-⁹⁹teleology⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>))
 associated with the successive registry-worldview's/dimension's self-conscious meaningfulness-
 and-⁹⁹teleology⁵⁵ 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-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation induced self-consciousness meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)~~ dispositions as being beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ infrastructure’ in a secondnature positive-opportunism⁷⁵ disposition and so in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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—~~<amplituding/formative>~~supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation induced self-consciousness meaningfulness-and-⁹⁹teleology⁵⁵
 infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic
 philosophers universalising¹⁰³-idealisation and budding-positivists projected meaningfulness-
 and-⁹⁹teleology⁵⁵ infrastructure rather met initially with the antipathy of their underpinning—
 suprasocial-construct and ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹
 ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-
 failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> whether with the Ancient Sophists or
 medieval-scholasticism pedants. We can further appreciate the critical impact of the
 universalising¹⁰³-idealisation meaningfulness-and-⁹⁹teleology⁵⁵ infrastructure of the Socratic
 philosophers and their successors as providing the appropriate meaningfulness-and-⁹⁹teleology⁵⁵
 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ anamnesis as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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 <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>’ in <amplitudinal/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-¹³constitutedness⁷⁹-of-meaningfulness-and-⁹⁹teleology⁵⁵ and so whether as of trepidation (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 ⁶⁶ontological-contiguity—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-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity⁴⁴, 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ infrastructure transvaluation so-implied as of notional~notional~deprocrypticism¹⁷ or <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought appropriate foregrounding—entailment-(postconverging–narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),–as-operative-notional~deprocrypticism⁴³; and so as the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> 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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought¹⁷ 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 potently 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ as of prior reproducibility—mathesis/motif/thrownness-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁹⁹teleology⁵⁵-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-⁸³reference-of-thought¹⁷ registry-worldview/dimension construction-of-the-Self (as of notional~deprocripticism¹⁷ protensive~self-consciousness over our procripticism~or~disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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~⁸³reference-of-thought-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-⁹⁹teleology⁵⁵'. 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 ¹³constitutedness 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-⁹⁶supererogation-<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 ⁸³reference-of-thought-devolving⁸⁴-level manifestation of the primacy of existence equally extends to ⁸³reference-of-thought-level wherein overall existence ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its ~~supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness~of-~~ apriorising/axiomatising/referencing/intelligibilitysetup/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-conflatedness~~¹², 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 ⁸³reference-of-thought-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that ‘human sovereignty and free-will is deflated going by the ontological-veracity of human <amplituding/formative–epistemicity>totalising~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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ and then ‘the individual dimensionality-of-sublimating²⁴—<amplifying/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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> reflected in <amplifying/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-⁹⁶supererogation-<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 ⁶⁶ontological-contiguity—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-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative~
 epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, as it then exposes human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-⁹²singularisation-as-veridical-epistemic-determinism²¹ <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-~~amplituding~~/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-⁶⁶ontological-contiguity’>. 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-⁹⁹teleology⁵⁵’ as of the-very-same-immanent-

existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/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-⁹⁹teleology⁵⁵’ as of <amplifying/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-⁹⁹teleology⁵⁵’ across human generations as of ‘cumulative ⁸³reference-of-thought ‘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 surprisingly of high ⁶⁶ontological-contiguity explaining the crossgenerational relative intelligibility of philosophical meaningfulness-and-⁹⁹teleology⁵⁵ (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-⁹⁹teleology⁵⁵’ as of ‘⁸³reference-of-thought-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-

⁹⁶supererogation-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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’ 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-<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> 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~throwness-in-

existence³⁴ revealing the epistemic-impertinence of dispositions for ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹²singularisation-as-veridical-epistemic-determinism²¹ ~~<amplituding/~~formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of human meaningfulness-and-⁹⁹teleology⁵⁵. We can garner for instance that there is and has never been any truly ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹’ 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-⁹⁶supererogation-<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-⁶⁶ontological-contiguity⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are 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
⁶⁶ontological-contiguity—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-⁸³reference-of-thought¹⁷ 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 ¹³constitutedness as of any given presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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—psychologism’⁸⁹ 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-functionality> 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ (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-¹³constitutedness⁷⁹ 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/preconvergence³⁹ 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-¹³constitutedness⁷⁹ 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-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is absolute as of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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<~~amplituding~~/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-<~~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>) 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-⁹⁹teleology⁵⁵’
 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-¹³constitutedness⁷⁹ 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/reparadigming–
 psychologism⁸⁹ in contrast to dimensionality-of-sublimating²⁴—
 <amplifying/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—
psychologism⁸⁹ as of difference-conflatedness¹²—as-to-totalitative-reification⁸⁶—in-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative—
epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-
contiguity⁴⁴. 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸) of non-universalising sophists’, non-positivising/non-
rational-empiricist medieval scholasticism pedants and today’s manifestations of institutional-
being-and-craft muddlement as providing the meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ ‘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-⁹⁹teleology⁵⁵
 that presencing—absolutising-identitive-¹³constitutedness⁷⁹ formulaic interpretation adopt as the
 <amplituding/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–
 narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸); and so equating such ‘prospective<amplituding/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-⁹⁹teleology⁵⁵ as of blatant two-
 facedness/falseness that would hardly contemplate that ‘the presencing—absolutising-identitive-
¹³constitutedness⁷⁹ 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—psychologism'⁸⁹ is construed as 'more than just about direct re-motif—and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting in <~~amplifying~~/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 secondnature 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—
 psychologism’⁸⁹ (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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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 secondnature
 institutionalisation as prospective reproducibility—mathesis/motif/throwness-disposition,—as–
 reproducibility-of-aestheticisation’, gets lost effectively in the prospective secondnature
 institutionalisation induced ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
 and-⁹⁹teleology⁵⁵ as human temporality⁹⁸/shortness encounters it (beyond-the-consciousness-
 awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) and so rather as
 of the ‘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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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 ¹³constitutedness 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought (so-manifested
 as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and
 procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰), 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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness
 epistemic stance in presencing—absolutising-identitive-¹³constitutedness⁷⁹) for ‘prospective
 originariness-parrhesia,—as-spontaneity-of-aestheticisation’, instigative of the
 ‘inventing’/‘creating’ of the possibility for ‘prospective secondnatured institutionalisation as

prospective renewed reproducibility—mathesis/motif/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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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/reparadigming—
 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-⁸³reference-of-thought in
 reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-
 the-human-institutionalisation-process⁶⁷ as from recurrent-utter-uninstitutionalisation, base-
 institutionalisation, universalisation, positivism/rational-empiricism and prospectively
 deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷. It is this
 epistemic-conflatedness¹² veracity (construed as transepistemicity) over epistemic
¹³constitutedness (construed as presencing—absolutising-identitive-¹³constitutedness⁷⁹), 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, organicism / 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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-
contiguity—of-the-human-institutionalisation-process⁶⁷ opened-construct-of–meaningfulness-
and-⁹⁹teleology⁵⁵. What is critical with respect to prospective deprocrypticism—or–preempting—
disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵ 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’ 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-⁹⁹teleology⁵⁵ with the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ 're-inventing'/'re-creating' dimensionality-of-sublimating²⁴—~~<amplituding/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-⁸³reference-of-thought¹⁷. 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹’, 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-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵ 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—
 <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’ 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-⁹⁹teleology⁵⁵ 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
⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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
⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵, and so rather as of the latter’s ‘poor-
 cognisance and poor-integration into any such prospective secondnatured meaningfulness-and-
⁹⁹teleology⁵⁵ 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 ~~<amplituding/formative>~~wooden-language-(imbued—averaging-

of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-
as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
assuming a presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ devoid of the homeliness of the
apriorising/axiomatising/referencing—re-originariness/re-origination as reflected by the
⁶⁶ontological-contiguity—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-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <~~amplituding~~/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-
contiguity⁴⁴, 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹, 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-⁹⁹teleology⁵⁵ (resolving the prior deconstructing-
 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-
⁹⁹teleology⁵⁵-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-⁶⁶ontological-
 contiguity⁴⁴ of prospective deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-
 of-thought¹⁷ registry-worldview/dimension) in reflecting holographically-⟨conjugatively-and-
 transfusively> the ⁶⁶ontological-contiguity—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
 <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought of
 base-institutionalisation, universalisation and our positivism/rational-empiricism, the prospective
 possibility for notional~deprocrypticism¹⁷ registry-worldview/dimension ⁸³reference-of-thought

is only imaginable/conceivable with the resolution of this specific underlying ‘conundrum of human registry-worldview’s/dimension’s institutionalisation formation discrepancy/sundering’ as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-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-⁹⁹teleology⁵⁵ as ultimately reflected in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ of successive registry-worldviews/dimensions ⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵; 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-⁹⁹teleology⁵⁵-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-
⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ in reflecting holographically-
 <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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
 <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴) 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵), such ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming-frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵

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-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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷; as recurrently implied all along in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ with the circular conflicting paradox of human opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ with regards to prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation and closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵; as effectively such dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ is susceptible to sophistic/pedantic dispositions presencing—absolutising-identitive-¹³constitutedness⁷⁹ eliciting of human temporality⁹⁸/shortness as to ~~<amplituding/~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ conception of psychology in many ways rather in <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ ‘as the latter in its epistemic-abnormalcy/preconvergence³⁹ 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-¹³constitutedness⁷⁹) of such prospective development’; such that there is an underlying transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ between such presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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—<amplifying/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-<amplifying/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-
¹³constitutedness⁷⁹ 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-
¹³constitutedness⁷⁹ 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-⁶⁶ontological-contiguity⁴⁴ 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 ⁶⁶ontological-contiguity—of-the-human-
institutionalisation-process⁶⁷ with regards to the prospective relative-ontological-completeness⁸⁷
possibilities of deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷).
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-⁹⁹teleology⁵⁵), 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-¹³constitutedness⁷⁹ that fails re-originariness/re-origination as to human limited-mentation-capacity-deepening⁵² so-elucidated as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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—psychologism’⁸⁹ (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴–meaningfulness-and-⁹⁹teleology⁵⁵). 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-⁹⁹teleology⁵⁵), the overcoming of <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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/reparadigm—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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought, 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 originality/realising/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 originality/realising/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 originality/realising/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 originality/realising/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 originality/realising/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originality/realising/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/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁹teleology⁵⁵ 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-<amplituding/formative–
epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹²—epistemically-induced/constrained–reproducibility-
motif-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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-
<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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ idealising/transcending/sublimating; as a naïve and
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³ registry-worldview/dimension ⁸³reference-
of-thought including our positivism–procrypticism⁸⁰ may falsely project of itself (beyond-the-
consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)’ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)’ (as to shiftiness-of-the-Self⁹¹ and corresponding meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ as required for prospective deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought¹⁷ (as to the reality of the implications of ‘wonkiness-
 of-secondnaturing as of the social-and-institutional-dissipative-integration of
 originaliness/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-<amplifying/formative-epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²—
 epistemically-induced/constrained-reproducibility-motif-of-meaningfulness-and-⁹⁹teleology⁵⁵);
 as what marks out prospective deprocrypticism—or-preempting—disjointedness-as-of-
⁸³reference-of-thought¹⁷ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ transcendence-and-
 sublimity/sublimation/~~supererogatory~de-mentativity~~’ with regards to the successive registry-
 worldview’s/dimension’s ⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—
 meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ 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-
¹³constitutedness⁷⁹ conception of value-construction and overall meaningfulness-and-
⁹⁹teleology⁵⁵’ (as to its destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating—

desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology>
 induced <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) for the
 possibility of prospective transvaluation as of dimensionality-of-sublimating²⁴—
 <amplitudinal/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-<amplitudinal/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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵. 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—<amplituding/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 secondnaturging

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-¹³constitutedness⁷⁹ 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 <amplifying/formative> wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵), 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵); 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-⁸³reference-of-thought¹⁷. 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-⁹⁹teleology⁵⁵ as a construct of re-originariness/re-origination of meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵) that is incapable to re-stake/put-back-at-stake meaningfulness-and-⁹⁹teleology⁵⁵ 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-<amplifying/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 originariness-parrhesia,-as-spontaneity-of-aestheticisation’ over already set/established/determining prior reproducibility—mathesis/motif/throwtness-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—<amplifying/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-recomposeure-<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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵) 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/alooftness 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-¹³constitutedness⁷⁹-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought¹⁷. 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-¹³constitutedness⁷⁹-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹-of-

meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵—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-
¹³constitutedness^{79/13}constitutedness 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-¹³constitutedness^{79/13}constitutedness (as to historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ implications of human limited-mentation-capacity).
 The reality of the dynamic relation between human ¹³constitutedness and conflatedness¹² of
 apriorising/axiomatising/referencing—conceptualisation (as to the successive relative-
 ontological-completeness⁸⁷ registry-worldviews/dimensions adopted human ⁸³reference-of-
 thought supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness-of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for
 meaningfulness-and-⁹⁹teleology⁵⁵ 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), as reflected in reflecting holographically-
 <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ with: base-¹³constitutedness at recurrent-utter-
 uninstitutionalisation, first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ at base-
 institutionalisation~ununiversalisation, second-level presencing—absolutising-identitive-
¹³constitutedness⁷⁹ at universalisation~non-positivism/medievalism, third-level presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ 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-<amplituding/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-¹³constitutedness^{79/13}constitutedness
 of apriorising/axiomatising/referencing~conceptualisation that speaks of ‘human social-
 vestedness/normativity-<discretely-implied-functionalism> implied contract/political-
 arrangement-or-political-coercion/given-discrete-social-value-construction’ in presencing—
 absolutising-identitive-¹³constitutedness⁷⁹. 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 <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ presencing—absolutising-identitive-¹³constitutedness^{79/13}constitutedness in relative-ontological-incompleteness⁸⁸ (that is, in epistemic-abnormalcy/preconvergence³⁰ 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) 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ with ‘various registry-worldviews/dimensions shallow <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ presencing—absolutising-identitive-¹³constitutedness^{79/13}constitutedness 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-⁶⁶ontological-contiguity⁴⁴ 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-
¹³constitutedness^{79/13}constitutedness 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-<amplituding/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 <amplituding/formative-epistemicity>causality
conceptualisation of human sublimating-over-desublimating social-and-institutional-constructs-
of-meaningfulness-and-⁹⁹teleology⁵⁵—in-cumulation/recomposuring as to human limited-
mentation-capacity-deepening⁵², that is, as driven as of 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’. 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵—in-cumulation/recomposuring all
 along in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-
 contiguity—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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-meaningfulness-and-⁹⁹teleology⁵⁵ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-⁹⁹teleology⁵⁵—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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> of existence/existential-reality speaking of ⁶⁶ontological-contiguity, whereas the presencing—absolutising-identitive-¹³constitutedness^{79/13}constitutedness 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-
⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in
 identitive-¹³constitutedness-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-
 flawed-epistemic-determinism⁴⁸ speaking of their discreteness as not reflecting ⁶⁶ontological-
 contiguity 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 ⁶⁶ontological-contiguity—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
~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-<amplifying/formative~epistemicity>totalising~renewing-realisation/re-perception/re-
thought,-in-~~supererogatory~~~epistemic-conflatedness¹² (in reflecting holographically-
<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵—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-⁹⁹teleology⁵⁵—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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-
 operative-notional~deprocrpticism⁴³ dynamics of the human ⁸³reference-of-thought, 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–procrpticism⁸⁰
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism, and prospectively
 notional~deprocrpticism¹⁷ preempting—disjointedness-as-of-⁸³reference-of-thought,-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, while excluding disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’>)). 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-⁹⁹teleology⁵⁵—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-⁹⁹teleology⁵⁵—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—<amplitudinal/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-<amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-¹³constitutedness^{79/13}constitutedness of apriorising/axiomatising/referencing—conceptualisation) as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-⁹⁹teleology⁵⁵—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 ⁶⁶ontological-contiguity—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

perspective in relative-ontological-incompleteness⁸⁸ as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-⁹⁹teleology⁵⁵—in-cumulation/recomposuring (as it rather becomes prospectively from the relative-ontological-completeness⁸⁷ perspective a <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸), beyond-the-consciousness-awareness-⁹⁹teleology-<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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁸³reference-of-thought¹⁷ re-originariness/re-origination construction-of-the-Self meaningfulness-and-⁹⁹teleology⁵⁵ as to its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of prospective postconverging/dialectical-thinking²⁰—qualia-schema (over our presencing—

absolutising-identitive-¹³constitutedness⁷⁹ as procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ preconverging/dementing¹⁹—qualia-schema). Critically, from the notional~deprocrypticism¹⁷/~~amplituding~~/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of postconverging/dialectical-thinking²⁰—qualia-schema’ wrongly implying ‘an absolute-coherent-rationalising-framework of meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ of differing ontological-performance⁷¹-<including-virtue-as-ontology> implications’ reflects the fact that human meaningfulness-and-⁹⁹teleology⁵⁵ 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 <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)’ as of its uninstitutionalised-threshold¹⁰²) as defining the given registry-worldview/dimension meaningfulness-and-⁹⁹teleology⁵⁵, 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—<amplituding/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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought 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-⁸³reference-of-thought⁸⁰ ‘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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)) to the requisite prospective deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ ‘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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ ‘dynamically-convergent-rationalising-frameworks of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-for-institutionalisation’ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-

institutionalisation-process⁶⁷. The ‘imaginary of deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷’ 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-⁹⁹teleology⁵⁵-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—<amplifying/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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-for-institutionalisation (as to ‘abstractly projected finality in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁸³reference-of-thought¹⁷ 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-
⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ as of any given registry-
 worldview/dimension in relative-ontological-incompleteness⁸⁸; speaking in reflecting
 holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁸³reference-of-thought¹⁷ 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—
 <amplifying/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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as to the obviating of its
 decoherencing-structure—of-meaningfulness-and-⁹⁹teleology⁵⁵-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~deprocrpticism¹⁷ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ (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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ to be instigated (as to human limited-mentation-

capacity-deepening⁵² before any construable human panoramic-sublimating-criticality outcome of meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity) by its presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),–as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ (inducing notional-discontiguity/epistemic-

discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>). Thus as of ultimate human deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of registry-worldviews/dimensions meaningfulness-and-⁹⁹teleology⁵⁵’ (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-⁹⁹teleology⁵⁵’ towards the ultimately reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and ⁶⁶ontological-contiguity as of ontological-normalcy/postconvergence; however, prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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 unbeholding to the ‘successive notional~discontiguities/epistemic-discontiguities—as-preconverging/dementing¹⁹-qualia-schema failing to achieve notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-

aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema> as to ⁶⁶ontological-contiguity' in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵). Such that, prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ (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-¹³constitutedness⁷⁹ human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-⁹⁹teleology⁵⁵—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-⁹⁹teleology⁵⁵), 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 ⁶⁶ontological-contiguity—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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) into the supposed construal of prospective ontological-veracity—as-to-inherent-⁶⁶ontological-contiguity 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-⁹⁶supererogation-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-⁶⁶ontological-contiguity at its prospective uninstitutionalised-threshold¹⁰²; speaking of a state of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> in relative-ontological-incompleteness⁸⁸ in relation to the now prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) and apriorising/axiomatising/referencing—psychologism of (relative-ontological-completeness⁸⁷ in prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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-⁹⁹teleology⁵⁵. 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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–procrpticism⁸⁰ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-⁹⁹teleology⁵⁵; reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to the potential for re-originariness/re-origination beyond procrpticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ inclination now reflected as prior notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought¹⁷ in prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>’ now of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>) is rendered possible by human 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-⁶⁶ontological-contiguity. Thus in the bigger scheme of things, the state of recurrent-utter-uninstitutionalisation given ~~supererogatory~~ acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/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-⁸³reference-of-thought¹⁷; as so-reflected from the relative-ontological-completeness⁸⁷ implied notional-contiguity/epistemic-contiguity⁶¹—<profound-⁹⁶supererogation-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-⁹⁹teleology⁵⁵) historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ is associated with uninstitutionalised-threshold¹⁰² as so-reflected by the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ ‘recurrently renewed ⁸³reference-of-thought-level and ⁸³reference-of-thought-devolving⁸⁴-level apriorising/axiomatising/referencing—psychologism for conceptualisation of meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>, so-construed in their given presencing—absolutising-identitive-¹³constitutedness⁷⁹ eliciting an underlying sense of ‘drift/homelessness/destitution of meaningfulness-and-⁹⁹teleology⁵⁵’ 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 ⁸³reference-of-
 thought-level and ⁸³reference-of-thought-devolving⁸⁴-level
 apriorising/axiomatising/referencing–psychologism of conceptualisation of meaningfulness-and-
⁹⁹teleology⁵⁵’ as of ‘prospectively projected relative-ontological-completeness⁸⁷ in
 dimensionality-of-sublimating²⁴—<amplitudinal/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-<amplitudinal/formative–epistemicity>totalising~renewing-
 realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² at its
 uninstitutionalised-threshold¹⁰² (where it induces the notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁶supererogation-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-conflatedness¹². 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-⁹⁹teleology⁵⁵
 infrastructure (whether positivism/rational-empiricism manifestation of procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought⁸⁰, universalisation—non-positivism/medievalism,
 base-institutionalisation—ununiversalisation or recurrent-utter-uninstitutionalisation) and its
 corresponding hegemonising institutional and social narratives, as to their notionally-
 collateralising framework of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-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-~~<amplifying/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 ⁶⁶ontological-contiguity—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-
⁹⁶supererogation-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-⁹⁶supererogation-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema>) for the prospective sublimation of
aestheticisation—and-aestheticisation-towards-ontology as meaningfulness-and-⁹⁹teleology⁵⁵
apriorising/axiomatising/referencing—psychologism of conceptualisation as of ‘renewed
notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-

aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema>’ (so-construed as human limited-mentation-capacity-deepening⁵² as of ‘prospective dimensionality-of-sublimating²⁴—<amplitudinal/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation recovery of notional-contiguity/epistemic-contiguity⁶¹—<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema> of aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-⁹⁹teleology⁵⁵ 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-protohumanity 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-<~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the re-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation-and-aestheticisation-towards-ontology as meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-implicit 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-¹³constitutedness⁷⁹ psychological entrapment’ imbued notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁹teleology⁵⁵. 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ 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 secondnaturing 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-⁸³reference-of-thought¹⁷ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ (with regards to the overall manifest ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ (as to the implications of the 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), 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶), so-reflected in its ~~<amplituding/formative>~~wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸); further speaking of the differentiation of these two dimensionalities as of originariness/mere-reproducibility, drivenness/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-~~<amplituding/>~~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 ⁶⁶ontological-contiguity—of-

the-human-institutionalisation-process⁶⁷ (beyond just their mere secondnaturing reproducibility aestheticisation—and-aestheticisation-towards-ontology), prospective notional~deprocripticism¹⁷ 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-⁶⁶ontological-contiguity is tied to human ontological-performance⁷¹-<including-virtue-as-ontology>; as to the possibility for ‘prospectively recovering notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> of aestheticisation—and-aestheticisation-towards-ontology as meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema> of aestheticisation-and-
 aestheticisation-towards-ontology as meaningfulness-and-⁹⁹teleology⁵⁵) 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-conflatedness¹²; even as any specific human presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ (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-⁹⁹teleology⁵⁵) 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-⁶⁶ontological-
 contiguity 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-⁹⁹teleology⁵⁵’. In this regards and more fundamentally (and as it is reflected in the aestheticisation-and-aestheticisation-towards-ontology as meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵), 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 ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴—
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-
⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵
 of prospective human-subpotency—aporia/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-⁹⁹teleology⁵⁵—
 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-
⁹⁹teleology⁵⁵; 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-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵~disinhibited-mental-
 aestheticising (as from any priorly given ‘reproducibility—mathesis/motif/throwness-
 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—
 <amplitudinal/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-historicity/ontological-eventfulness/ontological-aesthetic-
 tracing⁴⁵~disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation) as of
 increasingly unholdening-becoming to reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually,
 all prior reproducibility—mathesis/motif/throwness-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-historicity/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-
 historicity/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-<amplifying/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–
 psychologism’⁸⁹ of excogitation in its own present and the prospective projection as reflected
 herein with the ⁶⁶ontological-contiguity—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-⁶⁶ontological-contiguity’> 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-⁹⁶supererogation-<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/reparadigming-
 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-<~~amplituding~~/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-⁹⁹teleology⁵⁵-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-⁶⁶ontological-contiguity underlying the ⁶⁶ontological-
 contiguity—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-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸) 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—<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 ⁹²singularisation/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 metaphorically 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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—
 <amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness-equalisation; and so as this profound disambiguative elucidation of dimensionality in
 reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-
 the-human-institutionalisation-process⁶⁷ up to the prospective consciousness of
 notional~deprocrypticism¹⁷ (as to our 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 thus bound to induce a more profound consciousness implied
 as of the notional~deprocrypticism¹⁷ protensive-self-consciousness for overcoming
 dimensionality-of-desublimating-lack-of²⁵—<amplituding/formative>supererogatory~de-
 mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

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-¹³constitutedness⁷⁹ inclinations the very first humans will
 not apriorise/axiomatise/reference meaningfulness-and-⁹⁹teleology⁵⁵ as of recurrent-utter-
 uninstitutionalisation but will directly attain prospective deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought¹⁷. 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-⁹⁹teleology-<in-existential-
 extrication-as-of-existential-unthought>⁶. Prospective notional~deprocrypticism¹⁷ thus is ‘a
 projection beyond just about a deterministic
 supererogatory~acuity/perspicacity/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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought¹⁷ (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-
⁸³reference-of-thought⁸⁰). 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵—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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ ~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)), 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-⁹⁹teleology-<in-existential-

extrication-as-of-existential-unthought⁶⁾ with respect to prospective human-subpotency–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (thus
 speaking of human-subpotency–aporeia/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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ successive registry-
 worldviews/dimensions uninstitutionalised-threshold¹⁰² implied notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema (as rather failing to attain prospective
 notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>), in reflecting prospective
⁶⁶ontological-contiguity: 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–ununiversalisation’ = ‘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-⁸³reference-of-thought dimensionality’.
 The bigger point in contrasting the ⁶⁶ontological-contiguity—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-⁹⁶supererogation-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-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>) with regards to upholding/failing
⁶⁶ontological-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), 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 ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema>) as given even in the face of its prospectively implied ‘abnormality’ (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>) as projected from prospective deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷. In many ways, as of reproducibility—mathesis/motif/throwness-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-⁶⁶ontological-contiguity⁴⁴ 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~dementativeness/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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ as transcendental-enabling/sublimating/supererogatory~de-mentativity should be articulated in such a way as to imply that all human meaningfulness-and-⁹⁹teleology⁵⁵ should

assume the same disposition as to the possibility of enabling the sublimation in reflecting
 holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷; such that ‘supposed reifying’ meaningfulness-and-⁹⁹teleology⁵⁵ 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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷) but rather existential-
 extrication-as-of-existential-unthought (undermining the possibility for the ⁶⁶ontological-
 contiguity—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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷
 wouldn’t be possible. Such meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ of many a past thinker as to presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ 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 ⁶⁶ontological-
 contiguity—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-conflatedness¹²~~), 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-⁶⁶ontological-contiguity’>~~ 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-conflatedness¹²~~) 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 ‘~~amplifying~~/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrysticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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—psychologism'⁸⁹ as to 'enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷') 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-⁹⁹teleology⁵⁵ 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-⁹²singularisation⁴⁷’; 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-⁹⁹teleology⁵⁵-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—<amplifying/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-¹³constitutedness⁷⁹ identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-
 dereification-in-dissingularisation²⁸–as-flawed-epistemic-determinism⁴⁸ in
 <amplifying/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-⁹²singularisation-as-veridical-epistemic-determinism²¹ as to enlightening human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷ reflected <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-historicity/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 historicity/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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵), and so 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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-<amplituding/formative-
 epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-
 transfusively> the ⁶⁶ontological-contiguity—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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),—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-⁶⁶ontological-contiguity’>)
 reflected as part and parcel of the present state-of-the-art elucidative notional-
 contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and the prospective state-
 of-the-art elucidative notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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-
⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-
 notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—
 qualia-schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-
 contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-

thinking²⁰—qualia-schema> as 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
contiguity-<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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ elucidative notional-
contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> successive registry-
worldviews/dimensions difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
⁹²singularisation-as-veridical-epistemic-determinism²¹ dimensionality-of-sublimating²⁴—
<amplituding/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—<amplituding/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-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-¹³constitutedness⁷⁹)
 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-
¹³constitutedness⁷⁹, that then fails to reflect the true social 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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-⁹⁶supererogation-<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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹) 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-¹³constitutedness⁷⁹). 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-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-¹³constitutedness⁷⁹); 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—
 <amplituding/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-
⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-
 schema>, going by the 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-
⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-
 notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-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), 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-¹³constitutedness⁷⁹ <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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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/throwness-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-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation’), such that it is the precedence of the ‘ontological-good-faith/authenticity⁶⁸ drivenness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating ‘an internalised reappropriating of the existential-contextualising-contiguity³⁸ implications of methods/methodologies/approaches as of existential-contextualising-contiguity³⁸’. The requisite ‘human corresponding-sublimation-inducing,—profound-and-creative supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³—for—conceptualisation’ reflect the ontological-veracity that ‘the human knowledge-reification⁸⁶ project’ is rather a ‘commitment to origination/reorigination underlying originariness-parrhesia,—as—spontaneity-of-aestheticisation as to human limited-mentation-capacity-deepening⁵²’ so-implied by its subjection 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 inducing of historicity/ontological-

eventfulness/ontological-aesthetic-tracing⁴⁵ as reflecting dimensionality-of-sublimating²⁴—
~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~
 conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation (as the postconverging-or-dialectical-thinking²⁰—apriorising-
 psychologism contiguity in reflecting holographically-<conjugatively-and-transfusively> the
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷); and so well beyond mere
 methods/methodologies/approaches as to ‘the historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶ of the merely affixed
 methods/methodologies/approaches of successive registry-worldviews/dimensions in distorted-
 originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of²⁵—
~~<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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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 ‘<amplifying/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-⁶⁶ontological-contiguity’> and as it fails to represent ⁶⁶ontological-contiguity 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-¹³constitutedness⁷⁹ <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-<amplitudinal/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 ‘<amplitudinal/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’), precedes-and-defines the pertinence of ‘methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’; and so as to the implications of human limited-mentation-capacity-deepening⁵² with regards 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. 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-⁹⁹teleology⁵⁵, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn't critically about the 'technicalities of the budding natural science they advanced' like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-
 psychologism⁸⁹ as to <amplituding/formative~epistemicity>causality~as-to-projective-
 totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴. 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-⁹⁹teleology⁵⁵-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-~~amplifying~~/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-⁹⁹teleology⁵⁵ infrastructure; and critically so with regards to our
 own positivism/rational-empiricism manifestation of procrypticism—or–disjointedness-as-of-
⁸³reference-of-thought⁸⁰ 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

contention-or-conflict 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵, as in many ways the reality of our past and present
 aestheticisation—and—aestheticisation-towards-ontology as meaningfulness-and-⁹⁹teleology⁵⁵ 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/thrownness-
 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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought¹⁷ highlighting the prospective implications in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 ‘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). Critically, at any given moment, potentiatively humankind is ever always inclined-and-amenable to face up to certain aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this very much explains the ‘potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-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-⁹⁹teleology⁵⁵) is ever always about ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’. Insightfully, the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸)), 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 ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ (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-
~~<amplituding/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 ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ human ~~<amplifying~~ <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 ⁶⁶ontological-contiguity—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–

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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ induced construction-of-the-Self. Effectively the ⁶⁶ontological-contiguity—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 potentative-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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> as from successive human consciousness forward-facedness postures in presencing—absolutising-identitive-¹³constitutedness⁷⁹’, but which from the ontological-normalcy/postconvergence epistemic perspective in ⁶⁶ontological-contiguity rather speaks of their successive notional-discontiguity/epistemic-discontiguity⁶²—<shallow-⁹⁶supererogation-of-mentally-

aestheticised~preconverging/dementing¹⁹—qualia-schema>. This ontological-normalcy/postconvergence epistemic perspective as to its ⁶⁶ontological-contiguity 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> reflecting dimensionality-of-desublimating-lack-of²⁵—<amplituding/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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> reflecting dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation)’, is actually the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-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-⁹⁶supererogation-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-¹³constitutedness⁷⁹ apriorising/axiomatising/referencing—psychologism, and further explains human consciousness discontinuity in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as to the successive registry-worldviews/dimensions notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 ‘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 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-reflection/translation-of-human-consciousness-seeding-disposition-into-‘induced-human-social-construction-of-meaningfulness-and-⁹⁹teleology⁵⁵’) is thus critically about human ‘notional~deprocrypticism¹⁷/notional~deprocrypticism¹⁷ requisitely cultivated originariness in deneuterising¹⁶ exteriorisation-and-re-exteriorisations as prospective originariness-and-reoriginariness’ as to enable human attending-to/dealing-with its ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluation / sublimating-thoughtfulness / historicity-or-ontological-eventfulness-or-ontological-aesthetic-tracing / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as-spontaneity-of-aestheticisation) and so over ‘notional~procrypticism⁸⁰ distortive-originariness in neuterising⁵⁷ interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-reoriginariness’ in merely drifting to its ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold of lack-of-<amplituding/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): thusly

construed as 'human self-consciousness de-mentative/structural/paradigmatic seeding-
 disposition as to epistemic/notional shiftiness-of-the-Self⁹¹/construction-of-the-Self' instigating
 of 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-
⁹⁹teleology⁵⁵' 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-⁹⁹teleology⁵⁵
 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-⁹⁹teleology⁵⁵’. 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵
 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 <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—psychologism’⁸⁹ 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-⁹⁹teleology⁵⁵ is ever always about ‘idealised-typification in epistemic-
 conflatedness¹² sublimation or epistemic ¹³constitutedness/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-¹³constitutedness⁷⁹ induced historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ for prospective

historiality/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-⁹⁹teleology⁵⁵—in-cumulation/recomposuring underlying the successive registry-worldviews/dimensions meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵’ (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-⁹⁹teleology⁵⁵ of 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/organicism/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-
historicity/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-historicity/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/organicism/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/¹³constitutedness 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-⁹⁹teleology⁵⁵
 and metaphoricity⁵⁶'. Critically, the possibility for notional~notional~deprocrypticism¹⁷ or
 <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought
 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-
 historicity/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-

phenomenological transcendental-point-of-departure handle as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ deneuterising¹⁶—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-<~~amplituding~~/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-<~~amplituding~~/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-⁹⁹teleology⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)); as to
 the fact that the ‘firstnatureness of human intemporality⁵¹ as of its inducing of transcendence-
 and-sublimity/sublimation/supererogatory~de-mentativity for secondnatureddness’ in reflecting
 holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 ~~<amplifying~~/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁸³reference-of-thought 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ~~<amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 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’, in order to articulate and construct prospective knowledge taking account of 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’ 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 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’ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ in reflecting holographically-
 <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-
¹³constitutedness⁷⁹ 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-
⁹⁹teleology⁵⁵ 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 secondnature institutionalisation (as herein implied as to prospective
 deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-conflatedness¹²) 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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-as-of-

‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in an exercise forestalling the meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸), 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-⁹⁹teleology⁵⁵’ (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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’. 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-⁹⁹teleology⁵⁵’ 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—<amplitudinal/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-¹³constitutedness⁷⁹ <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as to the elicited <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>). At the root of this undermining of prospective ‘requisite human dimensionality-of-sublimating²⁴—<amplituding/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 <amplituding/formative—epistemicity>totalising/circumscribing/delineating implications supposedly non-ontological as to non-metaphysical’ (with regards to conceptualising the social-construct prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity value-construction/value-aspiration), as associated particularly with ‘the specious usurpation of the overall social-construct’s intellectual-function/posture as to prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity’; with the paradox of such usurpation especially as of its drivenness in ‘intellectually mediating institutions as to popular-sovereignty’ including the media effectively projecting arbitrary social-vestedness/normativity-<discretely-implied-functionalism> constructs and frameworks of value-construction/value-aspiration while failing to intellectually editorialise/articulate/reflect the ontological equanimity/balance of conceptualisations as to the momentous implications of prospective 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 <amplitudinal/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 ‘<amplitudinal/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/posture-al-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 ⁶⁶ontological-contiguity—of-the-
 human-institutionalisation-process⁶⁷ (as of a defaulting social-vestedness/normativity-
~~<discretely-implied-functionalism>~~ posture clouded in its presencing—absolutising-identitive-
¹³constitutedness⁷⁹ ~~<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-⁸³reference-of-thought¹⁷. 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-
¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵; as all such presencing—absolutising-identitive-
¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ <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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-notional~deprocrypticism⁴³ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-
 contiguity’),-as-operative-notional~deprocrypticism⁴³ in reflecting holographically-
 <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ postures that fail to appreciate the succession of
 projective stances of ‘human ⁸³reference-of-thought
 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 ⁸³reference-of-thought-devolving⁸⁴ in formativeness-<as-to-
 intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵
 of prospective human-subpotency–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—
 existentialism-form-factor’). In this regards, ‘human instigated meaningfulness-and-⁹⁹teleology⁵⁵
 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 secondnatured reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ when it comes to
 social-stake-contention-or-confliction, and so overriding all presencing—absolutising-identitive-
¹³constitutedness⁷⁹ ontologically-flawed representation of such ‘human instigated
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ of prospective base-
 institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ respectively are effectively only
 marginally integratable respectively to prior recurrent-utter-uninstitutionalisation,
 ununiversalisation, non-positivism/medievalism and procrypticism—or-disjointedness-as-of-
⁸³reference-of-thought⁸⁰ (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-⁹⁹teleology⁵⁵. 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 <amplifying/formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² imbued secondnatured reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation’ <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ of human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷ 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 <amplifying/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 ⁶⁶ontological-contiguity—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-⁶⁶ontological-contiguity’>. 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-¹³constitutedness⁷⁹ <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-⁸³reference-of-thought⁸⁰ (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-¹³constitutedness⁷⁹) 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-⁸³reference-of-thought¹⁷ respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating meaningfulness-and-⁹⁹teleology⁵⁵ whereas there are as of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-<amplitudinal/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-⁹⁹teleology⁵⁵. 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—<amplitudinal/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-⁹⁹teleology⁵⁵’ 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. In other words, ‘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’ 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-
 <~~amplifying~~/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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought 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 re-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-⁹⁹teleology⁵⁵-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–profound⁶⁹⁻⁹⁶supererogation,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>) while the
 underlying imbued ‘notional~procrypticism⁸⁰/notional~disjointedness-as-of-⁸³reference-of-
 thought 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-⁹⁹teleology⁵⁵-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–shallow⁶⁴⁻⁹⁶supererogation,-as-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema>); and so as ‘reflecting the
 ontological-performance⁷¹-<including-virtue-as-ontology> of the ⁸³reference-of-thought-
 devolving⁸⁴ in formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-
 mediativity-and-deferentialism>-of—meaningfulness-and-⁹⁹teleology⁵⁵ 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/reparadigm—
 frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of—
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ <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-⁸³reference-of-thought and that
 notional~notional~deprocrypticism¹⁷ prospective sublimation will de-
 mentatively/structurally/paradigmatically ‘dismiss fundamentally’ the registry-
 worldviews/dimensions very presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵, 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~deprocrypticism¹⁷ ‘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-⁹⁹teleology⁵⁵ 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~deprocrypticism¹⁷ ‘can only undermine the prior uninstitutionalised-threshold¹⁰² apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ in rendering ontological-bad-faith/inauthenticity⁶³/inauthencity 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-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ in
 rendering ontological-bad-faith/inauthenticity⁶³ ridiculous-and-untenable’ (so-construed as ‘the
⁸³reference-of-thought 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 ⁶⁶ontological-contiguity—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~procrypticism⁸⁰ 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-⁹⁹teleology⁵⁵ projection (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) as so-associated with dimensionality-of-sublimating²⁴—<amplituding/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—profound⁶⁹~⁹⁶supererogation,-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-<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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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-¹³constitutedness⁷⁹ <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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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—profound⁶⁹-⁹⁶supererogation,—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 ‘<amplituding/formative—

epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸
foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as
sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
contiguity-<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-<~~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’. 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-conflatedness¹² 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
'<~~amplifying~~/formative~epistemicity>totalising/circumscribing/delineating existential-
contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-
down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),-as-operative-
notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-⁹⁹teleology⁵⁵; with
foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-
⁶⁶ontological-contiguity'),-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-<~~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' 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-⁹⁶supererogation in reflecting 'immanent-
⁶⁶ontological-contiguity'),-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-⁹⁶supererogation in reflecting
 'immanent-⁶⁶ontological-contiguity'),-as-operative-notional~deprocrypticism⁴³ invalidates
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-⁶⁶ontological-contiguity’> subject to totalisingly-disentailing—discretion/whim-of-thought associated with presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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 ‘de-mentatively/structurally/paradigmatically
 speak to an underlying disengagement with the deeper notion of veracity/truth supposedly
 projected as pure scientific and pure ontological analysis in the relevant domains’, as to the
 ‘social-stake-contention-or-confliction relative privileging of human
 methodologising/mutualising/organising/institutionalising epistemic gadgetry’ (surreptitiously
 associated with <amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸)) 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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),–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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),–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-⁶⁶ontological-contiguity'>; thus 'actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological' such that existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplituding/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 ⁶⁶ontological-contiguity—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 '<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-⁶⁶ontological-contiguity' as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the '<amplituding/formative-epistemicity>totalising/circumscribing/delineating necessitation frame-of-⁶⁶ontological-

contiguity' of physics, chemistry, biological, genetic theories as to the ⁶⁶ontological-contiguity imbued foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—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—⁶⁶ontological-contiguity succession of theories are developed aspiring cogently for ⁶⁶ontological-contiguity 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 ⁶⁶ontological-contiguity). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn't epistemically be selective in totalisingly-disentailing—discretion/whim-of-thought (if truly of science/ontology as to '<amplifying/formative-epistemicity>totalising/circumscribing/delineating necessitation frame—of—⁶⁶ontological-contiguity') 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-⁹⁹teleology⁵⁵, 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
contiguity-<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 ‘<amplituding/formative-
epistemicity>totalising/circumscribing/delineating necessitation frame-of-⁶⁶ontological-
contiguity of biological/neurological and evolutionary substitutive/reductionist interpretations’,
but rather the strategies of such proponents (beyond-the-consciousness-awareness-⁹⁹teleology-
<in-existential-extrication-as-of-existential-unthought>⁶) work paradoxically only by impliciting
the reality of the ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating
necessitation frame-of-⁶⁶ontological-contiguity 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-⁶⁶ontological-contiguity, and so as of vague
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-⁶⁶ontological-contiguity’>. Such flawed and surreptitious representation that

biological/neurological and evolutionary substitutive/reductionist interpretations are the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame-of–⁶⁶ontological-contiguity’ 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 ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame-of–⁶⁶ontological-contiguity’) 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–⁶⁶ontological-contiguity (and not such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception overriding the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-<in-transitive-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-⁶⁶ontological-contiguity’> as to failing ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame-of–⁶⁶ontological-

contiguity' (as implied as of the requisite '~~amplifying~~/formative-epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity³⁸ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-notional~deprocrysticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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—⁶⁶ontological-contiguity' sublimating implications and consequences). Besides, such claims are often so-associated with vague non-metaphysical as non-ontological conceptualisations of the social in vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-⁶⁶ontological-contiguity'> 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-⁶⁶ontological-contiguity’ conception of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism>implied contract/political-arrangement-or-political-coercion/given-discrete-social-value-construction’ with the former construing of ‘knowledge as to existential knowledge-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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ failure to directly grasp their very own <~~amplituding~~/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-⁹⁹teleology⁵⁵ across the successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the successive registry-worldviews/dimensions presencing—absolutising-identitive-¹³constitutedness⁷⁹’ 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-<~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness¹² (in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-⁹⁹teleology⁵⁵—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-⁹⁹teleology-<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-conflatedness¹² are vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’>, and worse still when accompanied by claims of humility as to inherent institutionalised prescience are more often than not mere manifestations of intellectual entitlement; (as to imply the society is inherently beholden to the mere institutionalised imprimatur of intellection even as to when it projects intellectual desublimation associated with

intellectual-muddledness-(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-conflatedness¹²; 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-⁹⁹teleology⁵⁵ in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigm-ing-<seeding/incipient—profound⁶⁹-⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema>) to sophistic/pedantic <amplifying/formative>wooden-language-(imbued—temporal—mere-

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) eliciting of <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>), it is important to articulate such prospective sublimating meaningfulness-and-⁹⁹teleology⁵⁵ 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–shallow⁶⁴-⁹⁶supererogation,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as part and parcel of the prospective sublimating meaningfulness-and-⁹⁹teleology⁵⁵, and not wrongly imply the desublimation is in apriorising-teleological-elevation-in-⁶⁶ontological-contiguity 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-⁸³reference-of-thought⁸⁰); 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 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’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ to go on cynically eliciting <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹’ (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-⁸³reference-of-thought⁸⁰ respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸); 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-⁹⁹teleology⁵⁵ ‘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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought¹⁷ 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-~~<amplituding/~~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 ~~<amplituding/~~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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. 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-¹³constitutedness⁷⁹ <amplifying/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—profound⁶⁹⁻⁹⁶supererogation,-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-¹³constitutedness⁷⁹. 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-⁹⁹teleology⁵⁵ 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 contrast 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-scalarly/beholdening-<as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in presencing—absolutising-identitive-¹³constitutedness⁷⁹, 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 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', 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 rede-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 secondnaturating. We can appreciate in this regards that budding-positivists meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷ 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 ⁶⁶ontological-
contiguity’ in overall-ecstatic-existence-supervening-conflatedness¹²) so-implied across all
human domains-of-study epistemic-conceptions phenomenal/manifest~subpotencies-<in-
transitive-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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
contiguity-<as-from-prospective-ontological-normalcy/postconvergence-
epistemic/notional~projective-perspective>’ as to imbued deprocrypticism—or—preempting—
disjointedness-as-of-⁸³reference-of-thought¹⁷ sublimation over procrypticism—or—disjointedness-
as-of-⁸³reference-of-thought⁸⁰ desublimation, thus prospectively inducing a strongly enculturated
predicative-effectivity—sublimation-(as-to-underlying-ontological-commitment⁶⁵) constraining
of deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
meaningfulness-and-⁹⁹teleology⁵⁵, (and so overriding disparateness-of-conceptualisation-
<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> as to
the latter’s implied procrypticism—or—disjointedness-as-of-⁸³reference-of-thought⁸⁰). 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-¹³constitutedness⁷⁹ ~~<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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ by

eliciting presencing—absolutising-identitive-¹³constitutedness⁷⁹ sensibility/decorum as of non-universalising Ancient sophistry and non-positivism medieval-scholasticism meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ ~~<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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ sensibility/decorum was never in any way beholdening upon
 sublimating 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 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-¹³constitutedness⁷⁹ 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-⁶⁶ontological-contiguity'>) 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-⁹⁹teleology⁵⁵> underlying human ontological-performance⁷¹-<including-virtue-as-ontology> as to the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ succession of registry-worldviews/dimensions, and such a presencing—absolutising-identitive-¹³constitutedness⁷⁹ sensibility/decorum strategy as to its implicated denial of such an ⁶⁶ontological-contiguity—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-⁹⁶supererogation 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ sensibility/decorum strategy is ever always associated across all
 registry-worldviews/dimensions with blurriness⁷ of meaningfulness-and-⁹⁹teleology⁵⁵ as to
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-
¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality 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’). The point here is to highlight that across all registry-worldviews/dimensions blurriness⁷ of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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-

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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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~~–dementativity 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-¹³constitutedness⁷⁹ ~~<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-⁹⁹teleology⁵⁵ (as leading to disparateness-of-conceptualisation-~~<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’>~~ 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),–as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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-⁹⁹teleology⁵⁵
 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),–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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
contiguity-<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-⁹⁶supererogation’ (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-⁶⁶ontological-contiguity’> 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-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-⁹⁶supererogation’), - 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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-⁹⁶supererogation’ (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-⁶⁶ontological-
 contiguity’> 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-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-⁹⁶supererogation’), - 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-⁹⁶supererogation’ (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-⁶⁶ontological-contiguity’> as to prior descscalarising 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-⁹⁶supererogation’), 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-⁸³reference-of-thought,-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’ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-contiguity-<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-⁹⁶supererogation’ (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-⁸³reference-of-thought,-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-
 ‘immanent-⁶⁶ontological-contiguity’> 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-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-⁹⁶supererogation’), 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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—profound⁶⁹-⁹⁶supererogation,-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/paradigming-<seeding/incipient—shallow⁶⁴-⁹⁶supererogation,-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-⁸³reference-of-thought¹⁷ 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 <amplifying/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasitic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸() thus involving the anticipation of human temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology> of prospective knowledge-reification⁸⁶ imbued ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ (and so as to the deprocrypticism¹⁷—apriorising/axiomatising/referencing—psychologism given ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-⁹⁶supererogation,-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 ⁶⁶ontological-contiguity—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 secondnatured methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’

and so as human ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴—
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-
⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> (with the critical insight here for instance
 that the Socratic philosophers meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ as to its implied overall notional~deprocrypticism¹⁷—
 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-⁹⁹teleology⁵⁵
 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–profound⁶⁹–⁹⁶supererogation,-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–shallow⁶⁴–⁹⁶supererogation,-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ induced
sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-

⁹⁶supererogation'; '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-⁹⁹teleology⁵⁵ induced
sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation'; '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-⁹⁹teleology⁵⁵ induced sublimation as of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation'; and 'preempting—
disjointedness-as-of-⁸³reference-of-thought,-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-⁸³reference-of-thought,-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~deprocrpticism¹⁷ meaningfulness-and-⁹⁹teleology⁵⁵ induced sublimation as of
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’. The
 implication here is that there is no logical-basis as of our positivism–procrpticism⁸⁰
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ for the so-projected prospective
 notional~deprocrpticism¹⁷ meaningfulness-and-⁹⁹teleology⁵⁵ but rather its prospectively
 induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation (as the logical-basis/logic-<as-to—transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹> of prospective
 notional~deprocrpticism¹⁷ meaningfulness-and-⁹⁹teleology⁵⁵ is rather the inner working
 coherence/contiguity of its apriorising/axiomatising/referencing construct such that our
 positivism–procrpticism⁸⁰ meaningfulness-and-⁹⁹teleology⁵⁵ 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~deprocrpticism¹⁷ meaningfulness-and-⁹⁹teleology⁵⁵ sublimation as of existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation). 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-⁸³reference-of-thought¹⁷ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’>,-as-operative-notional~deprocrypticism⁴³ 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-
⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>). This insight equally explains why
human <amplituding/formative–epistemicity>causality at its most profound construal is rather as
of underlying ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
<seeding/incipient–profound⁶⁹–⁹⁶supererogation,-as-mentally-
aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> over ontological-bad-
faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-
⁹⁶supererogation,-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–profound⁶⁹–⁹⁶supererogation,-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 ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-
 meaningfulness-and-⁹⁹teleology⁵⁵ induced transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity whereas the ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-
⁹⁶supererogation,-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-⁸³reference-of-thought-categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸) 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-
⁹⁶supererogation,-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-
⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-

schema> over ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient–shallow⁶⁴–⁹⁶supererogation,-as-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> imbued sublimating-over-
 desublimating ontological implications as most profound construal of human
 <amplifying/formative–epistemicity>causality inevitably highlights the requisite ‘ontological-
 good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-
⁹⁶supererogation,-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–profound⁶⁹–⁹⁶supererogation,-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 ⁸³reference-of-thought (as grandest axiomatic-construct level)

research-programme conception' as so-enabling the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity of the respective prior relative-ontological-incompleteness⁸⁸ of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism⁸⁰. Such 'human ⁸³reference-of-thought (as grandest axiomatic-construct level) research-programme conception' reflects the fact that it is the 'prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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 secondnature 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-⁹⁹teleology⁵⁵) 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-⁹⁶supererogation (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-⁹⁶supererogation 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—profound⁶⁹-⁹⁶supererogation,-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—profound⁶⁹-⁹⁶supererogation,-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-⁹⁹teleology of such ‘ontological-good-

faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-
⁹⁶supererogation,-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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ desublimation which wouldn't achieve the
 sublimation of medical care meaningfulness-and-technology or plumbing technician technical
 meaningfulness-and-⁹⁹teleology⁵⁵ (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-profound⁶⁹-⁹⁶supererogation,-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-profound⁶⁹-⁹⁶supererogation,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> beyond-and-
 above the desublimating ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-⁹⁶supererogation,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> of ordinary

meaningfulness-and-⁹⁹teleology⁵⁵. However, this sublimating knowledge ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-⁹⁶supererogation,-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-⁹⁹teleology⁵⁵ (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-profound⁶⁹-⁹⁶supererogation,-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-⁹⁹teleology going by its presencing—absolutising-identitive-¹³constitutedness⁷⁹ just as we will be disinclined to contemplate about the more veridical preconverging/dementing¹⁹-qualia-schema of our procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ uninstitutionalised-threshold¹⁰² as from a prospective notional~deprocrypticism¹⁷ perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold¹⁰² speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’⟩,—as-
 operative-notional~deprocrypticism⁴³ that can instill such a prospective sublimating knowledge
 ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
 <seeding/incipient—profound⁶⁹-⁹⁶supererogation,-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-¹³constitutedness⁷⁹
 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-completeness⁸⁷—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-<as-to-underlying-ontological-commitment⁶⁵>’ is institutionalised say with modern day positivism/rational-empiricism the requisite ‘ontological-good-faith/authenticity⁶⁸ 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/authenticity⁶⁸ existential-condescension-<of—apriorising/axiomatising/referencing—psychologism>’ for organic-knowledge needs to be explicated with regards to the blurriness⁷ of meaningfulness-and-⁹⁹teleology⁵⁵ 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-completeness⁸⁷) 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-¹³constitutedness⁷⁹

<amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-drag³³ as of ontological-bad-
 faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-
⁹⁶supererogation,-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-⁹⁹teleology⁵⁵-as-
 of-‘nondescript/ignorable-void⁵⁹’-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/de-assertion/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-
⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-
 contiguity’> 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-⁹⁹teleology⁵⁵ underlying the genuine
 social intellectual–function/posture. Intellectualism as such is much more than just about
 presencing—absolutising-identitive-¹³constitutedness⁷⁹
 methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all given
 registry-worldviews/dimensions as presencing—absolutising-identitive-¹³constitutedness⁷⁹
 underpinning–suprasocial-construct relate to their given meaningfulness-and-⁹⁹teleology⁵⁵ 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-guiding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-

eliciting-of-prospective-⁹⁶supererogation>, 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-⁹⁹teleology⁵⁵. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology-<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 ⁹⁶supererogation-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-⁹⁹teleology⁵⁵), 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-⁹⁹teleology-<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-¹³constitutedness⁷⁹ ‘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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-⁹⁹teleology⁵⁵ (and so not only with human Being-development/ontological-framework-

expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ 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-⁹⁹teleology-<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-<amplifying/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 <amplituding/formative> wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸). In many ways this presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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 deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷); as to the fact that the underlying institutional formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-

¹³constitutedness⁷⁹ 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-⁹⁶supererogation> 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—⁹⁶supererogation ‘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’ (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-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵> underlying human ontological-performance⁷¹-<including-virtue-as-ontology> as to the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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; and
 the ‘notional~deprocrypticism¹⁷ driving aesthetic-touch/aesthetic-sensibility of scalarising
 aestheticisation-towards-ontology’ is one that in reflecting holographically-<conjugatively-and-
 transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) 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—⁹⁶supererogation possibility of all prospective human
 Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
 development-as-infrastructure-of—meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought¹⁷ ‘ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-⁹⁶supererogation,-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation) 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 ⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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—
 <amplitudinal/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-
⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’ for the availing of the organic-knowledge meaningfulness-and-⁹⁹teleology⁵⁵ 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-
⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> ‘inducing of their ⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’>,-as-operative-notional~deprocrypticism⁴³). This conception of ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient—profound⁶⁹-
⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> existential-condescension-<of-apriorising/axiomatising/referencing—psychologism>’

rather speaks to the fact that ‘human ~~<amplituding/>~~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 ⁹⁹teleology 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-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-¹³constitutedness⁷⁹ ~~<amplituding/>~~formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that de-mentatively/structurally/paradigmatically projects 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’, human ~~<amplituding/>~~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-performance⁷¹-<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-profound⁶⁹-⁹⁶supererogation,-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-⁹⁶supererogation-<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-⁹⁹teleology⁵⁵. Thus it is only the possibility of ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-⁹⁶supererogation,-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-¹³constitutedness⁷⁹ <~~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-profound⁶⁹⁻⁹⁶supererogation,-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-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’ 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 priorly of existential-discursivity—implicated-sublimation-over-desublimation superseding pretenses of mere methodologising/mutualising/organising/institutionalising presciences as to entitlements of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation. This ~~<amplituding/formative-~~ epistemicity>totalising~thrownness-in-existence³⁴ implied existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-⁹⁶supererogation,-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-⁹⁹teleology⁵⁵ 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 ~~<amplituding/formative-~~ epistemicity>totalising~thrownness-in-existence³⁴’. This insight puts into perspective our

presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵, existential-discursivity—implicated-
 sublimation-over-desublimation as to ‘ontological-good-faith/authenticity⁶⁸~de-
 mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-⁹⁶supererogation,-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-
⁹⁶supererogation,-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-⁹⁹teleology⁵⁵-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-
⁹⁶supererogation,-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-
⁹⁶supererogation, 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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation

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 ⁶⁶ontological-contiguity’ as to the possibility for intelligibility to arise as so-reflected with the overall ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³’ on the one hand and on the other hand difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ as to relative-ontological-completeness⁸⁷ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. This is so fundamentally because of human ⁹⁹teleology speaking of ‘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))’ (as reflecting the implications of human limited-mentation-capacity-deepening⁵² underlying the ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought¹⁷ which purportedly escapes any such reflexive presencing—absolutising-identitive-¹³constitutedness⁷⁹ <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 ⁶⁶ontological-contiguity—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-⁹⁶supererogation’ but that, as of the successive registry-worldviews/dimensions presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation’ is rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ induced desublimating of the

effectively-purist-sublimation-<reflecting-prospective-historicity/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ is existentially susceptible 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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 mediievally clouded immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ of our positivism—procrysticism⁸⁰, 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~deprocrysticism¹⁷ given the perpetual challenge of material sublimation upon human immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵; as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-devolving⁸⁴>’ that goes on as of presencing—absolutising-identitive-

¹³constitutedness⁷⁹ 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/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ 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 ⁶⁶ontological-contiguity—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-⁹⁶supererogation 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 originality-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-historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in ⁹⁶supererogation 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-⁹⁶supererogation’ 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-⁹⁹teleology⁵⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation, 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-⁹⁹teleology⁵⁵ herein construed as of deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ (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/throwness-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–procrypticism⁸⁰ level of Being-development/ontological-framework-expansion–as-
 to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵
 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-
 completeness^{87–83}reference-of-thought-devolving⁸⁴> 'critically points to an overall nascent
 knowledge-reification⁸⁶–gesturing directly or indirectly prescient of a comprehensive
 sublimating meaningfulness-and-⁹⁹teleology⁵⁵ conception of the given prospective relative-
 ontological-completeness⁸⁷ registry-worldview/dimension'; the possibility for ontology/science
 is effectively 'an ⁶⁶ontological-contiguity 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–profound⁶⁹⁻⁹⁶supererogation,-as-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> existential-condescension-
 <of-apriorising/axiomatising/referencing–psychologism>’ (and so as effectively reflected by the
 overall ⁸³reference-of-thought and ⁸³reference-of-thought-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-¹³constitutedness⁷⁹ 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 secondnatured institutionalisation unclouded knowledge-reification⁸⁶—gesturing, the
 ultimate possibility for our positivism—procrypticism⁸⁰ overcoming its intellectual-muddlement-
 ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
 <amplituding/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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’⟩,—as-
 operative-notional~deprocrypticism⁴³ (enabling the true and profound attainment of
⁶⁶ontological-contiguity in the social domain beyond the present practices of disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-
 contiguity’>). The manifest historical veracity of human sublimation as underlined by the
 ‘directly relevant trace of prospective human effectively-purist-sublimation-<reflecting-
 prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as to
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’ (and as rather
 ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-
 construct-of-meaningfulness-and-⁹⁹teleology⁵⁵’) is the more accurate conception in reflecting
 the overall ⁶⁶ontological-contiguity—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-
 <amplituding/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-~~supererogatory~~~epistemic-conflatedness¹² (in reflecting holographically-

<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ so-construed as ‘generating varying human sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-⁹⁹teleology⁵⁵—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’. Critically

thus the veracity of human sublimation is rather as to the originariness/origination-<so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence> perspective of notional~deprocrypticism¹⁷ as effectively reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation, 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-⁹⁶supererogation’ is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵’. This projected notional~deprocrypticism¹⁷ ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ⁶⁶ontological-contiguity as of the successive registry-worldviews/dimensions ‘⁸³reference-of-thought—and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵> of the overall ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’) will stall without the appropriate reconciling of the overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ to the prospective comprehensive sublimating meaningfulness-and-⁹⁹teleology⁵⁵ implications of the instigated relative-ontological-completeness⁸⁷ effectively-purist-sublimation-<reflecting-

prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, and so as to
‘⁸³reference-of-thought-and–⁸³reference-of-thought-devolving⁸⁴–meaningfulness-and-
⁹⁹teleology⁵⁵ 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—<amplitudinal/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-completeness⁸⁷–⁸³reference-of-thought-
devolving⁸⁴> is lost to the prior overall relative-ontological-incompleteness⁸⁸–presublimation-
construct–of–meaningfulness-and-⁹⁹teleology⁵⁵ as to a narrow-minded positive-opportunism⁷⁵
driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations-
<blinded-to-their-relative-ontological-completeness⁸⁷–⁸³reference-of-thought-devolving⁸⁴>
while failing to come to terms as to construing the <amplitudinal/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 ‘⁸³reference-of-thought-and–⁸³reference-of-thought-
devolving⁸⁴–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ instigating the referencing/registering/decisioning
 desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-
 to-their-relative-ontological-completeness⁸⁷–⁸³reference-of-thought-devolving⁸⁴>’ that is and so
 as to human social subontologising of nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–⁸³reference-of-thought-
 devolving⁸⁴>. This insight underlines the fact that instigated nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–
⁸³reference-of-thought-devolving⁸⁴> ‘critically points to an overall nascent knowledge-
 reification⁸⁶–gesturing directly or indirectly prescient of a comprehensive sublimating
 meaningfulness-and-⁹⁹teleology⁵⁵ conception of the given prospective relative-ontological-
 completeness⁸⁷ registry-worldview/dimension’ as so-reflected with the successive registry-
 worldviews/dimensions given ‘⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴–
 meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷)
 projectively entail ‘⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴–
 meaningfulness-and-⁹⁹teleology⁵⁵ 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 '83reference-of-thought-and-
 83reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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 '83reference-
 of-thought-and-83reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵
 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 '83reference-of-thought-and-
 83reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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 '83reference-of-thought-and-83reference-of-
 thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective
 sublimating—nascence'), and prospectively notional~deprocrypticism¹⁷ 'preempting—
 disjointedness-as-of-83reference-of-thought,-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 ‘⁸³reference-of-thought-and-
⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ de-
 mentative/structural/paradigmatic coherence of human sublimation as of successive ⁸³reference-
 of-thought-and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵
 comprehensiveness of prospective sublimating—nascence’. Thus such a
 notional~deprocrypticism¹⁷ ontological-normalcy/postconvergence perspective warrants the
 requisite <amplifying/formative—epistemicity>totalising/circumscribing/delineating relative-
 ontological-completeness⁸⁷ appraisal of singularly induced prospective sublimations as to
 projected overall human ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴—
 meaningfulness-and-⁹⁹teleology⁵⁵ imbued <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/reparadigming—
psychologism⁸⁹ (as of ‘⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—
meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating—nascence’).
Critically this discrepancy between nascent-particular/incipient-and-material/technical-
sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-
devolving⁸⁴> and overall relative-ontological-incompleteness⁸⁸—presublimation-construct-of-
meaningfulness-and-⁹⁹teleology⁵⁵ (as involving ‘immaterial/social overall relative-ontological-
incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ instigating the
referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-
material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—
⁸³reference-of-thought-devolving⁸⁴>’ and so as to human social subontologising of nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness⁸⁷—⁸³reference-of-thought-devolving⁸⁴>); is effectively the hallmark of all
presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹
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-⁹⁹teleology⁵⁵): 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-⁹⁹teleology⁵⁵-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/reparadigming-psychologism’⁸⁹ as of ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating-nascence’ as so-elicited by nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷-⁸³reference-of-thought-devolving⁸⁴>. Insightfully this can be reflected upon creatively as the requisite underlying deprocrypticism-or-preempting—

disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁹⁶supererogation>) ‘unenframed/unbeholdening/bechancing—⁹⁶supererogation 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-⁹⁹teleology⁵⁵ (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-⁹⁹teleology⁵⁵), and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation. Such an ‘unenframed/unbeholdening/bechancing—⁹⁶supererogation 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-⁹⁹teleology⁵⁵ (as to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-¹³constitutedness⁷⁹ 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 <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴ as to any such presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> speaking to such a <amplifying/formative-epistemicity>totalising~thrownness-in-existence³⁴, such a notional~deprocrypticism¹⁷ institutionalisation ‘unenframed/unbeholdening/bechancing—⁹⁶supererogation 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-⁹⁹teleology⁵⁵ is more immediately-and-constructively bound to ‘appraise the conception of sovereign equanimity/balance driving human agency imbued sublimation as to <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/reparadigming—
 psychologism⁸⁹. This double epistemic orientation to a notional~deprocrypticism¹⁷
 institutionalisation ‘unenframed/unbeholdening/bechancing—⁹⁶supererogation
 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ will enhance such an animistic social-setup as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation, the fact remains that our
 thrownness in the animistic social-setup requires at least a basic engagement tolerable to its
 meaningfulness-and-⁹⁹teleology⁵⁵ before any pretense to a projection of positivistic
 meaningfulness-and-⁹⁹teleology⁵⁵ (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-⁹⁶supererogation’ 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-⁹⁹teleology⁵⁵ (as so-construed as of dimensionality-of-sublimating²⁴—
~~<amplituding/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) 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-¹³constitutedness⁷⁹
 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-⁹⁹teleology⁵⁵’); 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–procrypticism⁸⁰ presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional~deprocrypticism¹⁷ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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—⁹⁶supererogation 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-
⁹⁹teleology⁵⁵; 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-ontology dynamic-potential as to existence—
 as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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-historicity/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 <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ posture; and this very much explains the double epistemic orientation to notional~deprocrysticism¹⁷ institutionalisation ‘unenframed/unbeholdening/bechancing-⁹⁶supererogation 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-⁹⁹teleology⁵⁵ as highlighted above (as to the need to feed our <amplifying/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-⁹⁹teleology⁵⁵: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵,-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-⁹⁹teleology⁵⁵, -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-⁹⁹teleology⁵⁵’). 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-⁹⁹teleology⁵⁵, -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-⁹⁹teleology⁵⁵’. 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-⁹⁶supererogation, 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-⁹⁶supererogation, it goes on to priorly reflect the overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ as to its presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵,-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-⁹⁹teleology⁵⁵.

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-⁹⁹teleology⁵⁵,-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-⁹⁹teleology⁵⁵; 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-
⁶⁶ontological-contiguity>. 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-procrypticism⁸⁰ presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> (as the challenge

of the double epistemic orientation to notional~deprocrypticism¹⁷ institutionalisation ‘unenframed/unbeholdening/bechancing—⁹⁶supererogation 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-⁹⁹teleology⁵⁵ as highlighted above) can be looked at in a new and enlightening perspective (beyond such a ‘positivism~procrypticism⁸⁰—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 ‘deprocrypticism¹⁷—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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation’ and to ‘desublimation as failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’, 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–profound⁶⁹⁻⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> and human impeding ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴⁻⁹⁶supererogation,-as-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> underlying human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation), 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵. 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 <amplituding/formative—epistemicity>totalising/circumscribing/delineating construal of meaningfulness-and-⁹⁹teleology⁵⁵ respectively of say the ancient-sophists, medieval-scholasticism or present day intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) in their <amplituding/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-¹³constitutedness⁷⁹ 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 secondnature'd 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-<amplituding/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) will

falsely pretend that their respective presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ 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/paradigming-<seeding/incipient–shallow⁶⁴-⁹⁶supererogation,-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–

psychologism'⁸⁹ and this 'seeding-misprising ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-⁹⁶supererogation,-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-profound⁶⁹-⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> and ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient-shallow⁶⁴-⁹⁶supererogation,-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-⁹⁶supererogation 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-completeness⁸⁷⁻⁸³reference-of-thought-devolving⁸⁴> as to prospective originality-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-⁹⁹teleology⁵⁵ usurping of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³reference-of-thought-devolving⁸⁴>; as the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷⁻⁸³reference-of-thought-devolving⁸⁴> given 'conceptualisation incompleteness as to ⁶⁶ontological-contiguity' elicits the manifestation of such overall relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ as defect of beholdening apriorising aestheticisation (as of overall relative-ontological-incompleteness⁸⁸-presublimation-

construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ wrong historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ as being of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-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-⁹⁹teleology⁵⁵-<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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-<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-¹³constitutedness⁷⁹
 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-
¹³constitutedness⁷⁹ 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—⁹⁶supererogation
 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-<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—historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)’ (as to manifestly cultivated/beholdening-construct-of—meaningfulness-and-⁹⁹teleology⁵⁵,-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-⁹⁹teleology⁵⁵) and speaks to the fact that the overall development of human meaningfulness-and-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and ⁸³reference-of-thought-devolving⁸⁴/devolved-axiomatising-conjugations (holding-forth for human existential-instantiations meaningfulness-and-⁹⁹teleology⁵⁵)', 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—⁸³reference-of-thought-devolving⁸⁴> reflecting immanent-existence's ⁶⁶ontological-contiguity (so-epistemically underscored by the ⁸³reference-of-thought-and-its-devolving) as knowledge-reification⁸⁶' in then holding-forth for prospective human meaningfulness-and-⁹⁹teleology⁵⁵ existential-instantiations by aposteriorising/logicising/deriving/intelligising/measuring; with the 'epistemic entwining of ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and ⁸³reference-of-thought-devolving⁸⁴/devolved-axiomatising-conjugations (holding-forth for human existential-instantiations meaningfulness-and-⁹⁹teleology⁵⁵)' 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—⁸³reference-of-thought-devolving⁸⁴> reflecting immanent-existence's ⁶⁶ontological-contiguity, so-epistemically underscored by the ⁸³reference-of-thought-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—⁸³reference-of-thought-
 devolving⁸⁴>’ which then ultimately usher in the ⁸³reference-of-thought/grandest-axiomatic-
 construct—as-to-referencing/registering/decisioning own’s prospective sublimation, but then
 with the paradox that the ‘prospective nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-
 devolving⁸⁴>’ have to be existentially referenced/registered/decisioned as from the available
 desublimating prior ⁸³reference-of-thought/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—⁸³reference-of-thought-devolving⁸⁴>’ decisively point
 to a prospective change/sublimation of the existentially referencing/registering/decisioning
⁸³reference-of-thought/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—
⁸³reference-of-thought-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-completeness^{87–83}reference-of-thought-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 explicited 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 ⁶⁶ontological-contiguity—of-

the-human-institutionalisation-process⁶⁷ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation) is effectively what epistemically underlies the inherent ontological-veracity of the ‘postconverging/dialectical-thinking²⁰ of ⁸³reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of notional~deprocrypticism¹⁷’ over the inherent ontological-flaw of the ‘preconverging/dementing¹⁹ of ⁸³reference-of-thought in desublimation-as-presublimating as to the implied epistemic-abnormalcy of notional~procrypticism⁸⁰’; as to the fact that the ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning speaks of the referencing projective-insights psychologically and apriorisingly underlying the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 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-⁹⁶supererogation 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—profound⁶⁹-⁹⁶supererogation,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> or opting for
 desublimating ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient—shallow⁶⁴-⁹⁶supererogation,-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-⁸³reference-of-thought 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-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵) 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-⁶⁶ontological-contiguity of existence that epistemically speaks to the
 'coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-
 coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
 of-embodied-consciousness' as so divulging/disclosing existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-⁹⁶supererogation; 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-⁹⁹teleology⁵⁵). 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 ⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation) 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 ⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation) 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹

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 ⁶⁶ontological-contiguity
 conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-⁹⁶supererogation) 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-¹³constitutedness⁷⁹ <~~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 ⁶⁶ontological-contiguity conception of relative-
 ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-
 prospective-⁹⁶supererogation’ for knowledge-reification⁸⁶) to undermine prospective human
 knowledge-reification⁸⁶, by wrongly implying any such prospective construal of ‘prospective
⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’ (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-⁹⁶supererogation (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-¹³constitutedness⁷⁹ <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-⁹⁹teleology⁵⁵ (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 ⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation for knowledge-reification⁸⁶’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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 prospective⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation for knowledge-reification⁸⁶’ wrongly construing ‘the subverting epistemic implications of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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-muddledness-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) adopts ‘a disjointing/disparateness/disentailing break with prospective⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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—psychologism’⁸⁹ as of our present day presencing—absolutising-identitive-¹³constitutedness⁷⁹

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—<amplituding/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-⁹⁶supererogation of many a
 postmodern-thought herein construed as human-subject-emancipatory-relativism-driven-
 recomposuring-constructivism-towards-⁹²singularisation⁴⁷ 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 its disjointing/disparateness/disentailing
 intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-
 entailing-<amplituding/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/reparadigming—
psychologism⁸⁹ herein articulated as to ‘notional~notional~deprocrypticism¹⁷
<amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-
explicating-⁶⁶ontological-contiguity⁴⁴ as reflecting the overall ⁶⁶ontological-contiguity—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
<amplifying/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-⁹²singularisation⁴⁷ 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-⁸³reference-of-thought in many ways explaining the

difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the ~~supererogatory~~~unbeholdening-conflatedness¹² of nascent-human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-
~~supererogatory~~~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning> so-construed as ‘prospective/nascent relative-ontological-completeness⁸⁷ ⁸³reference-of-thought/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 ⁶⁶ontological-contiguity—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–⁹⁶supererogation 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 ⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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 ⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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-⁹²singularisation⁴⁷ and as herein articulated with notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-⁸³reference-of-thought,-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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷; with the implications that in reality sublimating meaningfulness-and-⁹⁹teleology⁵⁵ (as to destructuring-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-⁹⁹teleology⁵⁵ in terms of mundane reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation comprehensive construal of sublimating meaningfulness-and-⁹⁹teleology⁵⁵ on presencing-distorted—meritocracy/totalising—sovereign-appportioning—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-⁹⁹teleology⁵⁵ desublimating~existentialising—decisionality’ as from blatant 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 ‘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-⁹⁹teleology⁵⁵ as so-construed fundamentally as to the underpinning-suprasocial-construct conception that mostly defines human meaningfulness-and-⁹⁹teleology⁵⁵ as of the constraint of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁹⁶supererogation-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-⁹⁹teleology⁵⁵) 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-¹³constitutedness⁷⁹ 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 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-⁹⁹teleology⁵⁵ is mostly
 as of ‘prior ⁸³reference-of-thought/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-completeness⁸⁷–⁸³reference-of-thought-
 devolving⁸⁴> around the ‘dominance/vested-interest structure in relative-ontological-
 incompleteness⁸⁸–presublimation-construct–of–meaningfulness-and-⁹⁹teleology⁵⁵
 desublimating~existentialising–decisionality’, thus rather de-
 mentatively/structurally/paradigmatically inducing an
 expropriating/estranging/constraining/limiting overall positive-opportunism⁷⁵ relation with the
 sublimation inducing ⁹⁶supererogation-profundity~de-mentating/structuring/paradigming
 without the requisite comprehensive abstract-appraisal of the de-
 mentative/structural/paradigmatic implications of the ‘⁹⁶supererogation-profundity~de-
 mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–⁸³reference-of-thought-
 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-⁹⁹teleology⁵⁵ (and so as to an incrementalism⁵⁰-in-relative-
 ontological-incompleteness⁸⁸—enframed-conceptualisation conception that as of ‘prior
⁸³reference-of-thought/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—⁸³reference-of-thought-devolving⁸⁴> as from the available desublimating prior ⁸³reference-of-thought/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-⁹⁹teleology⁵⁵), along the trail of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-devolving⁸⁴> there is ever always a ⁹⁶supererogation element that is often underrated as well as a supposedly presencing-distorted—meritocracy/totalising—sovereign-apportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> element that is often overrated with respect to the ‘prior ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness’ underpinning—suprasocial-construct conception of meaningfulness-and-⁹⁹teleology⁵⁵; 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-⁹⁹teleology⁵⁵ 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) 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-¹³constitutedness⁷⁹ 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 ‘⁹⁶supererogation-profundity~de-
 mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-
 sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-
 devolving⁸⁴>’ in reflection of the overall ‘⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ implications as to existence—as-sublimating-withdrawal,-eliciting-
 of-prospective-⁹⁶supererogation (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-⁹⁹teleology⁵⁵
 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 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ and its implications for
 prospective living-development—as-to-personality-development and institutional-development—
 as-to-social-function-development (as of dimensionality-of-sublimating²⁴—
 <amplituding/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 ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning presublimation-drivenness’ underpinning-suprasocial-
 construct conception of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁹⁶supererogation-
 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-⁹⁹teleology⁵⁵), 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-⁹⁶supererogation (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-⁹⁶supererogation (as to presencing-distorted-meritocracy/totalising-sovereign-appportioning—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> as historically involving ‘dominance/vested-interest structure in relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ desublimating~existentialising—decisionality’ as from blantant 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) 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought⁸⁰, the notion of any
⁹⁶supererogation as to prospective Being-development/ontological-framework-expansion—as-to-
 depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ (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-
¹³constitutedness⁷⁹ 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-
⁹⁹teleology⁵⁵ desublimating~existentialising-decisionality' as from blattant brutish
 conquest/subjugation conception of appportioning, 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 ⁶⁶ontological-contiguity conception of relative-ontological-completeness⁸⁷ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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-⁶⁶ontological-contiguity’> 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 ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplifying/formative>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—⁸³reference-of-thought-devolving⁸⁴> (whereas the latter is in want for its very own prospective sublimating ⁸³reference-of-thought/grandest-axiomatic-

destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> adopt their respective ‘relic/artifactual-beholdening-¹³constitutedness presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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~deprocripticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-⁹⁹teleology⁵⁵ 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~deprocripticism¹⁷-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~deprocripticism¹⁷-prospective-sublimation)⁹⁰ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction induced sublimation-over-desublimation meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ in ¹³constitutedness terms inducing presencing—absolutising-
 identitive-¹³constitutedness⁷⁹ 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-
⁹⁶supererogation 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-⁹⁶supererogation
 implications in a narrowing-down selection of the intemporal-disposition as being of ontological-
 veracity thus reflecting its sublimating inducing ⁹⁶supererogation-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ (as of successive Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵) is rather by the narrowing-down selectivity and secondnating 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 <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-⁹⁶supererogation 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-⁹⁶supererogation; 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-<amplituding/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-<amplituding/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 secondnature institutionalisation. This disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-
 contiguity’> insight (as to the mix-up/muddling of presublimating ⁸³reference-of-
 thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and
 prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-
 relative-ontological-completeness⁸⁷–⁸³reference-of-thought-devolving⁸⁴>) is equally reflected in
 the manifestation of postlogism⁷⁷ and social-postlogism⁷⁷ (arising from conjugated-postlogism⁷⁷

induced meaningfulness-and-⁹⁹teleology⁵⁵) across the successive registry-
 worldviews/dimensions (as associated with psychopathy in our positivism–procrpticism⁸⁰
 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 ⁸³reference-of-thought/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
 procrpticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰ (notional~procrpticism⁸⁰).
 Such that the manifested postlogism⁷⁷-<perverted-outcome-sought-precedes-existentially-
 veridical-logical-dueness> is directly related to the presublimating ⁸³reference-of-
 thought/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-⁹⁶supererogation (construed as if of postconverging-or-dialectical-thinking²⁰–
 apriorising-psychologism) of the same meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation (as if of postconverging-or-dialectical-thinking²⁰–
 apriorising-psychologism) is susceptible to the postlogism⁷⁷ of notions-and-accusations-of-
 sorcery meaningfulness-and-⁹⁹teleology⁵⁵ (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-⁹⁶supererogation cognisance-and-integration in presublimation ⁸³reference-of-thought/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 ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism⁷⁷ and social-postlogism⁷⁷ and such a presublimating ⁸³reference-of-thought/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~deprocrysticism¹⁷, disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> insight (as to the mix-up/muddling of presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-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-completeness^{87–83}reference-of-thought-devolving⁸⁴> as if of relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening meaningfulness-and-⁹⁹teleology⁵⁵ to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation (as re-ontologising prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and thus undermining the prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as conflating towards the possibility of 'scalarity/immanency of existence's ontological-normalcy/postconvergence'. The psychologistic and apriorising implications here is that with regards to say a God of plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–

conceptualisation (thus inducing the animistic social-setup incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation of such an animistic social-setup God of plane non-positivistic proposition’ that enables the possibility for maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation as bringing to the consciousness-awareness-⁹⁹teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychologism of ⁸³reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of ⁸³reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-devolving⁸⁴> as if of relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening meaningfulness-and-⁹⁹teleology⁵⁵ to human-subpotency’) that is behind the development of all the successive registry-worldviews/dimensions given <amplifying/formative>wooden-language-(imbued—temporal—

mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 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 <amplifying/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-⁹⁹teleology⁵⁵, as to a fundamental positivistic disavowal of its non-
 positivistic <amplifying/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 procrepticism⁸⁰ 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-¹³constitutedness⁷⁹ <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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation) 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-⁹⁶supererogation). 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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵’), 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-⁹⁹teleology⁵⁵ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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 ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴ dynamics of re-motif-and-re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵'. 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-⁹⁹teleology⁵⁵) is 'effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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-⁹⁶supererogation as rather unbeholdening 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-⁹⁶supererogation 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-⁹⁶supererogation 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/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-¹³constitutedness⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-
 desublimation meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵’) 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-⁹⁹teleology⁵⁵’. 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-¹³constitutedness⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition^{46>)} inducing prospective sublimation-over-
 desublimation meaningfulness-and-⁹⁹teleology⁵⁵ 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—⁸³reference-of-thought-
 devolving^{84>)} induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation, do not necessarily imply holding-forth referencing/registering/decisioning as
 from such nascent—human-decisionality-induced-sublimation-<of-blinded-relative-ontological-
 completeness⁸⁷-imbued,-~~supererogatory~~—⁸³reference-of-thought/grandest-axiomatic-construct—
 as-to-referencing/registering/decisioning> but are rather instigatively
 referenced/registered/decisioned by the overall underpinning—suprasocial-construct as to the
 (relative-ontological-incompleteness⁸⁸ presublimating ⁸³reference-of-thought/grandest-
 axiomatic-construct—as-to-referencing/registering/decisioning) presublimation—human-

decisionality-induced-desublimation, and so as to a ‘prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-supererogatory~⁸³reference-of-thought/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-⁹⁹teleology⁵⁵) 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~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-

desublimating—meaningfulness-and-⁹⁹teleology⁵⁵-<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’>). 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-⁹⁶supererogation 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 ‘<amplifying/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-
⁹⁹teleology⁵⁵ desublimating~existentialising—decisionality’ as from blantant brutish
conquest/subjugation conception of appropriation, 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
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-⁹⁶supererogation 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 ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹
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-

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’) is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation (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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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)), then presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation (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-¹³constitutedness⁷⁹

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-<amplifying/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-⁹⁶supererogation’ is more precisely about the opening-up of ‘desublimating
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ to the extent that such ‘prior desublimating
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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~~~⁸³reference-of-thought/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-⁹⁶supererogation 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-⁹⁹teleology⁵⁵), 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-⁹⁹teleology⁵⁵ of intemporal-projection) over a psychological-disposition to relic/artifactual-beholdening-¹³constitutedness (bound to a historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation as eliciting effectively-manifest-sublimation/sublime in existence’ is unbeholdening to ‘human psychological-disposition to relic/artifactual-beholdening-¹³constitutedness’ 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-¹³constitutedness 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-¹³constitutedness 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-¹³constitutedness historicity-tracing—in-presencing—hyperrealisation/hyperreal-
transposition⁴⁶ formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-
mediativity-and-deferentialism>-of—meaningfulness-and-⁹⁹teleology⁵⁵’ 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~~ historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ so-implied
as of notional~deprocrypticism¹⁷) capable of superseding prior human-subpotency
‘relic/artifactual—beholdening-¹³constitutedness historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition⁴⁶ formativeness-<as-to-intersolipsism-of-
premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-
and-⁹⁹teleology⁵⁵’ 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-¹³constitutedness⁷⁹ 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
<amplituding/formative>disposedness-(as-to-orientation/value-construct/valuation-and-
derived-parameterising) (as to ‘prospective/nascent relative-ontological-completeness⁸⁷
⁸³reference-of-thought/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 ⁶⁶ontological-contiguity—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-

⁹⁹teleology⁵⁵ 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 rather manifestations of ‘relic/artifactual~beholdening-¹³constitutedness presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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 ⁶⁶ontological-contiguity—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 apportioning human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>’ (as of its presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> ‘relic/artifactual~beholdening-¹³constitutedness historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵’) 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~⁸³reference-of-thought/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-¹³constitutedness⁷⁹ 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 ⁸³reference-of-thought/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷'. In this respect, an ontological-normalcy/postconvergence epistemic-projective perspective of omnipotentiality points to the relic/artifactual-beholdening-¹³constitutedness 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-transposition^{46>}’ (speaking to a relic/artifactual-beholdening-¹³constitutedness 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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition^{46>} 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-¹³constitutedness⁷⁹ 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~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-
⁹⁹teleology⁵⁵ 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-
 educating’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-
 re-motif—and-re-apriorising/re-axiomatising/re-referencing~conceptualisation> in reflecting the
 overall ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, underscores that
 the effective mechanism for overcoming ‘relic/artifactual—beholdening-¹³constitutedness
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶’ lies with the
 human capacity for reframing (as of ~~supererogatory~~~unenframed/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-⁹⁹teleology⁵⁵). Inherently the requisite originality-
 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-⁹⁹teleology⁵⁵’ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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 <amplituding/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-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁶supererogation’ (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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-⁶⁶ontological-contiguity’> (as to its notional~procrypticism⁸⁰ or

notional~disjointedness-as-of-⁸³reference-of-thought) so-associated with ‘prospective
 ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-
 of/substitution-for nascent–human-decisionality-induced-sublimation-<of-blinded-relative-
 ontological-completeness⁸⁷-imbued,~~supererogatory~~~⁸³reference-of-thought/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-
 disentanglement,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> as of its supposed
 knowledge-reification⁸⁶—gesturing fails to epistemically elucidate the ‘blinded ⁶⁶ontological-
 contiguity phenomenality so-construed as from ⁸³reference-of-thought/grandest-axiomatic-
 construct—as-to-referencing/registering/decisioning’ of nascent–human-decisionality-induced-
 sublimation-<of-blinded-relative-ontological-completeness⁸⁷-imbued,-
~~supererogatory~~~⁸³reference-of-thought/grandest-axiomatic-construct—as-to-
 referencing/registering/decisioning>); and thus in lieu the overarching reframing for convergence
 towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied
 as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation’ (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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),–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-⁹⁹teleology⁵⁵ of intemporal-projection) and so while undermining a psychological-
 disposition to presublimating relic/artifactual-beholdening-¹³constitutedness (bound to a
 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶ formativeness-
 <as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-
 deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ of destructuring-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-¹³constitutedness’: 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
 <amplifying/formative-epistemicity>totalising~conflatedness¹² of meaningfulness-and-
⁹⁹teleology⁵⁵ involving ‘the epistemic-totalising³²~resubjecting of motif-as-to-aestheticisation-
 <imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-⁹⁶supererogation 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)’; wherein ‘the epistemic-totalising³²~resubjecting of

motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual-beholdening-¹³constitutedness 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-⁹⁹teleology⁵⁵), 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-⁹⁶supererogation’ speaks of ‘successions of aestheticising ¹³constitutedness 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-⁹⁶supererogation’ and so rather than a ‘psychological-disposition for
 relic/artifactual-beholdening-¹³constitutedness 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-⁹⁶supererogation’ 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–historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’) 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-¹³constitutedness⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-
 desublimation meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness’ as to its perpetuative encumberment of human intelligibility, correspondingly highlights the inherent disambiguation of human meaningfulness-and-⁹⁹teleology⁵⁵ ‘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-⁹⁹teleology⁵⁵), 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-completeness^{87–83}reference-of-thought-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-⁹⁹teleology⁵⁵’, 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-⁹⁶supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment⁶⁵ of meaningfulness-and-⁹⁹teleology⁵⁵; so-reflecting the fact that overall human civilisation (notwithstanding any

given societies/cultures of naïve presencing—absolutising-identitive-¹³constitutedness⁷⁹ as to presencing-distorted—meritocracy/totalising—sovereign-appropriation—of-human-ontological-performance⁷¹-<including-virtue-as-ontology> ‘merely-beholdening—aestheticising-reflex of meaningfulness-and-⁹⁹teleology⁵⁵’) 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-⁹⁶supererogation’ 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-⁹⁶supererogation’ 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-⁹⁹teleology⁵⁵’ 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 historicity/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-⁹⁶supererogation’ (and so rather than a shallower point-of-departure as from a ‘human psychological-disposition for relic/artifactual–beholdening-¹³constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⁴⁶ of presublimating intelligibility’ of ‘merely-beholdening–aestheticising-reflex of meaningfulness-and-⁹⁹teleology⁵⁵’ caught up in complexes of ‘naïve presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation’ as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment⁶⁵ of meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁶supererogation’ 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-¹³constitutedness 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-⁹⁹teleology⁵⁵), 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-historicity/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 ⁹⁹teleology 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-⁹⁹teleology⁵⁵).
 mentatively/structurally/paradigmatically, De-surrealising⁹⁷/supererogating
 ‘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) 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/postconvergence>; 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 '<~~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-⁹⁶supererogation> 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-⁹⁶supererogation>) of their aestheticising—surrealising⁹⁷/supererogating-drive-(for existentialising—framing/imprinting-<as-to-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)' (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/postconvergence>’ (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-⁹⁹teleology⁵⁵). 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—<amplituding/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/postconvergence>’ (such that perspectively ‘to beholden-as-
 sovereignising is to underly/organise/decision existentialising subpotentiation’ and so potently
 constrained as from perspective ‘unbeholdening sublimating—nascence ontologising-depth of the
 full-potency of existence’); as to the fact that surrealising⁹⁷ly/supererogatorily existentialising—
 decisionality is of ‘notional~presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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/postconvergence>’. 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-¹³constitutedness⁷⁹ 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/throwness-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—psychologism’⁸⁹ (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-⁹⁹teleology⁵⁵ is ever always about ‘idealised-typification in epistemic-conflatedness¹² sublimation or epistemic ¹³constitutedness/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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵' 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-<amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of sublimating–nascence' (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ desublimating~existentialising–decisionality (thus undermining the requisite relative-ontological-completeness⁸⁷ '83reference-of-thought-and-83reference-of-thought-devolving⁸⁴-meaningfulness-and-99teleology⁵⁵ comprehensiveness of prospective sublimating–nascence' as of the sublimating–nascence teleological-inflection-(as-to-more-profound-nondisjointing-<amplifying/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-⁹⁶supererogation) 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ of ‘blurriness⁷ 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-⁹⁹teleology-~~<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-⁹⁶supererogation-~~<as-to-perspective-ontological-~~

normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>
more readily makes ‘desublimating nonsense’ of human existentialising–decisionality
meaningfulness-and-⁹⁹teleology⁵⁵ failing ‘genuine knowledge-reification⁸⁶ framework involving
an immediate potent 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 while the relative ‘blurriness⁷ in existentialising–
decisionality’ of social-and-institutional-frameworks-of—referencing/registering/decisioning
induce a relative orientation in the social towards presencing—absolutising-identitive-
¹³constitutedness⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism>
existentialising–decisionality meaningfulness-and-⁹⁹teleology⁵⁵ (so-enabled by poor
direct/immediate potent constraining to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-⁹⁶supererogation). 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 ‘blurriness⁷ 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-
completeness^{87–83}reference-of-thought-devolving⁸⁴> and requisite expansive relative-
ontological-completeness⁸⁷ ‘⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴–
meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating–nascence’ with
regards to sublimating–nascence teleological-inflection-(as-to-more-profound-nondisjointing–
~~<amplituding/formative–epistemicity>~~totalising/circumscribing/delineating)) has to do with this

‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{87–83}reference-of-thought-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 ‘⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating–nascence’) imply a depth of appreciation which initially leads to ‘blurriness’ in existentialising–decisionality’ as of relative-ontological-incompleteness⁸⁸—presublimation-construct-of—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) 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-¹³constitutedness⁷⁹ 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 ⁸³reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of ⁸³reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic meaningfulness-and-⁹⁹teleology⁵⁵ ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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-completeness^{87–83}reference-of-thought-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-⁹⁶supererogation’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality imbueement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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-⁹⁶supererogation), 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-⁹⁶supererogation 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-⁹⁹teleology⁵⁵ 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-completeness^{87–83}reference-of-thought-devolving⁸⁴> where the underlying registry-woprldview/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
 <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 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-⁹⁹teleology⁵⁵ elucidates as to its deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷

sublimating~existentialising–decisionality ‘the desublimating~existentialising–decisionality of such disjointing intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/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-¹³constitutedness⁷⁹’ 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-⁹⁶supererogation (and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft intellectual-muddlement-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/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-completeness^{87–83}reference-of-thought-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-⁹⁶supererogation>) tend to be incoherently overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ reconception of existentialising–decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning (with respect to such

underlying nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness^{87–83}reference-of-thought-devolving⁸⁴>) poorly constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation> and ending up defaulting as of relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ desublimating~existentialising—decisionality (and so as to ‘blurriness’ in existentialising—decisionality’). In many ways social undertones of meaningfulness-and-⁹⁹teleology⁵⁵ reflected as of <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ <amplituding/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-⁹⁹teleology⁵⁵ (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-completeness^{87–}

⁸³reference-of-thought-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—<amplituding/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-⁹⁹teleology⁵⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation>’ and so ‘by the mere presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ desublimating~existentialising–decisionality’. Thus the construal of sublimating~existentialising–decisionality as arising as of prospective ‘⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴–meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness⁸⁸—presublimation-construct–of–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-<amplituding/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-<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-completeness^{87–83}reference-of-thought-devolving⁸⁴> as to profound constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation> 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-completeness^{87–}⁸³reference-of-thought-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-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵' thus allowing for totalisingly-disentailing—discretion/whim-of-thought
 pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-⁹⁶supererogation. 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-
⁸³reference-of-thought-devolving⁸⁴> is necessarily of totalising-entailing as to the immediate-
 potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation
 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-⁹⁹teleology-<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-⁹⁶supererogation 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-⁹⁶supererogation’. 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-⁹⁹teleology⁵⁵ is not developed to go about articulating/relating-to meaningfulness-and-⁹⁹teleology⁵⁵ as to the prior social-stake-contention-or-confliction of non-positivistic meaningfulness-and-⁹⁹teleology⁵⁵), 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-⁹⁹teleology⁵⁵ tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation by the prior presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation—to—profound-⁹⁶supererogation 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-⁹⁶supererogation 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-⁹⁶supererogation 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-⁹⁶supererogation 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-⁹⁶supererogation 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-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; 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
secondnaturing 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
⁹⁶supererogation/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 ⁶⁶ontological-contiguity—of-the-human-
institutionalisation-process⁶⁷’ since it will always be caught-up in its presencing—absolutising-
identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-
tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> as to its underlying
presencing-distorted—meritocracy/totalising—sovereign-appportioning—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 first-natured intemporal individuation relation to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation and the positive-opportunism⁷⁵ arising thereof (as of a minimum) for human second-naturing 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void'⁵⁹-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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-<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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) it is supposedly possible to understand the veracity of any specific positivistic meaningfulness-and-⁹⁹teleology⁵⁵ while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation). 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> (beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence³⁰ of the social-construct meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-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-

¹³constitutedness⁷⁹ 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-completeness^{87–83}reference-of-thought-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-⁹⁶supererogation 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-⁹⁹teleology⁵⁵ and living-development—as-to-personality-development and institutional-development—as-to-social-function-development), and so overriding any beyond-the-consciousness-awareness-⁹⁹teleology-<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-profound⁶⁹⁻⁹⁶supererogation,-as-
 mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> over the
 ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
 <seeding/incipient-shallow⁶⁴⁻⁹⁶supererogation,-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-¹³constitutedness⁷⁹
 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ is ever always about ‘idealised-typification in epistemic-conflatedness¹² sublimation or epistemic ¹³constitutedness/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-¹³constitutedness⁷⁹ 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-¹³constitutedness'). 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-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ in relative-ontological-incompleteness⁸⁸—presublimation-construct–of–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation 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—<amplifying/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-¹³constitutedness’). 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 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’). 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-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷)
 project’ as to its beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵) is a fundamental factor to be taken into
 consideration for ‘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 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-⁹⁹teleology⁵⁵ (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/postconvergence>’); 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. This critical pure-ontology analysis point out that meaningfulness-and-⁹⁹teleology⁵⁵ 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-shallow⁶⁴-⁹⁶supererogation,-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 prone to presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> needs to be critically brought to the consciousness-awareness-⁹⁹teleology 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-⁹⁶supererogation. 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-.⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> or ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-.⁹⁶supererogation,-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-.⁹⁶supererogation,-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸). 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-⁹⁶supererogation’, 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—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-⁹⁶supererogation’ 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-⁹⁶supererogation-<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-⁹⁶supererogation 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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’>; with such a coherent totalising-entailing knowledge-reification⁸⁶—gesturing accounting for overall knowledge historicity/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/throwness-disposition,—as-reproducibility-of-aestheticisation that poorly appreciates the profound-⁹⁶supererogation 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-⁹⁶supererogation’ 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—

⁹⁶supererogation 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-¹³constitutedness⁷⁹ conception in desublimating~referenced/registered/decisioned self-presence/self-¹³constitutedness (without or poorly appreciating the profound—⁹⁶supererogation 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—⁹⁶supererogation,-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-

⁹⁶supererogation-<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-⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸ 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-¹³constitutedness⁷⁹ social-stake-contention-or-
confliction beholdening-becoming—distortive-originariness/distortive-origination—as-to-
historicity-tracing~inhibited-mental-aestheticising (speaking of shallow ‘germinative
intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-
of-originariness,-imbued—sublimating-by-desublimating—amplituding as to the backdrop-of-
inherent-immanent-existence’s—sublimation-structure-<of-‘unsurrealistic-as-real’—ontological-

normalcy/postconvergence>'). In many ways this latterly identified manifestation of '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–

⁸³reference-of-thought-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/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–

narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-

⁹⁹teleology⁸), 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 existentialising—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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation 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-¹³constitutedness⁷⁹ <amplituding/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-⁸³reference-of-thought–categorical–imperatives/axioms/registry-⁹⁹teleology⁸} 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—⁹⁶supererogation over say pseudoscience and/or ‘distorted institutional science’ (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.); 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-⁹⁹teleology⁵⁵) 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ desublimating~existentialising–decisionality’ as from blantant ‘brutish conquest/subjugation conception of appropriating as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–

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 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) 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-completeness^{87–83}reference-of-thought-devolving⁸⁴>) in profound–⁹⁶supererogation 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-⁹⁹teleology⁵⁵ associated with vague notions of religiosity, nationalism, racialism, classism, meritocracy/approportioning, etc. of shallow–⁹⁶supererogation 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁹teleology⁵⁵. 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-shallow⁶⁴-⁹⁶supererogation,-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 ⁹⁶supererogation/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/reparadigming—

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/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–psychologism'⁸⁹), notionally eliciting the underlying human ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient–profound⁶⁹-⁹⁶supererogation,—as-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> or ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient–shallow⁶⁴-.⁹⁶supererogation,—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 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)'; 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, and as so manifested with ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷–⁸³reference-of-thought-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 ‘⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴–meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness⁸⁸–presublimation-construct–of–meaningfulness-and-⁹⁹teleology⁵⁵) 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 <amplituding/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸), 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-⁹⁹teleology⁵⁵); 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 ‘⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-meaningfulness-and-⁹⁹teleology⁵⁵ 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-orginariness/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-psychologism’⁸⁹. 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-completeness⁸⁷-⁸³reference-of-thought-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 ⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating-nascence (over relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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 ‘⁸³reference-of-thought-and-⁸³reference-of-thought-devolving⁸⁴-meaningfulness-and-

⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating–nascence
 sublimating~existentialising–decisionality’ and ‘relative-ontological-incompleteness⁸⁸–
 presublimation-construct-of–meaningfulness-and-⁹⁹teleology⁵⁵ desublimating~existentialising–
 decisionality’; as the ⁸³reference-of-thought effectively reflects 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’) given ‘existentialising—framing/imprinting-(as-to-
 prospective–historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> for rendering
 meaningfulness-and-⁹⁹teleology⁵⁵ upon inherent existence’s sublimating–nascence as to overall
 social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–
 decisionality’ (whether sublimatingly as of ‘⁸³reference-of-thought–and–⁸³reference-of-thought-
 devolving⁸⁴–meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating–
 nascence’ or desublimatingly as of relative-ontological-incompleteness⁸⁸–presublimation-
 construct-of–meaningfulness-and-⁹⁹teleology⁵⁵). The implication here as well is that even
 nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-
 ontological-completeness⁸⁷–⁸³reference-of-thought-devolving⁸⁴> are necessarily
 referenced/registered/decisioned from the ⁸³reference-of-thought as to ⁸³reference-of-thought-
 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-completeness⁸⁷–⁸³reference-of-thought-
 devolving⁸⁴> as of a positivism/rational-empiricism ⁸³reference-of-thought
 apriorising/axiomatising/referencing–psychologism like plane technology is not necessarily fully
 contemplable/comprehensible to say a purely non-positivism or animistic ⁸³reference-of-

thought 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 ⁸³reference-of-thought 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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵> upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation-<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-⁹⁹teleology⁵⁵> 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-⁹⁹teleology⁵⁵ desublimating~existentialising–decisionality) in want for prospective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality psychological-disposition (as to ‘⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵). This nonpresencing⁶⁰-<perspective–ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> 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-⁹⁹teleology⁵⁵ 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
⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹
 epistemic conception, failing to draw this holographically-<conjugatively-and-transfusively>
 compounded-link as to the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷
 so-reflected in ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–
 of–meaningfulness-and-⁹⁹teleology⁵⁵> 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-
⁹⁹teleology⁵⁵> on the basis of its <amplifying/formative–epistemicity>totalising~self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather as to its presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ 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-
⁹⁹teleology⁵⁵> upon the full-potency of existence—as-the-absolute-a-priori-of-
 conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation-<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-¹³constitutedness⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a psychological-disposition to presublimating relic/artifactual—beholdening-¹³constitutedness 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-⁹⁹teleology⁵⁵ is as to its subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵). This conceptivity/epistemic-reflexivity difference between ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> upon inherent existence’s sublimating-nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷) as to ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> 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-⁹⁹teleology⁵⁵> 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-⁹⁶supererogation 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-¹³constitutedness⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual—beholdening-¹³constitutedness 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-
⁹⁶supererogation 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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵> upon inherent existence's sublimating-nascence inducing of ontologisation/omnipotentiality' in-so-de-mentating/structuring/paradigming-out the ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ 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-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷'. This is in contrast to an obviating presencing—absolutising-identitive-¹³constitutedness⁷⁹ epistemic conception as of 'discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> on the basis of presencing—absolutising-identitive-¹³constitutedness⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' (in an absolutising existentialising—

enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition^{46>}). 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-⁹⁹teleology⁵⁵ desublimating~existentialising—decisionality) in want for prospective ‘unbeholdening sublimating—nascence ontologising-depth of the full-potency of existence’ existentialising—decisionality psychological-disposition (as to ‘⁸³reference-of-thought—and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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-tracing^{45>})’ as so-reflecting nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> 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-tracing^{45>})’ in reconstrual as to its ‘effectively underlying

beholdening—inching,-apprehending,-and-taming—drive or aestheticising—
 surrealsing⁹⁷/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-⁹⁶supererogation> 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-
⁹⁶supererogation>) of human aestheticising—surrealsing⁹⁷/supererogating—drive-(for
 existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵>)’ (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’), 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/postconvergence>’ (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-⁹⁹teleology⁵⁵). 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 <~~amplituding~~/formative-
 epistemicity>totalising~thrownness-in-existence³⁴ as to human shallow-⁹⁶supererogation—to—
 profound-⁹⁶supererogation 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 ‘<~~amplituding~~/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-⁹⁶supererogation> 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-⁹⁶supererogation>) of human aestheticising—surrealising⁹⁷/supererogating–drive-(for existentialising—framing/imprinting-<as-to-prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)’ (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-completeness⁸⁷–⁸³reference-of-thought-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 ‘⁸³reference-of-thought–and–⁸³reference-of-thought-devolving⁸⁴–meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness⁸⁸–presublimation-construct-of–meaningfulness-and-⁹⁹teleology⁵⁵) 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-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>)’ basically speaks of the fact that the hermeneutically/reprojectively-educing reframing/reimprinting-of-(existentialising—framing/imprinting-<as-to-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>) underlies the redeveloping/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-⁹⁹teleology⁵⁵ as so-reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷; with ‘higher-renewal/not-aversed-to-profound-renewal of existentialising—framing/imprinting-<as-to-prospective-historiality/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-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ with regards to Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ (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-⁹⁶supererogation—to—profound-⁹⁶supererogation 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—

surrealistising⁹⁷/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 ‘⟨~~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-⁹⁶supererogation⟩ 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-
⁹⁶supererogation⟩)’. 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’ (as to their separate-and-intermingling manifestation in existentialising—framing/imprinting-<as-to-prospective—historiality/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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵> on the basis of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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—historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-⁹⁹teleology⁵⁵ (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 firstnatureness 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 <~~amplituding~~/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸)) 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-⁸³reference-of-thought registry-worldview/dimension). Ultimately, such a ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> on the basis of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-<~~amplituding~~/formative—

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-
transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ (as to
an ontological-bad-faith/inauthenticity⁶³~de-mentating/structuring/paradigming-
<seeding/incipient-shallow⁶⁴-⁹⁶supererogation,-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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation 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-⁹⁹teleology⁵⁵ desublimating~existentialising—
decisionality, and so as from blantant brutish conquest/subjugation conception associated with
‘measuring-up success/accomplishment/aspiration in its warring/bellicosity shallow-
⁹⁶supererogation of in-effect absolution’, dominion protection conception associated with
‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-⁹⁶supererogation
of in-effect absolution’, to the very natural-order-of-things conception associated with
‘measuring-up success/accomplishment/aspiration in its patricianism/aristocratism shallow-
⁹⁶supererogation 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—
⁹⁶supererogation of in-effect absolutism’) 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-
⁹⁹teleology⁵⁵> upon inherent existence’s sublimating—nascence inducing of
 ontologisation/omnipotentiality’; and so by the mere token that on the basis of the punctual
 <~~amplituding~~/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ of each of the above presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ 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)’ the possibility for the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-
 process⁶⁷ cannot be explained as to the fact that their punctual <~~amplituding~~/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-⁹⁹teleology⁵⁵> on the basis of presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ 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/reparadigming-psychologism⁸⁹, and so-reflected in the successive foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),-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-universalisation, 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-⁸³reference-of-thought,-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 of deprocrypticism¹⁷).

Such a logical-basis/logic underlying the ⁶⁶ontological-contiguity—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-⁹⁶supererogation underlying human limited-mentation-capacity-deepening⁵²; with the implication that the crassness of ‘supposed reified thoughts projecting our procrypticism⁸⁰/disjointedness-of-⁸³reference-of-thought’ as to our ‘occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> on the basis of presencing—absolutising-identitive-¹³constitutedness⁷⁹ social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ is in many ways just reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as to the crassness of ‘supposed reified thoughts projecting the notional–procrypticism⁸⁰/notional–disjointedness-of-⁸³reference-of-thought’ 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-¹³constitutedness⁷⁹. That the genuine social intellectual–function/posture as to its implied ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming-out the ⁶⁶ontological-contiguity—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—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-⁹⁶supererogation’) 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-⁸³reference-of-thought’ as to their ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> on the basis of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ infrastructure reflected as Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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—historiality/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-⁸³reference-of-thought¹⁷ ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> 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 secondnatured positive-opportunism⁷⁵ of ‘punctual <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow—⁹⁶supererogation 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—⁹⁶supererogation 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation is 'not of
 desublimating~referenced/registered/decisioned self-presence/self-¹³constitutedness' 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-⁹⁹teleology⁵⁵> upon inherent existence's sublimating-
 nascence inducing of ontologisation/omnipotentiality') associated with the genuine social
 intellectual—function/posture, as exposing the latter meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) both underlied by dominion/statal—logic-(preconverging/shallow-supererogating-‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming—psychologism’-as-to-its-specific—collateralising-beholdening-<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>), the fact is somehow/someway the genuine social intellectual—function/posture have been able to drive 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-⁹⁹teleology⁵⁵ 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—⁸³reference-of-thought-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 ‘⁸³reference-of-thought—and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating—nascence (over relative-ontological-incompleteness⁸⁸—presublimation-construct—of—meaningfulness-and-

⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵> upon inherent existence’s sublimating~nascence inducing of
ontologisation/omnipotentiality’ (as to the projective/reprojective regenerativity of human
meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation> 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-
⁹⁶supererogation>). Critically, the ‘punctual <amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

rather measuring-up success/accomplishment/aspiration in shallow—⁹⁶supererogation 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-
¹³constitutedness⁷⁹ 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 nonpresencing⁶⁰-<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-educing
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-
⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’, 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-⁹⁹teleology⁵⁵) is desublimatingly~referenced/registered/decisioned in the self-presence/self-¹³constitutedness of the relative-ontological-incompleteness⁸⁸—presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ desublimating~existentialising—decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to presencing—absolutising-identitive-¹³constitutedness⁷⁹ (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—historiality/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-⁹⁹teleology⁵⁵ as rather reflecting the intellectual-and-moral inadequacy of ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵—as-metaphoricity⁵⁶ superseding/overriding prior ⁸³reference-
 of-thought temporally neuterising⁵⁷ ‘interiorisation attitude/mental-disposition/care—and-
 episteme⁵’ of meaningfulness-and-⁹⁹teleology⁵⁵) 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-¹³constitutedness of prior
 meaningfulness-and-⁹⁹teleology⁵⁵’; 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-⁹⁹teleology⁵⁵ desublimating~existentialising—decisionality to
 process/progress meaningfulness-and-⁹⁹teleology⁵⁵ as of the prospective registry-
 worldview/dimension ‘⁸³reference-of-thought—and-⁸³reference-of-thought-devolving⁸⁴—
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. Such a prospective
 sublimating~existentialising—decisionality as arising as of prospective ‘⁸³reference-of-thought-
 and-⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness
 of prospective sublimating~nascence’ (over relative-ontological-incompleteness⁸⁸—
 presublimation-construct—of—meaningfulness-and-⁹⁹teleology⁵⁵ 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–⁹⁹teleology⁵⁵ 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–⁹⁹teleology⁵⁵ 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-completeness^{87–83}reference-of-thought-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-⁹⁶supererogation 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-⁹⁶supererogation, in the sense that the ‘full meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹
 existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—
 hyperrealisation/hyperreal-transposition⁴⁶> of meaningfulness-and-⁹⁹teleology⁵⁵’ in want for
 ‘prospective nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence>
 existentialising—framing/imprinting-<as-to-prospective—historiality/ontological-
 eventfulness/ontological-aesthetic-tracing⁴⁵> meaningfulness-and-⁹⁹teleology⁵⁵—as-
 metaphoricity⁵⁶’. In the bigger scheme of things unlike it is falsely projected as to ‘presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation 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-⁹⁹teleology⁵⁵ 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/reparadigm—psychologism existentialising—framing/imprinting-<as-to-prospective-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> of ordered human firstnatureness—deferentialism-imbuing and secondnatureness—deferentialism-deriving as of underlying human ontological-commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation’ (and not the overrated pedantising of meaningfulness-and-⁹⁹teleology⁵⁵ arising when existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation-<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-⁹⁶supererogation (as grasped by notional~asceticism⁴) and go on to adopt ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> on the basis of

presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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—⁹⁶supererogation 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-⁸³reference-of-thought¹⁷ or difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-⁹²singularisation-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-⁹⁹teleology⁵⁵’ in the contemplation of ‘punctual <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ rather measuring-up success/accomplishment/aspiration in shallow–⁹⁶supererogation 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–⁹⁶supererogation 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵> on the basis of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵> 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—⁹⁶supererogation 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—⁹⁶supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-

vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign–function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’ manipulation as rather patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound–supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say 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–⁹⁶supererogation 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 secondnatureness—deferentialism-deriving as of underlying human ontological-
 commitment⁶⁵ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation’ 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-⁹⁹teleology⁵⁵> 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-⁹⁹teleology⁵⁵> on the basis of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵’ 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-⁹⁶supererogation as warranted for prospective sublimation/emancipation (even as human social-and-institutional-frameworks-of—

apriorising/axiomatising/referencing²⁹ and appropriate intemporal/ontologising ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ (so-reflected across the successive registry-worldviews/dimensions respectively as of dimensionality-of-desublimating-lack-of²⁵—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation and dimensionality-of-sublimating²⁴—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation). The point here is that the notion of ‘distantiation of contemplative existentialising–frame as to transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹’ underlying the genuine social intellectual–function/posture is ultimately wholly ‘an aspirative projection beyond human mortal normative contemplative existential limitations of human-subpotency and rather so as to existence—as sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation implied re-ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing-of-meaningfulness-and-⁹⁹teleology⁵⁵> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ with respect to making-available/opening-up the full-potency of existence; and thus it is not truly by this most profound knowledge-reification⁸⁶–gesturing in an equivalence relation (as to contention) with distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of pedantisation, ~~<amplituding/formative>~~wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-transposition^{46>}. 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-transposition^{46>}, 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-¹³constitutedness⁷⁹ social-vestedness/normativity in distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<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-⁹⁶supererogation (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-⁹⁹teleology⁵⁵ desublimating~existentialising—decisionality (of underpinning-suprasocial-construct existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) imbued distractive-alignment-to-⁸³reference-of-thought-<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-⁹⁶supererogation of in-effect absolution imbued distractive-alignment-to-⁸³reference-of-thought-<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-⁹⁶supererogation. In this regards, distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸)), 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-¹³constitutedness⁷⁹ social-vestedness/normativity is cynically construed
 as enabling the distractive-alignment-to-⁸³reference-of-thought-<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—⁸³reference-of-thought-devolving⁸⁴> existentialising—
 decisionality in many ways is difficultly underminable to pedantising distractive-alignment-to-
⁸³reference-of-thought-<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-⁸³reference-of-thought-<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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) pedantry associated with presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation (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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹), ‘human profound-⁹⁶supererogation 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-⁹⁶supererogation (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-⁹⁶supererogation 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵) 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-
⁸³reference-of-thought-<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 <amplituding/formative–

epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-
supererogatory~epistemic-conflatedness^{12'}) and appropriate deferential-formalisation-
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-
⁹⁹teleology⁵⁵ distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<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-
completeness⁸⁷-⁸³reference-of-thought-devolving⁸⁴> existentialising-decisionality as to human
temporal-and-immediate advantageously perceived positive-opportunism⁷⁵ while on the other
hand pedantising distractive-alignment-to-⁸³reference-of-thought-<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 <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 can starkly be appreciated with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ is of utter ‘<amplitudinal/formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <amplitudinal/formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)’ break/impasse (with the animistic meta-conceptualisation scheme of meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-

completeness^{87–83}reference-of-thought-devolving⁸⁴> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-¹³constitutedness of of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to presencing—absolutising-identitive-¹³constitutedness⁷⁹). 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-⁹⁶supererogation for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought-<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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-proces. Critically, the genuine social intellectual—function/posture is thus much more than just about identitive specificities of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-historiality/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-⁹⁶supererogation 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-⁹⁶supererogation and so ‘more than just a positive-opportunism⁷⁵ relation to meaningfulness-and-⁹⁹teleology⁵⁵’ 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’).

⁹⁶supererogation 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-¹³constitutedness potency of shallow-⁹⁶supererogation 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–

psychologism'⁸⁹) 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-¹³constitutedness⁷⁹ social-vestedness/normativity-<discretely-implied-functionality>' 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-¹³constitutedness⁷⁹ social-vestedness/normativity-<discretely-implied-functionality>' 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation>) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising–decisionality meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ 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 originarily for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-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-~~<amplituding/~~formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ (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-⁹⁹teleology⁵⁵), 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 ‘blurriness⁷ 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—⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ desublimating~existentialising-decisionality’ (in relation to induced nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-devolving⁸⁴>) need to be properly re-examined and re-construed (and so in the sublimating light of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-devolving⁸⁴>) to imply the need for their very own prospectively induced sublimation as to ‘⁸³reference-of-thought-and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ comprehensiveness of prospective sublimating-nascence’ (over relative-ontological-incompleteness⁸⁸-presublimation-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵). The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—⁸³reference-of-thought-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-~~<amplifying~~/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—⁸³reference-of-thought-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-¹³constitutedness⁷⁹ social-vestedness/normativity-
 <discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-
 material/technical-sublimations-<blinded-to-their-relative-ontological-completeness⁸⁷—
⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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-
⁹⁶supererogation failing to reflect prospective sublimating-nascence as of prospective
 foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-
⁶⁶ontological-contiguity'),-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 ⁶⁶‘ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. In many ways the ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ of underpinning—suprasocial-construct as to ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ is rather more revealing of the more ontologically profound ‘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 ⁶⁶‘ontological-contiguity—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-⁹⁶supererogation 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-⁹⁶supererogation 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-⁹⁶supererogation 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-¹³constitutedness⁷⁹ existentialising–entailing'; and so (especially potent when such 'nonpresencing⁶⁰-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity' is manifested as of profound-⁹⁶supererogation 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-⁹⁶supererogation 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-⁹⁹teleology⁵⁵’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory—progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory—progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory—progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resouces and means for ‘a poorly self-sustaining capitalistic model of social

ascendency with respect to public externalities, taxation and public debt’ as such a capitalistic model increasingly developed in later years into a 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-⁹⁶supererogation 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—⁹⁶supererogation economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality) is to reflect the reality today of underlying human supererogatory—progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many third world countries) with such a purist conception rather reflected as to capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied 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-⁹⁶supererogation 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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation 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 ⁶⁶ontological-contiguity—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~deprocrypticism¹⁷ 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~deprocrysticism¹⁷ deneuterising¹⁶—
 referentialism’; and so as to the effective construal of the possibilities of human meaningfulness-
 and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ <amplituding/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-¹³constitutedness⁷⁹ paradoxically
 projects a notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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 <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’).
 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-nascent> nature of all
 registry-worldviews/dimensions meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵—as-
 metaphoricity⁵⁶ superseding/overriding prior ⁸³reference-of-thought temporally neuterising⁵⁷
 ‘interiorisation attitude/mental-disposition/care—and—episteme⁵’ of meaningfulness-and-
⁹⁹teleology⁵⁵. 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-
¹³constitutedness⁷⁹’. Given the <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating nature of human meaningfulness-and-
⁹⁹teleology⁵⁵, the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-
 and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence>
 ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
 mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in effect
 reflexively assumes its ontological-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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought’; 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-¹³constitutedness⁷⁹ given ‘aestheticisation of existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>’ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ re-engaging with ontological-veracity as to human limited-
 mentation-capacity-deepening⁵² for prospective sublimation of human meaningfulness-and-
⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵); 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’) 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-¹³constitutedness⁷⁹’) involves presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> manifestations as to: - presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ as to its prior Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation (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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶>) inducing prospective sublimation-over-desublimation meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> (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-⁹⁹teleology⁵⁵ as reflected with <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸), and thus ‘prospective ⁸³reference-of-thought re-ontologisation as to rescalarisation’ in many ways occurs in ontological-normalcy/postconvergence rather as a ‘re-ordinary—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-⁹⁹teleology⁵⁵ with the reality of all such induced re-
 ontologisation whether with say the Socratic philosophers and budding-positivists rescalarisation
 of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷ over the respective subontologisation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ construed as descalarising, rather speak of a ‘messianic-structure of intemporality⁵¹’ and its derived deferential-formalisation-transference secondnaturing 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-⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸). 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-⁹⁹teleology⁵⁵ 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-.⁹⁶supererogation,-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-⁸³reference-of-thought⁸⁰ that can’t truly contemplate of prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/throwness-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-.⁹⁶supererogation,-as-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> to truly contemplate of deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ as of rescalarition possibilities for re-ontologisation. In this regards with respect to presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-

historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> conception of
 social-stake-contention-or-confliction in its <amplifying/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 ‘scularity/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-<amplifying/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-⁹⁹teleology⁵⁵ of the presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ 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-
¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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—~~amplituding~~/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—~~amplituding~~/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—
~~amplituding~~/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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ speaks to
 the fact that (as to their mere formulaic ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸,—for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵
 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-⁹⁹teleology⁵⁵
so-reflected as from notional~notional~deprocrypticism¹⁷ implied ‘scalarity/immanency of
existence’s ontological-normalcy/postconvergence’. Ultimately, ‘human-subpotency non-
scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ speaks
to a mental-disposition that reflexively assumes incrementalism⁵⁰-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation as to the priority of meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> skewed <amplituding/formative-epistemicity>totalising/circumscribing/delineating conception of value-construction as to social-vestedness/normativity-<discretely-implied-functionalism>, - presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ closed framework of sanctified probity and probationary exercise, - presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹
 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-¹³constitutedness⁷⁹
 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-¹³constitutedness⁷⁹
 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-
¹³constitutedness⁷⁹ 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-
¹³constitutedness⁷⁹ 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-implicit-
 functionalism> undermining the full potential for prospective ontologisation/ontological-
 veracity/aestheticisation-towards-ontology and value-construction, - presencing—absolutising-
 identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ existentialising—
 enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-
 transposition⁴⁶> sophistic/pedantic incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—
 enframed-conceptualisation and <amplituding/formative>wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸) eliciting of <amplituding/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) as to preempting prospectively subverting sublimation, -
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵'. 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-¹³constitutedness⁷⁹ 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 <amplitudinal/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-⁹⁹teleology⁵⁵ is ever always about ‘idealised-typification in epistemic-
 conflatedness¹² sublimation or epistemic ¹³constitutedness/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 <amplitudinal/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵', 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-differentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-differentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ (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 descscalarisation reflex) by its inducing of presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation> of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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> descscalarisation 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-⁹⁹teleology⁵⁵ construed scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~~involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation> 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 rescalarisaton as to human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ as to human gesturing of dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷-by-reification⁸⁶/contemplative-distension²⁶ for maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation. Such a scalarisation-as-to-rescalarisaton-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation> construal of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ (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 ⁶⁶ontological-contiguity—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 <amplifying/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought underlying the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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 ~~<amplifying/>~~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-¹³constitutedness⁷⁹; 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-⁹²singularisation-as-veridical-epistemic-determinism²¹ for the appropriately optimisable ontological-performance⁷¹-<including-virtue-as-ontology> of human conceptual and operant meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵. The more critically conceptual and operant issue lies with how priorly induced ‘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’ as to presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ over any given conception of human of intersubjectivity—of-meaningfulness-and-⁹⁹teleology⁵⁵) rather undermines the ontological-pertinence as to the ontological-performance⁷¹-<including-virtue-as-ontology> of the notion of human intersubjectivity—of-meaningfulness-and-⁹⁹teleology⁵⁵ and so very much along the same lines of the Derridean criticism of intersubjectivity—of-meaningfulness-and-⁹⁹teleology⁵⁵ going by his ‘heterogeneous genesis’ conception (even as the latter is more-or-less caught up in metaphysics-of-presence epistemic ¹³constitutedness as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness¹² in the apriorising/referencing/axiomatising of meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁶supererogation>’), such that intersubjectivity-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ is rather beholdening to presencing—absolutising-identitive-¹³constitutedness⁷⁹ (as of ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ construed scalarisation-as-to-rescalarisation-as-re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation> with respect to human limited-mentation-capacity-deepening⁵²’ which perspective of ontological conceptualisation is not beholdening to any presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹⁶supererogation>’ as reflecting human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—and—⁸³reference-of-thought-
 devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ so-construed as ‘generating varying human
 sublimating-over-desublimating social-and-institutional-constructs-of-meaningfulness-and-
⁹⁹teleology⁵⁵—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 the
 profound ontological-veracity of such implied human intersolipsism of meaningfulness-and-
⁹⁹teleology⁵⁵ (as of formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-
 imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ full potential for
 human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology>) and so over
 intersubjectivity-of-meaningfulness-and-⁹⁹teleology⁵⁵ as to presencing—absolutising-
 identitive-¹³constitutedness⁷⁹ 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-⁹⁶supererogation beyond and superseding
 human temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—

averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ as so-defining the-social or human-social-
 potency. This fundamental undermining of intersubjectivity-of-meaningfulness-and-
⁹⁹teleology⁵⁵ as to its ontological-performance⁷¹-<including-virtue-as-ontology> conception lies
 in the fact that as of its implied presencing—absolutising-identitive-¹³constitutedness⁷⁹
 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-⁹⁹teleology⁵⁵ is obfuscated on the basis
 of such ontologically-flawed implied intersubjectivity-of-meaningfulness-and-⁹⁹teleology⁵⁵
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-

transposition^{46>}’ 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-⁹⁹teleology⁵⁵ presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition^{46>} 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–psychologism’⁸⁹ is that the ‘institutionalised facts’ of the successive registry-worldviews/dimensions are then construed wrongly as ‘beyond ontological analysis’ such that the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ (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-⁹⁹teleology⁵⁵ as so-defining the-social or
 human-social-potency’. Human ‘formativeness-<as-to-intersolipsism-of-
 premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-
 and-⁹⁹teleology⁵⁵ construed scalarisation-as-to-rescalarisation-as-re-
 ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying-scalarisation-<as-to-
 existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation>’ (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/postconvergence>’ (in reflecting human formative notional~conflatedness¹² of motif-
 and-apriorising/axiomatising/referencing-psychologism) as generative-and-regenerative of
 meaningfulness-and-⁹⁹teleology⁵⁵/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-⁹⁹teleology⁵⁵
 reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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 translatable
ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-
<seeding/incipient—profound⁶⁹-⁹⁶supererogation,-as-mentally-
aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> and ontological-bad-
faith/inauthenticity⁶³~de-mentating/structuring/paradigming-<seeding/incipient—shallow⁶⁴-
⁹⁶supererogation,-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵)’ 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
 secondnatured socially-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
~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸)). 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-⁹⁹teleology⁵⁵ (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-¹³constitutedness⁷⁹
 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

⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ rather points to human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵ as to recurrently self-surpassing meaningfulness-and-⁹⁹teleology⁵⁵ and the resultant consecutive consequent presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> reflecting the successive registry-worldviews/dimensions imbued ⁸³reference-of-thought-and—⁸³reference-of-thought-devolving⁸⁴—meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵), whereas an ontologically more profound construal as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> construal of social-stake-contention-or-

conflict wherein base-institutionalisation, universalisation, positivism/rational-empiricism and notional~deprocrpticism¹⁷ respectively are rather of unenframed/unbeholdening/bechancing—⁹⁶supererogation with regards to the social-stake-contention-or-conflict of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our procrpticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ as to the prospective emancipatory/sublimating possibilities of human limited-mentation-capacity-deepening⁵² ‘in the face of existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation enabling of human ontological realisation as of human formativeness-<as-to-intersolipsism-of-premeaningfulness/preframing-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-⁹⁹teleology⁵⁵’ and so rather than any presencing—absolutising-identitive-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> construal inevitably caught up in human-subpotency subontologisation/ideology-over-ontology. Incipently, 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-¹³constitutedness⁷⁹ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition⁴⁶> imbued social-stake-contention-or-conflict projections (beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) of any given registry-worldview/dimension, and articulate prospective aestheticisation—and-aestheticisation-towards-ontology/meaningfulness-and-⁹⁹teleology⁵⁵ that is of unenframed/unbeholdening/bechancing—⁹⁶supererogation 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-
institutionalisation-process⁶⁷ (at the crossroads of prior meaningfulness-and-⁹⁹teleology⁵⁵ and
prospective metaphoricity⁵⁶) over approaches of relative gimmickiness-of-thought as to our
positivism/rational-empiricism presencing—absolutising-identitive-¹³constitutedness⁷⁹
<~~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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ points to 'a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought', but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of the need for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’, rather than an

‘ontologically-flawed idea implying a certain given historical tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ⁶⁶‘ontological-contiguity of our ‘modern take attitude/mental-disposition/care-and-episteme⁵’ as of our <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ⁶⁶‘ontological-contiguity of our ‘modern take attitude/mental-disposition/care-and-episteme⁵’; divulging that conceptualising virtue in ⁶⁶‘ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-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-

⁹⁶supererogation-<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 ⁶⁶ontological-contiguity as of
 its <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-drag³³ prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought perspective construed-as reasoning-from-
 results/afterthought of modernity. Such sophistication of thought to think in terms of inherent
 ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly
 pursued by latter postmodern thinkers as of quasi-transcendental implications for construing
 virtue from the orientation of prospective notional-contiguity/epistemic-contiguity⁶¹-<profound-
⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
 schema> as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, as
 implicated with the case of Derrida's spirit insight. Ultimately, the 'postmodern deprocrypticism-
 or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
 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-⁹⁶supererogation-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought implied as of deprocrypticism-or-
 preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ as implied by postmodern human-

subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
⁹²singularisation⁴⁷ 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-
⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰-qualia-
schema> as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
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-
⁹⁶supererogation-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-⁹⁶supererogation-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 ⁶⁶ontological-
contiguity—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—~~<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-⁹⁶supererogation 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-⁹⁶supererogation) 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-⁹⁶supererogation-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-⁸³reference-
 of-thought¹⁷ 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-⁹⁹teleology⁵⁵ just as Descartes issue in articulating
 budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with
 setting up its meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought over non-
 positivism/medievalism prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought.
 We thus see why the future redevelopment of Heideggerian misconceived prospective notional-
 contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-

aestheticised~postconverging/dialectical-thinking²⁰~qualia-schema> as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as undertaken by latter thinkers like Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective ⁸³reference-of-thought 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-⁸³reference-of-thought¹⁷

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 ⁸³reference-of-thought 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-
⁹⁶supererogation 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-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought¹⁷ 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-⁸³reference-of-thought⁸⁰ (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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)), as of deneuterising¹⁶ ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ of

meaningfulness-and-⁹⁹teleology⁵⁵—as-metaphoricity⁵⁶ superseding/overriding prior ⁸³reference-
 of-thought temporally neuterising⁵⁷ ‘interiorisation attitude/mental-disposition/care—and-
 episteme⁵’ of meaningfulness-and-⁹⁹teleology⁵⁵, reflects Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought as to the ‘⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ as of ⁸³reference-of-thought différance/internal-
 dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of
 their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is
 effectively crossgenerational as of the amplitude/breadth of ⁸³reference-of-thought 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-⁹⁶supererogation-of-mentally-

aestheticised~preconverging/dementing¹⁹—qualia-schema> analysis, implied as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising³²/circumscribing/delineating construct being the ⁸³reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ but rather human-subpotency adjusting 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 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-⁸³reference-of-thought/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 ⁸³reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-⁹⁹teleology⁵⁵ 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 <amplitudinal/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought in conflatedness¹², such that this leads to ¹³constitutedness 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 <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought is transcended for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ is essentially one of shifting attitude/mental-disposition/care—and—episteme⁵ by the successive institutionalisations ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵, even though beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-thought ‘present

attitude/mental-disposition/care-and-episteme⁵’ as if other retrospective-and-prospective institutionalisations’ ⁸³reference-of-thought do not have their own attitude/mental-disposition/care-and-episteme⁵ as of their underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought. 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-⁹⁹teleology⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and so, as of retrospective and prospective meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁸³reference-of-thought¹⁷ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ induced Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ is instilled as of de-mentation-(~~supererogatory~~ ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ wherein the prospective ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵—as-metaphoricity⁵⁶ superseding/overriding the prior ⁸³reference-of-thought temporally neuterising⁵⁷ ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ of meaningfulness-and-⁹⁹teleology⁵⁵. The ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ implies meaningfulness-and-⁹⁹teleology⁵⁵ as not referenced/registered/decisioned—as-ascribed/neuterised as of a prior ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵, that is, not as of the prior ⁸³reference-of-thought ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’, but rather referenced/registered/decisioned—as-deascribed/deneuterised as of the prospective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵; 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 institutionalisation⁸³reference-of-thought always operates as if it is the absolute framework of meaningfulness-and-⁹⁹teleology⁵⁵, that is, by its ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’, notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰², as reflected by the prospective registry-worldview/dimension institutionalisation⁸³reference-of-thought 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-⁸³reference-of-thought encapsulates: - underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought as of relative-nonextricatory-existential-preempting-of-existential-unthought over relative-existential-

extrication-as-of-existential-unthought; - notional~discongruity of the prospective ⁸³reference-of-thought over the prior ⁸³reference-of-thought; - 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-⁸³reference-of-thought¹⁷ as implied by its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷ ‘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 ⁹²singularisation/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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness. In this regard, ⁹²singularisation/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-⁹⁹teleology⁵⁵ pedantic/formulaic
 alignment to ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’
 for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness, so-construed at
 the uninstitutionalised-threshold¹⁰² as ¹³constitutedness, thus requiring prospective
 intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ institutionalisation
 renewing of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵
 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. ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism as such is a
 conception that grasps that ‘axiomatic-constructs as of <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴’ is the
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 originary/as-of-event reasoning-through/messianic-reasoning. Thus ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism by its implied notional~conflatedness¹² highlights that 'axiomatic-constructs as of ~~<amplituding~~/formative~epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-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-⁹²singularisation⁴⁷, is effectively as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism to ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism. That is ⁹²singularisation/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 <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴’ human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening⁵² of ‘axiomatic-constructs as of <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴’. ⁹²singularisation/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 ⁹²singularisation/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 ⁹²singularisation/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 <amplifying/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism over dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough ⁹²singularisation/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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism as of whole living organisms, and likewise human meaningfulness itself is a de-mentating/structuring/paradigming ⁹²singularisation/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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism, as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷ 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-⁹⁶supererogation-<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-⁹⁶supererogation-<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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical ⁹²singularisation/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 ¹³constitutedness 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸), 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 ⁶⁶ontological-contiguity—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-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-⁸³reference-of-thought towards difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’, and so because the future is as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and takes precedence for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of increasing axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. 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 ⁸³reference-of-thought 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵, it is rather ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism ontologically-veridical ⁸³reference-of-thought-level difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-

in-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’ that effectively reflects the historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ (and so over identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-⁸³reference-of-thought that will simply imply the obliviousness of one ⁸³reference-of-thought from the other since ‘identity of meaningfulness-and-⁹⁹teleology⁵⁵’ is wrongly fixed-and-set as of each registry-worldview’s/dimension’s ⁸³reference-of-thought cloistered-consciousness). As it is prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of human-subpotency that brings about ‘better and better axiomatic teleological wholeness/nested-congruence of meaningfulness-and-⁹⁹teleology⁵⁵’ 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~deprocripticism¹⁷ that then achieves difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-⁹²singularisation/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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought 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-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism'; since this potential for such ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism is denaturing¹⁵ as of identitive-¹³constitutedness-as-³⁶'epistemic-totality'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-⁸³reference-of-thought 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-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-⁸³reference-of-thought), as overlooking their successively prospective perceptivities which are actually in prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as enabling/cogent-with difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-⁹²singularisation/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 ⁸³reference-of-thought. 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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ is coherent, failing to factor in that it is preconverging-or-dementing¹⁹–apriorising-psychologism at its uninstitutionalised-threshold¹⁰² as reflected as disjointedness-as-of-⁸³reference-of-thought preconverging-or-dementing¹⁹–apriorising-psychologism by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective deprocrypticism–or–preempting–disjointedness-as-of-⁸³reference-of-thought¹⁷’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ which we necessarily relate to as if of ontological-completeness-of-⁸³reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought the notional~procrypticism⁸⁰/notional~disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought denaturing¹⁵ meaningfulness-and-⁹⁹teleology⁵⁵ as of their identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-⁸³reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold¹⁰² as of human-subpotency temporality⁹⁸/shortness or shortness-of-

register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸), of a given registry-worldview/dimension ⁸³reference-of-thought supposedly
 intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵, 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology> beyond-the-consciousness-awareness-
⁹⁹teleology-<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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-
 and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ about its existential-contextualising-contiguity³⁸ knowledge-
 reification⁸⁶’. But then at uninstitutionalised-threshold¹⁰² where meaningfulness-and-
⁹⁹teleology⁵⁵ is denaturing¹⁵, this prior institutionalisation ‘perceptual

perspective/framing/reference/horizon of meaningfulness-and-⁹⁹teleology⁵⁵ about existential-
 contextualising-contiguity³⁸ gives a false certainty/assurance, such that human-subpotency
 existentially-constrained temporal 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 in usurpation of that ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-
⁹⁹teleology⁵⁵ about its existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶’ tend to be
 overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-⁹⁹teleology⁵⁵
 within the given registry-worldview/dimension as of its institutionalisation conforms-
 to/complies-with its ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁸³reference-of-
 thought, and as lack of universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-
 entailing-<amplituding/>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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought⁸⁰
 mindset construal of meaningfulness-and-⁹⁹teleology⁵⁵ that utterly overlooks the de-

mentative/structural/paradigmatic ⁸³reference-of-thought denaturing¹⁵ implications of its prospective disjointedness of meaningfulness-and-⁹⁹teleology⁵⁵ out of prospective existential-contextualising-contiguity³⁸-reification⁸⁶, as such disjointedness-as-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ about existential-contextualising-contiguity³⁸’; but then at its uninstitutionalised-threshold¹⁰² where its ⁸³reference-of-thought de-mentative/structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, it always systemically faces notional~procrpticism⁸⁰/notional~disjointedness as of vices-and-impediments¹⁰⁵ arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance⁷¹-<including-virtue-as-ontology> as <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ about existential-contextualising-contiguity³⁸’, as of the fact of the beyond-the-consciousness-awareness-⁹⁹teleology-<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 <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁹teleology⁵⁵ 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 <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-⁸³reference-of-thought (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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of ⁹⁹teleology in notional~conflatedness¹² as of ontological-normalcy/postconvergence (with ⁹⁹teleology 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 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 ⁹⁹teleology as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism that is rather in ¹³constitutedness as it reflects prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ cloistered ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant insight here can be articulated as follows: ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism speaks of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ as-of-the-trace-or-‘historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵’-of-postconverging-or-dialectical-thinking²⁰-‘apriorising-teleological-elevation-in-⁶⁶ontological-contiguity’-as-intemporality⁵¹-and-preconverging-or-dementing¹⁹—apriorising-psychologism-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹²singularisation-as-veridical-epistemic-determinism²¹ and so in contrast with dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism which speaks of identitive-¹³constitutedness-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-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-
 in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸. We can appreciate that the
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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<~~amplituding~~/formative-epistemicity>totalising~purview-of-construal’; thus validating
 registry-worldviews/dimensions ⁸³reference-of-thought-level meaningfulness-and-⁹⁹teleology⁵⁵
 differentiation as ‘ontologically-veridical difference-conflatedness¹²-as-to-totalitative-
 reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ as of
⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism. It is exactly because
 any given registry-worldview/dimension as of its given ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ is
 a cloistered-consciousness (as wholly set/focusing only on its ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ as of temporal-to-intemporal ontological-
 performance⁷¹-<including-virtue-as-ontology> failing to appreciate meaningfulness-and-
⁹⁹teleology⁵⁵ as of the prospective <~~amplituding~~/formative-epistemicity>causality~as-to-
 projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought implied by the ⁶⁶ontological-
 contiguity—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—
 procrypticism⁸⁰ social-setup, arises as ontologically-flawed identive-¹³constitutedness-as-

‘epistemic-totality³⁶’-dereification meaningfulness-and-⁹⁹teleology⁵⁵, so because the given
 registry-worldview/dimension beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-
 extrication-as-of-existential-unthought>⁶ meaningfulness-and-⁹⁹teleology⁵⁵ isn’t cognisant in
 reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-
 the-human-institutionalisation-process⁶⁷ as of its prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought <amplituding/formative-epistemicity>causality~as-
 to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, and hence
 ‘wholehearted identify meaningfulness-and-⁹⁹teleology⁵⁵ as absolute as of the specific registry-
 worldview/dimension ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸ with little or no sense of mental projection as to the reality of ‘differentiation of
 meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ occurring with prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought’. Hence, the ⁸³reference-of-thought-devolving⁸⁴ in its
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ existential-instantiations as of human
 living and institutional disposition is inherently inclined to identitive-¹³constitutedness-as-
 ‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
 for construing meaningfulness-and-⁹⁹teleology⁵⁵ 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

~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) warranting an ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-⁹⁹teleology⁵⁵ 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-⁹²singularisation-as-veridical-epistemic-determinism²¹ underlying ontologically-veridical epistemic-totality³⁶ of meaningfulness-and-⁹⁹teleology⁵⁵ in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness⁸⁷’ (so-construed as of ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism); that reflects ‘human susceptibility as of identitive-¹³constitutedness-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-⁹⁹teleology⁵⁵’ 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> reflecting the trace/ontological-aesthetic-tracing

of meaningfulness-and-⁹⁹teleology⁵⁵ denaturing¹⁵ (so-construed as of dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism). In the bigger scheme of things ⁹²singularisation/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-⁹⁹teleology⁵⁵ and temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>. ⁹²singularisation/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-⁹⁶supererogation-<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 ¹³constitutedness 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-⁹⁶supererogation-<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. ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism thus speaks of how human subpotent prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁶supererogation-<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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ of recurrent-utter-uninstitutionalisation to our present positivism~procrpticism⁸⁰, 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <~~amplituding~~/formative-epistemicity>causality~as-to-projective-

totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’, pointing to the ontological-veracity of human-subpotency ontological-performance⁷¹-<including-virtue-as-ontology> correspondence with the full-potency of existence as of ⁹²singularisation/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 ⁹²singularisation/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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵, behind the successive registry-worldviews/dimensions logocentric constructs of meaningfulness-and-⁹⁹teleology⁵⁵. 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’ 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
⁹²singularisation/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—⁹²singularisation/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 ⁹²singularisation/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 ⁸³reference-of-
 thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,—as—
 reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-
 qualifying-or-tendentious-or-impulsive’ ⁸³reference-of-thought—categorical-

imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 as of temporal/shortness-of-register-of—meaningfulness-and-⁹⁹teleology⁵⁵ denaturing¹⁵
 ontological-performance⁷¹-<including-virtue-as-ontology>. Thus what is particular about the
 notional~deprocrpticism¹⁷ registry-worldview/dimension as of preempting—disjointedness-as-
 of-⁸³reference-of-thought with its consequent transcendence-and-
 sublimity/sublimation/supererogatory~de-mentativity implications beyond
 notional~notional~deprocrpticism¹⁷ logocentric implications, is what can be construed in
 Foucauldian terms of parrhesiastic askesis-or-acumen, as the superseding of prior
 institutionalisation ⁸³reference-of-thought intemporal reifying reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-
 ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 as of temporal/shortness-of-register-of—meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁹²singularisation/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-<amplitudinal/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
⁶⁶ontological-contiguity—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—
 <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 ⁹²singularisation/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 ⁸³reference-of-thought intemporal reifying reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) as of temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁹²singularisation/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-
 process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-
 veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ to arise and be
 perpetuated in the very first place as it invigorates-and-reinvigorates the ⁶⁶ontological-
 contiguity—of-the-human-institutionalisation-process⁶⁷ for potentiative-attainment of
⁹²singularisation/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—<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 ⁹²singularisation/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-
⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’>, of ⁹²singularisation/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-⁸³reference-of-thought of
 deprocrypticism¹⁷); with ontologically-veridical ⁹²singularisation/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-
⁹⁶supererogation-<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-
⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-
 ‘prospective-aporeticism-overcoming/unovercoming’> can be delineated as of
⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism, and so-construed as of
 human sublimation-inducing—textuality/hermeneutics/possibilities-of-becoming-existential-
 interpretation/axiomatisation-of-existence⁹⁵ différence/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-⁹⁹teleology⁵⁵’, 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-⁸³reference-of-thought¹⁷ registry-worldview/dimension. Thus the <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reality of human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’ construal of meaningfulness-and-⁹⁹teleology⁵⁵; with the implication here that hitherto identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-⁸³reference-of-thought as implied with historical accounts and representations are incomplete, as ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ is as of the aforementioned ‘reifying <amplituding/formative~epistemicity>totalising~metaphoricity⁵⁶-conception of existential-contextualising-contiguity³⁸’ elaborateness of meaningfulness-and-⁹⁹teleology⁵⁵ 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 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ accounts of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought perspective (in difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, -so-construed-as-⁹²singularisation/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 intemporality⁵¹/longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold¹⁰² are rather a framework of ‘recurring dimensionality-of-sublimating²⁴—<amplifying/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-⁸³reference-of-thought, and so without any intemporal secondnatured
 institutionalisation induced universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-
 to-entailing-<amplifying/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—<amplifying/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—<amplifying/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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-
⁸³reference-of-thought. 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 ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative—
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴’ as involving successive ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ as
 of limited-mentation-capacity-deepening⁵²; geared towards more and more robust secondnatured
 institutionalisation ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸
 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’. This ‘partialisation
 of meaningfulness-and-⁹⁹teleology⁵⁵’ operant technique of ‘reifying <amplituding/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-⁹⁹teleology⁵⁵ as of ⁹²singularisation/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-⁸³reference-of-thought. For phenomenological analytical insight, ‘partialisation of meaningfulness-and-⁹⁹teleology⁵⁵’ operant technique for construing dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism as of defective representation of ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism brings to a registry-worldview’s/dimension’s ⁸³reference-of-thought 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 ⁸³reference-of-thought self-consciousness rather in postconverging-or-dialectical-thinking²⁰—apriorising-psychologism state given its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. ‘Partialisation of meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁸³reference-of-thought 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology>, thus implying that the
 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵ 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
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’
 falling-short-as-needing-rules in construing existential-contextualising-contiguity³⁸ knowledge-
 reification⁸⁶ as of the prospective base-institutionalisation institutionalisation prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, 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

⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
 falling-short-as-needing-universalising¹⁰³-rules in construing existential-contextualising-
 contiguity³⁸ knowledge-reification⁸⁶ as of the prospective universalisation institutionalisation
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, 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 ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
 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-⁸³reference-of-thought, 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 ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
 falling-short-as-needing-preempting—disjointedness-as-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷
 institutionalisation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought,

and thereof construed as preconverging-or-dementing¹⁹—apriorising-psychologism. From an ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism insight as it reflects ontological-completeness-of-⁸³reference-of-thought 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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism is what actually generates the various registry-worldviews/dimensions institutionalisations as of their relative identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-⁸³reference-of-thought; 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’ meant to uphold existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of meaningfulness-and-⁹⁹teleology⁵⁵. This insight further highlights the pertinence of the registry-worldview/dimension ⁸³reference-of-thought 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

⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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—
 <amplituding/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 ⁸³reference-of-thought-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-
⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought.
 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 secondnature
 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 ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’
 as <amplituding/formative>wooden-language-(imbued—temporal–mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–
 narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵.
 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-⁹⁹teleology⁵⁵ 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-conflatedness¹²~~ to supersede human
 temporality⁹⁸/shortness ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-
 thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—of-the-
 human-institutionalisation-process⁶⁷ as of a human temporal dimensionality-of-sublimating²⁴—
~~<amplituding/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 the⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of human limited-mentation-capacity-deepening⁵², and so as of prospective intemporal secondnature 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-⁹⁹teleology⁵⁵ is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. Thus the metaphoricity⁵⁶ exercise of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity is not one of necessarily eliciting instant meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-⁹²singularisation/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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-⁸³reference-of-thought, with regards to the construal of meaningfulness-and-⁹⁹teleology⁵⁵ as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of meaningfulness-and-⁹⁹teleology⁵⁵ varies as of underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought; 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought 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-⁸³reference-of-thought. The fundamental implication here is that transcendental meaningfulness-and-⁹⁹teleology⁵⁵ is hardly construed in any presence registry-worldview/dimension ⁸³reference-of-thought as of its rather prospective relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought, and thus elicits the presence prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought <amplifying/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-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 ⁹²singularisation/epistemic-
 immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-
⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵ underdevelopment issues’;
 human meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-
 thought 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-<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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵’, 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-⁸³reference-of-thought as from the ⁶⁶ontological-
 contiguity—of-the-human-institutionalisation-process⁶⁷ difference-conflatedness¹²-as-to-
 totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹
 <amplifying/formative–epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴’, 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-⁹⁹teleology⁵⁵ when construed as of the successive registry-
 worldviews/dimensions institutionalisations in prospective relative-ontological-completeness⁸⁷-
 of-⁸³reference-of-thought the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-
 process⁶⁷ difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-

veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’; thus
 highlighting the fundamental recurrent ontological-veracity of ⁸³reference-of-thought-
 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 ⁸³reference-of-thought-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-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-
⁹²singularisation/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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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-⁹⁹teleology⁵⁵ 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-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-
 wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷, -so-construed-as-⁹²singularisation/epistemic-immanence/veridical-
 epistemic-determinism’ over identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-
 in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ as-cloistered-within-the-same-
⁸³reference-of-thought. The very possibility of human transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity behind the ⁶⁶ontological-contiguity—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 ⁹²singularisation/epistemic-
 immanence/veridical-epistemic-determinism as it reflects ontologically-veridical
 meaningfulness-and-⁹⁹teleology⁵⁵; as reification⁸⁶ arises as of the de-
 mentative/structural/paradigmatic <~~amplituding~~/formative-epistemicity>causality~as-to-
 projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁸³reference-of-thought from
 within a prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. reification⁸⁶ here
 as from this ⁹²singularisation/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-⁶⁶ontological-contiguity⁴⁴ of
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought 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-⁸³reference-of-thought. In other words,
 reification⁸⁶ is about apriorising-teleological resetting of <amplituding/formative-
 epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ to the
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Lacking such an
 insight about reification⁸⁶ will induce an ontologically-flawed apriorising-teleological-elevation-
 in-⁶⁶ontological-contiguity of the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought which is in dereification and the corresponding ontologically-flawed apriorising-
 teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of the
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought which is as of

reification⁸⁶; wherein dereification involves teleological embrangling/muddling/underdetermining meaningfulness-and-⁹⁹teleology⁵⁵ to the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. This is because the lack of reification⁸⁶ wrongly implies that the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

⁸³reference-of-thought framework of registry-worldviews/dimensions are the absolute determinants of intemporal value reference, such that the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)

⁸³reference-of-thought 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<amplifying/formative–epistemicity>totalising~purview-of-construal’, but of varying ontological-performance⁷¹-<including-virtue-as-ontology> as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, as of human limited-mentation-capacity-deepening⁵². Behind this possibility of ontologically-flawed dereification of human meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative–epistemicity>causality~as-to-

projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴' is a secondnaturing process as of elicited and secondnatured 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴' 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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 ⁸³reference-of-

thought–categorical-imperatives/axioms/registry⁹⁹teleology⁸,–for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵;
 and so, despite the fact 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 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 ⁶⁶ontological-contiguity—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-
⁹⁶supererogation—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-⁶⁶ontological-contiguity⁴⁴. 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—
ununiversalisation, 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 reification⁸⁶
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—procrypticism⁸⁰, there is ‘no constraining prospective
reification⁸⁶ institutionalisation for preempting—disjointedness-as-of-⁸³reference-of-thought,-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’, 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-⁸³reference-of-thought,-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 dereification behaviour’ at its prospective procrypticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰ uninstitutionalised-threshold¹⁰². In this regard as a further elucidation, a de-mentative/structural/paradigmatic temporal dereification threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ <amplitudinal/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-<amplitudinal/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷). Insightfully, the possibility for deprocrypticism¹⁷/preemption-of-disjointedness-as-of-⁸³reference-of-thought registry-worldview/dimension is necessarily one that supersedes

mere ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’:
 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 ⁹²singularisation/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-⁸³reference-of-thought behind the successive institutional-
 cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, the ‘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 prospective institutionalisation existential-
 contextualising-contiguity³⁸-in-reification⁸⁶’ had-and-has ‘no ⁸³reference-of-thought–
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁶⁶ontological-contiguity⁴⁴; such that in lieu of positive-opportunism⁷⁵ of
 secondnaturing ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,
 notional~deprocrypticism¹⁷ in its preempting—disjointedness-as-of-⁸³reference-of-thought
 rather all about arriving-short with no positive-opportunism⁷⁵ ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology⁵⁵,
 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-⁹⁹teleology⁵⁵ 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-<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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵, as the very fact of ‘reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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~deprocrypticism¹⁷ ontologically-uncompromised—referentialism ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism construal of meaningfulness-and-⁹⁹teleology⁵⁵ 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~deprocrypticism¹⁷ 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—referentialism⁹²singularisation/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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵. 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—referentialism⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism mirroring ontological-completeness-of-⁸³reference-of-thought of inherent existence as ‘ecstatic singularity’, very much unlike 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 as of their given prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought that fail to mirror inherent existence as ‘ecstatic singularity’. Such implied transcendental ontological-construal is rather originarily/as-of-event as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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 originarily/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-⁸³reference-of-thought. Such originally/as-of-event reification⁸⁶ construed futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷/preemption-of-procrypticism-as-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) spurious palliative adaptive dereification disjointedness-of-⁸³reference-of-thought mental-dispositions as of human limited-mentation-capacity, so-implied as of prospective human ontological-performance⁷¹-<including-virtue-as-ontology> potentiative-aspiration for ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism thus enabling the aetiologisation/ontological-escalation behind the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷. Further besides this elucidated contrast articulated as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought reification⁸⁶ and prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought dereification; the concepts of reification⁸⁶ and dereification equally extend within a given registry-worldview/dimension ⁸³reference-of-thought as framework of the ⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ implications) critically construing ‘uninstitutionalised-threshold¹⁰² dereification’ as the uninstitutionalised-threshold¹⁰² temporal-and-flawed ontological-

performance⁷¹-<including-virtue-as-ontology> (as of <amplitudinal/formative>wooden-language-<imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)) 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-⁸³reference-of-thought reflects ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ as of ontological-normalcy/postconvergence⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism in relative apriorising-teleological-elevation-in-⁶⁶ontological-contiguity as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic <amplitudinal/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, while the conception of dereification as of uninstitutionalised-threshold¹⁰² in prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought reflects ontologically-flawed meaningfulness-and-⁹⁹teleology⁵⁵ dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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, ⁹²singularisation/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 ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplitudinal/formative—
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴’, while dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-
 determinism existentially-implicit as of notional~reification⁸⁶/dereification as to human shallow-
 to-deepening—limited-mentation-capacity,~as-limited-mentation-capacity-deepening⁵²
 effectively reflects the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as
 of prior successive institutional-cumulation/institutional-recomposure-<as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> towards the attainment of
 deprocrepticism¹⁷. Thus reification⁸⁶ aetiologisation/ontological-escalation is implicit as of
 human ontological-performance⁷¹-<including-virtue-as-ontology> potentiative-aspiration for
⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism. Ultimately, it is the
 reification⁸⁶ of meaningfulness-and-⁹⁹teleology⁵⁵ as of the prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought that reflects intemporal value reference, and not the
 <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of the
 prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of temporal-to-
 intemporal ontological-performance⁷¹-<including-virtue-as-ontology> which is rather in
 <amplitudinal/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-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-

⁸³reference-of-thought and the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought; 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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷. 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 <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as they reify meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-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 ⁹²singularisation/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-⁹⁹teleology⁵⁵’ as of their

prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought 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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism insight points to such a prior registry-worldview/dimension denaturing¹⁵ meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought, as so implied from ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵. This points out that as of

its very own <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, a registry-worldview/dimension⁸³reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought reification⁸⁶ of meaningfulness-and-⁹⁹teleology⁵⁵, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrypticism⁸⁰ as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ prospective relative-ontological-completeness⁸⁷ perspective. The fact is no registry-worldview/dimension as of its temporal/shortness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵

<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵’, 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-⁹⁹teleology⁵⁵ individuations dynamic metaphoricity⁵⁶ instigation in
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology-<in-existential-
 extrication-as-of-existential-unthought>⁶ denaturing¹⁵ of the prior institutionalisation
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-<amplifying/formative—epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷). With such charlatanism certainly knowing better but opting for
 denaturing¹⁵ conceptions of value reference as of <amplifying/formative>wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-⁹⁹teleology⁵⁵-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—~~<amplifying/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-⁸³reference-of-thought 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-⁸³reference-of-thought; 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-⁸³reference-of-thought with the latter’s <amplituding/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-⁸³reference-of-thought naïve non-transcendental <amplituding/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-⁹⁹teleology⁵⁵’. 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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of-⁸³reference-of-thought for ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 <~~amplifying~~/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
 <~~amplifying~~/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ backdrop for existential-instantiations
 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵;
 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-⁹⁹teleology⁵⁵’ 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-⁹²singularisation-as-veridical-
 epistemic-determinism²¹ from the projected ‘notional—⁹²singularisation/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-⁹⁹teleology⁵⁵’ 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-⁶⁶ontological-
 contiguity 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-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema> (psychopathic and social
 psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring
 meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-

of-thought-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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ as of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷-as-ontological-completeness-of-⁸³reference-of-thought’, construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’; with the various prior registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-<as-to-historiality/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 <amplituding/formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, its reification⁸⁶ as ‘apriorising-teleological resetting of <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵ 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-
⁹²singularisation-as-veridical-epistemic-determinism²¹ from this projected ‘notional—
⁹²singularisation/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-⁹⁹teleology⁵⁵’ 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—⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’ existed as
 ‘providing the ontological-veridicality insight-of-completeness for reifying meaningfulness-and-
⁹⁹teleology⁵⁵’, mental-dispositions in prior relative-ontological-incompleteness⁸⁸ will falsely go
 on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-
¹³constitutedness-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 <amplifying/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-¹³constitutedness-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 ⁸³reference-of-thought-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-⁸³reference-of-thought⁸⁰ 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-⁹⁹teleology⁵⁵ as of prospective
 deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-
⁸³reference-of-thought⁸⁰ 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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought¹⁷ registry-worldview/dimension and not our
 positivism—procrypticism⁸⁰, in articulating ontologically-veridical difference-conflatedness¹²-as-
 to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ from this
 projected ‘notional—⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’
 as of deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
 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-⁹⁹teleology⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) reflex
 mental state and attitude/mental-disposition/care—and-episteme⁵ in our positivism—
 procrypticism⁸⁰ 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-

⁹⁹teleology⁵⁵ as of prospective deprocrypticism—or—preempting—disjointedness-as-of-
⁸³reference-of-thought¹⁷ to arrive at ontological-veridicality that rather implies the dialectical~de-
 mentation of our positivism—procrypticism⁸⁰ at its uninstitutionalised-threshold¹⁰²; and as we
 falsely go on to construe existential-contextualising-contiguity³⁸—in-reification⁸⁶/dereification by
 adopting the positivism—procrypticism⁸⁰ dereifying perspective or attitude/mental-
 disposition/care—and—episteme⁵ in its prior relative-ontological-incompleteness⁸⁸ in an exercise
 of ontologically-flawed identitive-¹³constitutedness-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-
⁹⁶supererogation—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 ⁸³reference-of-thought-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-⁸³reference-of-thought, 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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ underdevelopment issues. This underlying relative-ontological-incompleteness⁸⁸ and relative-ontological-completeness⁸⁷ ⁸³reference-of-thought <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of analysis, as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ protracted-teleological-wholeness/nested-congruence-in-reflecting-the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷,-so-construed-as-⁹²singularisation/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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ on the 'ontologically-flawed basis of a rather <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ absolutised/unchanging/given ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-

aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’; 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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-⁸³reference-of-thought⁸⁰ mindset to tackle prospective issues warranting a deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ self-consciousness psychology? The ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme⁵’ involves prospective ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷ as implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷. Overall ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ is ontologically validated as of beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ metaphoricity⁵⁶ behind the successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of registry-worldviews/dimensions in the ⁶⁶ontological-contiguity—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-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵ metaphoricity⁵⁶. Overall, ‘exteriorisation attitude/mental-disposition/care-and-episteme⁵’ speaks of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplifying~~/formative-epistemicity>totalising~purview-of-construal’, while ‘interiorisation attitude/mental-disposition/care-and-episteme⁵’ speaks of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of the-very-same-immanent-

existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplitudinal/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-⁹⁹teleology⁵⁵ ‘is ever always about successive ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-reconceptualisation-about existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation-<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 <amplitudinal/formative-epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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-
⁹²singularisation⁴⁷. De-mentatively/structurally/paradigmatically a registry-
 worldview’s/dimension’s ⁸³reference-of-thought points fundamentally to its ‘underlying
⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵’
 with regards to the latter’s ‘temporality⁹⁸-as-shortness-of-register-of~meaningfulness-and-
⁹⁹teleology⁵⁵ to intemporality⁵¹-as-longness-of-register-of~meaningfulness-and-⁹⁹teleology⁵⁵
 ontological-performance⁷¹-<including-virtue-as-ontology>’ as of notional-contiguity/epistemic-
 contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-
 thinking²⁰~qualia-schema>. Such that it is fundamentally the prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought that becomes the ‘lack-of-virtue or vice issue’,
 beyond just any associated incidental existential problems, as requiring
 aetiologisation/ontological-escalation as of the need for prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought to address the myriad <amplifying/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-⁸³reference-of-thought
 'underlying ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-a
 aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵';
 and so beyond just <amplifying/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-⁹⁹teleology-<in-existential-extrication-as-
 of-existential-unthought>⁶' with notions-and-accusations-of-witchcraft itself as of their
 'underlying ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-a
 aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵'
 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-⁹⁶supererogation-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰-qualia-schema> as of prospective
 positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
 setting up the positivism 'underlying ⁸³reference-of-thought~categorical-

imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵,
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
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵,
construed as ‘transcendental human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-⁹²singularisation⁴⁷ that reflects ‘modern suprastructuralism’; just as a
‘postmodern suprastructuralism’ reflects notional~deprocrypticism¹⁷ as of its preempting—
disjointedness-as-of-⁸³reference-of-thought over our positivism—procrypticism⁸⁰ disjointedness-
as-of-⁸³reference-of-thought. This insight about the need for prospective notional-
contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as
of prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
and so over our positivism—procrypticism⁸⁰ temporal-to-intemporal mental-dispositions ‘mutual
cognisance and integrativeness of procrypticism—or—disjointedness-as-of-⁸³reference-of-
thought⁸⁰ beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought⁸⁰ as of its underlying <amplituding/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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) mental-dispositions as of 'mutual temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of 'universal projection implications attitude/mental-disposition/care—and-episteme⁵ event-or-operant implications to all and sundry'; such that fundamentally, such <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought/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-
⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-
 schema> thus effectively implies deneuterising¹⁶ ‘exteriorisation attitude/mental-
 disposition/care–and–episteme⁵⁷’ of meaningfulness-and-⁹⁹teleology⁵⁵–as-metaphoricity⁵⁶
 superseding/overriding the prior ⁸³reference-of-thought temporally neuterising⁵⁷ ‘interiorisation
 attitude/mental-disposition/care–and–episteme⁵⁷’ of meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought. This very much differs from
 <amplituding/formative–epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ⁶⁶ontological-contiguity palliative virtue
 constructs as of variance of the very same ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵,
 and thus implies temporally neuterising⁵⁷ ‘interiorisation attitude/mental-disposition/care–and–
 episteme⁵⁷’ of meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ in reflecting
 holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷. Such an ⁶⁶ontological-contiguity <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-
⁹⁹teleology⁵⁵ existentialising—enframing/imprintedness-<as-to-historicity-tracing—in-
 presencing—hyperrealisation/hyperreal-transposition⁴⁶> frameworks and temporal
 mandarinism/pedantry frameworks as of the given ⁸³reference-of-thought, with these elements in
 need for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~ de-mentativity as
 of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought but paradoxically
 now defining the conception of virtue. The fact is our pretences and arguments of practice, as not
 critically pinned down to their ontological-veracity as of prospective relative-ontological-
 completeness⁸⁷, can similarly be meted with pretences and arguments of practice as of each and
 every registry-worldview's/dimension's ⁸³reference-of-thought practices, and thus
 conceptualising virtue by <~~amplifying~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-drag³³ while circumventing as of beyond-the-
 consciousness-awareness-⁹⁹teleology-<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-episteme⁵' reflected by the 'postmodern deprocrpticism—
 or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care-and-episteme⁵' with regards to social-stake-contention-or-confliction changing
 temporal constraints, temporal meaningfulness-and-⁹⁹teleology⁵⁵ 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-episteme⁵’ overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-⁹⁹teleology⁵⁵ 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-episteme⁵’. 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-⁸³reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ as of Being-development/ontological-

framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-⁹⁹teleology⁵⁵, 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
⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ that virtue
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity comes about, whether
 or not beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-
 existential-unthought>⁶. In this regard, any registry-worldview/dimension ⁸³reference-of-thought
 is a <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵-as-
 of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) vices-
 and-impediments¹⁰⁵, as of the prospective/new superseding ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸,-for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵.
 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 <amplitudinal/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-⁹⁹teleology⁵⁵ 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-<amplitudinal/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹²: will question such reasoning-from-results/afterthought basis of palliative virtue constructs especially as of their <amplitudinal/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-⁸³reference-of-thought-by-reification⁸⁶/contemplative-distension implications; ask whether by definition a registry-worldview/dimension ⁸³reference-of-thought 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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ that endemise-and-enculturate its vices-and-impediments¹⁰⁵ by prospective ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵

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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification⁸⁶ of meaningfulness-and-⁹⁹teleology⁵⁵. 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’ ¹³constitutedness 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-⁹⁹teleology⁵⁵ 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-⁹²singularisation⁴⁷.

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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ of such organic-knowledge construed in intemporality⁵¹ as supplanting–conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism to such mere ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵.

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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷ 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-⁹⁹teleology⁵⁵ to the more profound perspective of all of humanity's potential as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought/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-⁹⁹teleology⁵⁵ as of any specific human society relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-

⁹⁹teleology⁵⁵ 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-⁹²singularisation⁴⁷ 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ as

teleological-degradations-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-
⁹⁶supererogation-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-

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-⁸³reference-of-
 thought 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-⁹⁹teleology⁵⁵; 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-
⁸³reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden
 to temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of its crossgenerational transcendental
 implications and as reflected from the insight in reflecting holographically-<conjugatively-and-
 transfusively> the ⁶⁶ontological-contiguity—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 <amplifying/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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs ¹³constitutedness, but rather it is by conflatedness¹² with regards to 'the very same physics <amplituding/formative-epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' that the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs was construed as of 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-⁹⁹teleology⁵⁵ 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-<amplituding/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 neutering⁵⁷ 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-⁹⁹teleology⁵⁵ as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional~notional~deprocrepticism¹⁷ 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-<amplifying/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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism deference to the prescience 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 over any human-as-mortal framing of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the 'subsumptive inventing' of the prospective ontological possibilities of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over human

normativity/conventioning as of the latter's prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought, and so by maximalising-recomposuring <amplifying/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–procrysticism⁸⁹, 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 ⁸³reference-of-thought in prospective relative-
 ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought can't sidestep such
 implied prospective defining-transcendence and defining-sublimity, and undertake existence as
 of the prior registry-worldview/dimension ⁸³reference-of-thought in prior relative-ontological-
 incompleteness⁸⁸, even if it such a mental-disposition could lead to such an outcome as in H.G.
 Wells'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-⁸³reference-of-thought as futural *différance*, accreting-substitutive-subsumption-as-futural-*différance*-freeplay² comes into terms with both presencing—absolutising-identitive-¹³constitutedness⁷⁹ and nonpresencing⁶⁰-<perspective—ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness^{87/66}ontological-contiguity of the latter over the prior relative-ontological-incompleteness⁸⁸ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought 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 ⁶⁶ontological-contiguity/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and as unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-~~as-to-preconverging-or-dementing~~¹⁹-apriorising-psychologism> of the consciousness of notional-discontiguity/epistemic-discontiguity⁶²-~~shallow-~~⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought 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-¹³constitutedness⁷⁹. 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-¹³constitutedness⁷⁹ 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 <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of both
 the meaningfulness-and-⁹⁹teleology⁵⁵ implications to the so-renewed ‘underlying
 <~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating signifying-construct
 of language’ and the specific adjunctive-metaphoricity⁵⁶-signification within such renewed
 ‘underlying <~~amplituding~~/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ at uninstitutionalised-threshold¹⁰² as recurrently pointed out
 herein as of token threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism possibilities relation to

⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,–for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought; as ultimately epistemes are as
 relevant as the ontological-possibilities divulgeable by presencing—absolutising-identitive-
¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ as
 presencing—absolutising-identitive-¹³constitutedness⁷⁹. 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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness with respect
 to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought⁸⁰ uninstitutionalisation and
 futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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/akrasitic-drag³³. Galileo could well have possibly recasted his implied positivism meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ we entertain today. Likewise, as of such metaphoricity⁵⁶ episteme, the meaningfulness-and-⁹⁹teleology⁵⁵ 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 the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/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 shallow minded/banal/flimsy reading; and with the ultimate outcome that all such naïve
 un insightful literal and shallow minded/banal/flimsy readings are cumulated and summated as the
 entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic
 that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique,
 a notion that is especially abused within a media background. Such
 ‘flat mindedness’/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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought-postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought-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-
⁹⁹teleology⁵⁵ while the latter is an existential-extrication/temporal/non-ontological relationship

with meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. As ultimately, it is the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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 ⁸³reference-of-thought. 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-⁹⁹teleology⁵⁵-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—<amplituding/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 ⁸³reference-of-thought as of prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought over a <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ as prior ⁸³reference-of-thought, and that

necessarily it speaks by its double-gesture reification⁸⁶ of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective ⁸³reference-of-thought ‘as of the prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought of a better knowledge perspective/⁸³reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness⁸⁸ with regards to ⁸³reference-of-thought and its derived meaningfulness-and-⁹⁹teleology⁵⁵, with the implication that we need to a prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-⁹⁹teleology⁵⁵. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought¹⁷. Thus, for postmodern-thought the capacity to attain relative

ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ comes down to the capacity of arriving at the very essence of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity' as herein implied by this author with 'the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ congruent,-cogent-and-operant entailing framework of ⁶⁶ontological-contiguity'. Anecdotally, 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought 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 ⁸³reference-of-thought ⁸³reference-of-thought—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 ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-

meaningfulness', cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn't the more critical issue but rather their insistence was an implicit understanding that the non-positivistic '83reference-of-thought—devolving-teleological-de-mentating/structuring/paradigm—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-83reference-of-thought (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 ¹³constitutedness 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-⁸³reference-of-thought¹⁷ '⁸³reference-of-thought—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-⁸³reference-of-thought, 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-⁸³reference-of-thought '⁸³reference-of-thought—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 <~~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>) implying a premeaningfulness/preframing-<metaphoricity⁵⁶-disposition—as-to-

psyche-induced-psychologism-of-existential-stake> idiosyncrasy that underlies presence institutionalisation ⁸³reference-of-thought consciousness as it develops presence meaningfulness-and-⁹⁹teleology⁵⁵-as-of-prospective-thought-and-reflexivity idiosyncrasy. Thus human meaningfulness-and-⁹⁹teleology⁵⁵ is always at the crossroads of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and its ontologically undermining metaphysics-of-presence construal as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and in conjugation with perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> and both as of beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶; ensuing out 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>) 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 ⁸³reference-of-thought historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the notional~conflatedness¹² of notional~notional~deprocrypticism¹⁷ is marked by a mental-disposition of temporal-concatenation-to-intemporality⁵¹ or intemporal-projection/longness-of-

register-of-meaningfulness-and-⁹⁹teleology⁵⁵ to temporal-projection/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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~conflatedness^{12/13}constitutedness-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 ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ likely to induce the ‘denaturing¹⁵ of any given presence institutionalisation consciousness ⁸³reference-of-thought conflatedness¹² of meaningfulness-and-⁹⁹teleology⁵⁵ at its uninstitutionalised-threshold¹⁰²’ as of the dynamic elicitation of

¹³constitutedness 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as
 <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness ⁸³reference-of-thought at its uninstitutionalised-threshold¹⁰². That is, as of (impulsive—ontologically-compromised-mediating)-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-complexification of base-institutionalisation warped-consciousness ⁸³reference-of-thought 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 ⁸³reference-of-thought 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 ⁸³reference-of-
 thought 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 ⁸³reference-
 of-thought at its uninstitutionalised-threshold¹⁰². This covert-shallow-limited-mentation-
 capacity-as-uninstitutionaled-threshold-denaturing¹⁵-as-of-circular-complexification of presence
 institutionalisation <~~amplituding~~/formative—epistemicity>totalising/circumscribing/delineating
⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-
⁹⁹teleology⁵⁵ arises because the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-
 process⁶⁷ is inherently a secondnature 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-<~~amplituding~~/formative—epistemicity>totalising~in-relative-ontological-
 completeness⁸⁷) but doesn't necessarily speak of human absolute dimensionality-of-
 sublimating²⁴—<~~amplituding~~/formative>supererogatory~de-mentativeness/epistemic-growth-
 or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
 drivenness—equalisation adherence as of full ⁸³reference-of-thought—prelogism⁷⁸-as-of-
 conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-
 unthought>⁶ at uninstitutionalised-threshold¹⁰²; such that at the uninstitutionalised-threshold¹⁰² in

given presencing—absolutising-identitive-¹³constitutedness⁷⁹, the disposition to threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of transcendence-and-
 sublimity/sublimation/~~supererogatory~~—de-mentativity is achieved by undermining-and-
 overcoming the ‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-
 consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-⁹⁹teleology⁵⁵ at its
 uninstitutionalised-threshold¹⁰² as of crossgenerational psychoanalytic-unshackling for the
 prospective registry-worldview’s/dimension’s <~~amplituding~~/formative—
 epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴.
 However, ‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—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 ⁸³reference-of-
 thought uninstitutionalised-threshold¹⁰² as of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought, 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 ⁸³reference-of-thought to further undermine-and-overcome the ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-~~<metaphoricity~~⁵⁶-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as ~~<amplituding/formative>~~wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) thus failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of beyond-the-consciousness-awareness-⁹⁹teleology-~~<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-~~~~<amplituding/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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-¹³constitutedness 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 ⁸³reference-of-thought-devolving⁸⁴’ whether beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶, and so elucidated from the ontological-normalcy/relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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 différance/internal-dialectics/difference-deferral divulges ‘ontologically-compromised-mediating,-as-of-their-specific-¹³constitutedness consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of neuterising⁵⁷, 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought perspective, the overall social Being and
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of
 conflatedness¹² and distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹. This overall disparateness-of-ontologically-construed-
 social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-
 specific-¹³constitutedness consciousnesses flawed conceptualisation perspectives’ as of their
 neutering⁵⁷: wherein recurrent-utter-uninstitutionalisation has the deepest ⁸³reference-of-
 thought/de-mentative/structural/paradigmatic as ‘impulsive—ontologically-compromised-
 mediating,-as-of-its-specific-¹³constitutedness consciousness flawed conceptualisation
 perspective’ neutering⁵⁷ by its trepidatious-consciousness, while on the other extreme in
 contrast notional~deprocrypticism¹⁷ rather has a ⁸³reference-of-thought/de-
 mentative/structural/paradigmatic notional~deprocrypticism¹⁷ ‘referentialism—ontologically-
 uncompromised-mediating,-as-of-conflatedness¹² protensive-consciousness sound
 conceptualisation perspective’ that by its ‘⁸³reference-of-thought-devolving⁸⁴—
 différence/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying
 human limited-mentation-capacity dynamics of <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴, and so
 without being subject to any neutering⁵⁷’ as is the case with all ‘ontologically-compromised-
 mediating,-as-of-their-specific-¹³constitutedness consciousnesses flawed conceptualisation
 perspectives’. Thus by its deneutering¹⁶—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-¹³constitutedness⁷⁹, 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-⁹⁹teleology⁵⁵ towards ontological-normalcy/postconvergence, ‘it projectively/anticipatorily brought about the successive registry-worldviews/dimensions <~~amplifying~~/formative—epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-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 historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵. Ultimately, this sociohistorial disparateness-of-ontologically-construed-social-reality dynamism comes down to the limited/incomplete association of human ‘invention’ of organic-knowledge with the reflection of ‘this organic-knowledge underlying mental-disposition as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ as of
 prospective notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-⁸³reference-of-
 thought 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-⁹⁹teleology⁵⁵ in existential instantiations' thus resolving
 the open-ended-incompleteness/nonachievement-of-ontological-normalcy. Overall, such a
 notional~conflatedness¹² ⁸³reference-of-thought/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-⁸³reference-of-thought that underlies
⁸³reference-of-thought/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-⁹⁹teleology⁵⁵ and the latter in relative shortness-of-register-of-
 meaningfulness-and-⁹⁹teleology⁵⁵/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 ⁸³reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~’ is in effect a ‘more profound-and-comprehensive notion of différance construed rather with respect to the defining ⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’ and can be qualified as ‘futural différance’ as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as ‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought construing of past-as-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought in ad-hoc reassessing of meaningfulness-and-⁹⁹teleology⁵⁵ of presencing-as-prospective as from its very own ⁸³reference-of-thought in grasping alterations of meaningfulness-and-⁹⁹teleology⁵⁵ going back from the past but not to the point of putting into question the presencing-as-prospective overall ⁸³reference-of-thought 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ though ancillary as to the possibility of eventual cumulating of ‘historial différance’ realterations of meaningfulness-and-⁹⁹teleology⁵⁵ enabling the beyond-the-consciousness-awareness possibility of subsequent presencing-as-prospective ⁸³reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~de-mentativity~~. Whereas such candidty/candour-capacity

conceptualisation associated with notional~deprocrysticism¹⁷ future perspective ‘futural
différance construed suprastructurally as being fully aware of ⁸³reference-of-thought-of-
meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought is
articulated as from our prior/transcended/superseded relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought but now rather contemplating of its defined ⁸³reference-of-thought as
construed from the future-as-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
⁹⁹teleology’ thus undermining prior/transcended/superseded defined ⁸³reference-of-thought at its
uninstitutionalised-threshold¹⁰² and highlighting as of existential-contextualising-contiguity³⁸’s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-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-⁸³reference-of-thought—
categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁹teleology-<in-
existential-extrication-as-of-existential-unthought>⁶), and hence is construed prospectively as of
‘⁸³reference-of-thought—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-⁹⁹teleology⁵⁵’ of
prior/transcended/superseded defined ⁸³reference-of-thought; and so as the psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring backdrop for

prior/transcended/superseded defined ⁸³reference-of-thought transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity into future-as-prospective defined
⁸³reference-of-thought as of de-mentation-(~~supererogatory~~-ontological-de-mentation-or-
 dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴. In other words, such a ‘futural
 différence’ 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-⁸³reference-of-thought the whole
 grounding for meaningfulness-and-⁹⁹teleology⁵⁵ as of intrinsic-reality/ontological-veridicality as
 it supersedes as an opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ the
 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) beyond-
 the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. A candidty/candour-
 capacity notional~deprocrypticism¹⁷ placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology as of ‘futural différence’ 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-⁹⁹teleology⁵⁵, and thus grasp as of knowledge-notionalisation that any implied

meaningfulness-and-⁹⁹teleology⁵⁵ should be construed by conflatedness¹²
~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative~implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ and the
 latter in relative shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵/distractiveness’ in
 order to better skew for intemporality⁵¹/longness as ontology. So a futural différence necessarily
 projects de-mentatively/structurally/paradigmatically conflatedness¹² ~~<amplituding/formative-
 epistemicity>~~causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ and the latter in relative
 shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵/distractiveness’ as to imply the
 ontologically-veridical construal of human relations meaningfulness-and-⁹⁹teleology⁵⁵ 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
~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 différence 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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ ‘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-⁸³reference-of-thought as institutionalisations’. Such a construal of futural différence 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/⁸³reference-of-thought 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/⁸³reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by conflatedness¹² <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 demotivatively/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-⁹⁹teleology⁵⁵ are inextricable and critical in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁸³reference-of-

thought with respect to our positivism–procrysticism⁸⁰ 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/akrasitic-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 ¹³constitutedness, 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. Without the development of Being à la Heideggerian imagination the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ itself comes to a halt as of failing of Being 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 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 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
 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—procrypticism⁸⁰,
 and which prospectively requires the same as of preempting—disjointedness-as-of-⁸³reference-
 of-thought,-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 deprocrypticism! The notion of ⁸³reference-of-thought/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-⁹⁹teleology⁵⁵ and the latter in relative shortness-of-register-of-meaningfulness-and-
⁹⁹teleology⁵⁵/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
⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵; 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation⁵³ of the
registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-
accordance, while postlogism⁷⁷ implies a fundamental defining
being/existential/ontological/axiomatic-construct problem of perversion⁷⁴-of-⁸³reference-of-
thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>, 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-
⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ perversion-and-derived-
perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as mental-
dispositions finalities/determinations inducing disjointedness-as-of-⁸³reference-of-thought-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-⁸³reference-of-thought-as-of-conflatedness¹²) for
aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-
measurements (to derive meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-as-of-conflatedness¹² (notwithstanding the specifically flawed aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements) for producing veridical meaningfulness-and-⁹⁹teleology⁵⁵. While postlogism⁷⁷ is akin to the ‘defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself’ (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) besides the ‘specific act of aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements’ for producing veridical meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵, thus divulging a ‘⁸³reference-of-thought existentialism construct defect’ that is comprehensively devolving all across the given ‘⁸³reference-of-thought existentialism construct’, i.e. construed variously as of the registry-worldview/dimension meaningfulness-and-⁹⁹teleology⁵⁵ ‘implied specific teleological

differentiation/scission/variance/disambiguation’ as to its institutionalisation-threshold-and-uninstitutionalised-threshold¹⁰² implied relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought), and so as of the contending-reference (meaningfulness ‘implied teleological construct’), the ontological-reference (meaningfulness ‘implied being/existential construct’), the meaningful-reference (meaningfulness ‘implied contextualisation construct’), the anchoring-of-meaning (meaningfulness ‘implied operant construal’) and the apriorising–registry (meaningfulness ‘implied basic defining construct’ in terms–as-of-axiomatic-construct of logical-dueness/profile/presumptuousness/assumptions/value-reference/⁹⁹teleology). 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> associated with postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ and its social derivation as conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration as of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. That apparently minor twitch in the ‘defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) 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-⁸³reference-of-thought-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-thinking²⁰⁻⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought'), and so because the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is existentially being related to as if it is of appropriateness-of-⁸³reference-of-thought-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-⁹⁹teleology-differentiation implications, given that all the 'apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)' which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology falsely/deceptively induced by the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁹⁶supererogation⁵³ of infinite deception possibilities with respect to the infinite possibilities of 'perfect logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-

⁹⁶supererogation⁵³’ on the false basis of the perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁹⁹teleology⁵⁵’ (aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements) based on the perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁸³reference-of-thought’ 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-⁸³reference-of-thought, likewise perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> related to as being of

appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² wrongly undermines/dismantles
 the ‘existential meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁸³reference-of-thought-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-thinking²⁰-⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-
 thought’), and such perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is ‘reflected as
 preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-⁸³reference-of-thought’ in relation to veridical ‘existential
 meaningfulness-and-⁹⁹teleology⁵⁵’ reflected as postconverging-or-dialectical-thinking²⁰—
 apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-
 thought. 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-⁸³reference-of-thought-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-thinking²⁰-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ (purposeful architectural

aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements) is equally available to both the appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as well as derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>), as meaningfulness-and-⁹⁹teleology⁵⁵ is de-mentatively/structurally/paradigmatically constrained as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism, as from candidty/candour-capacity

perspective. The implication being that de-mentatively/structurally/paradigmatically ⁸³reference-of-thought (grandest-axiomatic-construct) in effect in its soundness or unsoundness induces devolving sound or unsound meaningfulness-and-⁹⁹teleology⁵⁵; with appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² de-mentatively/structurally/paradigmatically implying ‘appropriate devolving meaningfulness-and-⁹⁹teleology⁵⁵ of reference’, perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> de-mentatively/structurally/paradigmatically implying ‘perverted devolving meaningfulness-and-⁹⁹teleology⁵⁵ of reference’ and derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> de-mentatively/structurally/paradigmatically implying ‘derived-perverted devolving meaningfulness-and-⁹⁹teleology⁵⁵ of reference’. (Hence the circular-pervasiveness reflex by which a registry-worldview always resets its meaningfulness-and-⁹⁹teleology⁵⁵ as neuter/conviction-as-to-profound-⁹⁶supererogation-or-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and so even at the point of its underlying demonstrated incompleteness-of-⁸³reference-of-thought behind its perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is nothing but ‘a flawed <amplituding/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and the registry-worldview/dimension relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, that induces a

derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>; in the sense that
 while a relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism’ as the non-positivism/medievalism
 mindset/⁸³reference-of-thought will certainly be enabling for a non-positivism/medievalism type
 of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> like notions-and-
 accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability⁹ (as-of-
 ‘perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>—as-to-
 uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—
 apriorising/axiomatising/referencing’) in a non-positivism/medievalism social-setup, a
 positivistic mindset/⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought 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-⁹⁹teleology⁵⁵) ⁸³reference-of-thought’, likewise a
 mindset/⁸³reference-of-thought of procrypticism—or-disjointedness-as-of-⁸³reference-of-
 thought⁸⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>—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-⁹⁶supererogation—
preconverging/dementing¹⁹—apriorising-psychologism' such that it is a mindset/⁸³reference-of-
thought of deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷,-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) (also referred to
as deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷), 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 ~~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-⁹⁹teleology⁵⁵)
of ⁸³reference-of-thought' that is effectively the de-mentative/structural/paradigmatic ontological
resolution given its ontological-completeness-of-⁸³reference-of-thought. This notion of human
growing/developing prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
as of diminishing—human-epistemic-abnormalcy/diminishing—preconvergence from recurrent-
utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and
prospectively deprocrypticism¹⁷, as successive ~~amplituding~~/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought of the
construal/conceptualisation of the same ontological-veridicality/intrinsic-reality going by human
limited-mentation-capacity-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-⁸³reference-of-thought of human meaningfulness-and-⁹⁹teleology⁵⁵’ (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-⁸³reference-of-thought of human meaningfulness-and-⁹⁹teleology⁵⁵’) wherein going by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁸³reference-of-thought 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-⁹⁶supererogation⁵³) 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation¹⁰ issue with the successive registry-worldviews/dimensions references-of-thought as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought (due to ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/postlogism⁷⁷-and-conjugated-postlogism⁷⁷ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness⁸⁷-⁸³reference-of-thought), the historical transformation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing¹⁹-apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology we'll construe for instance of a non-positivism/medievalism mindset/⁸³reference-of-thought that doesn't register positivistic meaningfulness ⁸³reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology as of priorly unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/preconverging-or-dementing¹⁹-apriorising-psychologism by its positivism-procrypticism⁸⁰ ⁸³reference-of-thought. 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-⁸³reference-of-thought with respect to a non-positivism/medievalism worldview, we can garner an insight of the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism’ (given that sorcery doesn’t exist, going by the insight of positivistic prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought whereas the non-positivism/medievalism registry-worldview/dimension is ridden with a whole complexity of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism construct of notions-and-accusations-of-sorcery meaningfulness-and-⁹⁹teleology⁵⁵ as its dementating/structuring/paradigming of circularity/recurrence/repetition/repeatability⁹ (perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>—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-⁹⁶supererogation¹⁰ like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ wherein the prior/transcended/superseded registry-worldview’s/dimension’s ⁸³reference-of-thought 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 ⁸³reference-of-thought, 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 ⁸³reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/supererogatory~de-mentativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of ⁸³reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <amplituding/formative>wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought (or reducing relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ even in the new existential transcendental/superseding contextualisation in terms—as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension. Given such a state of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, the notion of generating meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ puts into question the very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-⁹⁹teleology⁵⁵ (‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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-

⁹⁶supererogation—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 <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵) 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 ⁸³reference-of-thought and a prospective/transcending/superseding ⁸³reference-of-thought; 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-⁹⁹teleology⁵⁵ distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-~~amplituding~~/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the meaningfulness-and-⁹⁹teleology⁵⁵ itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as human 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-⁹⁹teleology-<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 secondnaturating

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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—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 <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ its conventioning limits as being the absolute ontological determinant of meaningfulness-and-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology>, and that meaningfulness-and-⁹⁹teleology⁵⁵ as of relative pure-ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the 'intellectual projection' choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the <~~amplituding~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant

of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-<including-virtue-as-ontology> is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought. 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵, 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism. Thus human knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶.

[The notion of ‘beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶’ speaks of the mental state as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism by its relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought at the point of

uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (also referred to as
 ‘uninstitutionalised-threshold¹⁰²’) where the mental-disposition/mindset/⁸³reference-of-thought
 is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-
 capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’
 or ‘unconscious’, the notion of beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-
 extrication-as-of-existential-unthought>⁶ implies ‘conscious’ and/or ‘unconscious’ as of
 threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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-⁸³reference-of-thought as knowledge-framework available to
 them doesn’t enable their full conscious appraisal of such a judgment call as they are in an
 insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-
 of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but
 rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are
 effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act
 even though beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ as when eliciting ignorance (as of ‘lack of constraining social universal-transparency¹⁰⁴-<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-⁹⁹teleology-<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-⁸³reference-of-thought, 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-⁹⁹teleology-<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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-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-⁹⁹teleology-<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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ as of registry-worldview/dimension uninstitutionalised-threshold¹⁰² explains why fundamentally issues of ⁸³reference-of-thought defect or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> point more decisively/fundamentally as to their resolution as aetiologisation/ontological-escalation towards the need for ontological-completeness-of-⁸³reference-of-thought as to the successive registry-worldviews/dimensions institutionalisations-in-superseding-their-corresponding-uninstitutionalisation with regards to base-institutionalisation-superseding-recurrent-utter-uninstitutionalisation, universalisation-superseding-ununiversalisation, positivism-superseding-non-positivism/medievalism and prospectively deprocrypticism¹⁷-superseding-procrypticism⁸⁰. 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-⁹⁹teleology⁵⁵ in intradimensional construal of meaningfulness-and-⁹⁹teleology⁵⁵ but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/de-mentatively/structurally/paradigmatically as of aetiologisation/ontological-escalation a question of their relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁸³reference-of-thought⁸⁰-as-misappropriated–meaningfulness-and-⁹⁹teleology⁵⁵ as it endemises/enculturates perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrpticism¹⁷ 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-conflatedness¹²⁷-of-notional~deprocrpticism¹⁷-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 cuttngly 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-⁸³reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the ~~<amplifying~~/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ towards the path of its transcendence; as notions and ideas of the prospective ⁸³reference-of-thought gradually creep over those of the prior ⁸³reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common ⁸³reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common ⁸³reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common ⁸³reference-of-thought in terms-as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further ~~<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 ⁸³reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview's/dimension's ⁸³reference-of-thought.

<amplituding/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 ⁸³reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-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 ⁸³reference-of-thought-devolving⁸⁴, beyond just novel ideas within the same ⁸³reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁶supererogation—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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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 <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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology-<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-⁸³reference-of-thought-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-thinking²⁰⁻⁸³reference-of-thought 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-⁸³reference-of-thought-as-of-conflatedness¹² (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) truly are, and the implications thereof with regards to meaningfulness-and-⁹⁹teleology⁵⁵ (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-⁸³reference-of-thought-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-thinking²⁰⁻⁸³reference-of-thought 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-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ as
 'prelogic supplanting-conviction-as-to-profound-⁹⁶supererogation—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-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> and 'prelogism⁷⁸-as-of-conviction,-as-to-profound-
⁹⁶supererogation 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism ⁸³reference-
 of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping
 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ aetiologisation/ontological-escalation, can supersede the above perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-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-thinking²⁰⁻⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of
 prospective relative-ontological-completeness⁸⁷. The difference between postlogism⁷⁷
 (postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-
 shallow-⁹⁶supererogation¹⁰-(perverted-outcome-sought-precedes-existentially-veridical-logical-
 dueness)) and prelogism⁷⁸ (prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation-
 (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-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁹⁹teleology⁵⁵), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-⁸³reference-of-thought-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-⁹⁶supererogation⁵³ and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements to be undertaken (as to logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³) so long as A learns and understands the addition principle well. This instance of A’s ⁸³reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism⁷⁸. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring-purpose—of-obtained-measurements (meaningfulness-and-⁹⁹teleology⁵⁵) is undertaken erroneously rather implying $6 + 3$ instead of $5 + 2$ (with respect to the same correct

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as measurement undertaken by A for subsequent calculation as $5+2$) and then resolved correctly to be 9 as well just as A did out of wrong calculation, fundamentally the idea of re-engaging with B for solutions of additions (as to logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³) is flawed since B is not committed due to its perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-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 ⁸³reference-of-thought is not perverted, such that A’s defect is a defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance, on the other hand B’s defect is a Being/ontological/existential-defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-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 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-
⁹⁶supererogation 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>-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-⁹⁶supererogation¹⁰ and C, D, E and F relative-ontological-incompleteness⁸⁸-induced,-
‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
preconverging/dementing¹⁹—apriorising-psychologism’ that is ‘in-wait as of prior relative-
ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought—
categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology⁵⁵). 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—⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> determines how

prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought-for-social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of 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-⁸³reference-of-thought-for-social-functioning-and-accordance (even when other prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁸³reference-of-thought-〈as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation〉 as perverted-outcome-sought-precedes-existentially-veridical-logical-duedness). In this regard, prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation minds generally adopt a generalising approach for determining 'the overall registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any

specific individual' including psychopathic or conjugated-postlogism⁷⁷, and in so doing construe dichotomously the said individual's as adhering or not-adhering to the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism⁷⁷ behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of 'such preposterous acts-and/or-narratives of vicious postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰' 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-⁹⁶supererogation¹⁰' 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-⁹⁶supererogation¹⁰ 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—⁸³reference-of-thought-for-social-functioning-and-accordance with

others. The adult psychopathy personality development arising from this fundamental faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’ at childhood, further evolves a long way with a constantly readjustment process to ultimately enable the credulity for the registry-worldview’s/dimension’s—⁸³reference-of-thought-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context of its underlying postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, and thus its own derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>; 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-⁹⁶supererogation¹⁰ 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 ⁸³reference-of-thought-elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology), with the conjugated-postlogism⁷⁷ interlocutor as of ‘⁸³reference-of-thought—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 ⁸³reference-of-thought-elements/registry-elements (whether unconsciously as beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ to the ontological implications of the appropriate existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context ⁸³reference-of-thought-elements/registry-elements and thus explaining derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> arises, in addition to the more fundamental issue of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> take the form of mental ‘misconception of meaningfulness-and-virtue’ that such ‘postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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–⁸³reference-of-thought-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-⁹⁶supererogation¹⁰ vicious acts-and/or-narratives’ as of an association between the ‘postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation¹⁰ vicious acts-and/or-narratives’ in order to enable the postlogism⁷⁷/psychopathic manifestation achieve the registry-worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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's⁸³reference-of-thought-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-⁹⁶supererogation¹⁰ 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-of⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 'than just merely or confused with innocent virtue acts-and/or-narratives'; and as 'interlocutors in prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation¹⁰ 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—⁸³reference-of-thought-elements/apriorising—registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology (which are actually outside existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³. 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-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) (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-⁹⁹teleology⁵⁵ arises disjointedness-as-of-⁸³reference-
 of-thought; inherent in temporality⁹⁸/shortness and as of postlogism⁷⁷ and conjugated-
 postlogism⁷⁷ mental-dispositions (shallowness-of-thought construed as of temporal-extricatory
 reasoning as well as incoherent and awkwardly implied universal projections, but which actually
 speaks of <amplituding/formative-epistemicity>totalising~self-referencing-
 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 ⁸³reference-of-thought relationship with meaningfulness-and-⁹⁹teleology⁵⁵ as of poor
 performance of supposed intemporal-projection but actually in effect pseudointemporality⁵¹-as-
 temporality⁹⁸ and speaks, more specifically with regards to psychopathic/postlogic
 meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵/supratransversality—apriorising/axiomatising/referencing as-
 to-<amplituding/formative-epistemicity>totalising~social-context-construed-conflatedness¹²’

of aetiologisation/ontological-escalation driven by ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting emphasising ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵) where these face in the same space of temporal-to-intemporal the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance thresholds ‘temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵’-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-⁸³reference-of-thought-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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-

psychologism. The relative transparency of childhood psychopathy perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁹teleology⁵⁵’, 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context gets lost and its perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is related to as appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² in ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation rather than as postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰’ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> ‘temporal-

synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵'-as-shallowness-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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵) without 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as so reflected by its relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought (disjointedness-as-of-⁸³reference-of-thought) is bound to induce defective/perverted 'temporal-distractively-aligned synopsising-depth of meaningfulness-and-⁹⁹teleology⁵⁵' relative to intemporal/ontological and virtue constructs.

[Consider the instance of an archetype illustration with respect to say a Socrates or Rousseau individuation 'intemporal synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵/supratransversality—apriorising/axiomatising/referencing as-to-<amplifying/formative-epistemicity>totalising~social-context-construed-conflatedness¹²', 'temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵'-as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing in pseudointemporal⁵¹ lip-servicing will within the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of their respective epochs poorly grasp their respective 'intemporal synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵/supratransversality—apriorising/axiomatising/referencing as-to-<amplifying/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-⁹⁹teleology⁵⁵ over the temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ status quo, and likewise with a Rousseau who isn't advancing a temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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 synopsis-ing-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵'-as-shallowness-of-thought/subtransversality—apriorising/axiomatising/referencing; wherein a Socrates or Rousseau individuation 'intemporal synopsis-ing-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵' as articulated above will face in the same space of the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance thresholds with respect to meaningfulness-and-⁹⁹teleology⁵⁵ such 'temporal-distractively-aligned synopsis-ing-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵'-as-shallowness-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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵, temporal-dispositions in conjugated-postlogism⁷⁷ synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵ as well as intemporal synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵. Likewise, for instance, it won't be surprising that the 'intemporal synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵/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 synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵'-as-shalowness-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁸³reference-of-thought, and more specifically relevant to the
 phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-⁸³reference-
 of-thought associated with procrypticism⁸⁰ relative-ontological-incompleteness⁸⁸-of-⁸³reference-
 of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is
 the conscious manifestation of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> 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-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the
 registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-
 accordance, more like it can't be pretended that overlooking the nefarious implications of
 notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a
 resetting of non-positivism/medievalism mindsets/⁸³reference-of-thought, and it will be more of
 an intellectual-and-moral dereliction from a positivistic insight) doesn't cancel the fundamental
 temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-
 veridicality is a contiguity (superseding—oneness-of-ontology), and the relative-ontological-
 incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism' as displayed
 by the individuations (speaking not of a defect—of-logical-processing-or-logical-implicitation—
 supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the registry-
 worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance) above
 is of 'existential perpetuation in circularity/recurrence/repetition/repeatability⁹ (as-of-
 'perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>—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-⁸³reference-of-thought-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’, social meaningfulness-and-⁹⁹teleology⁵⁵ is downgraded into ‘temporal <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>’ mental-dispositions and projections disposition’ with corresponding degrading of the profoundness/sophistication of ⁸³reference-of-thought 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 ⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵’ as ontological and ‘subtransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵’, while with respect to ‘maximal-operating-modality-of-⁸³reference-of-thought-as-of-formalisation’ social meaningfulness-and-⁹⁹teleology⁵⁵ is deferred to the profoundness/sophistication of ⁸³reference-of-thought of a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation disposition by its ontological-primemovers-totalitative-framework⁷² induced prospective institutionalisation formalisations, percolation-channelling and secondnaturing). Thus in summary ‘existential perpetuation in circularity/recurrence/repetition/repeatability⁹’ (of ‘maximal-as-intemporal-operating-modality-with-respect-to-categorical-imperatives/axioms/registry-⁹⁹teleology⁸-of-⁸³reference-of-thought-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-⁹⁹teleology⁸-of-⁸³reference-of-thought-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-⁹⁶supererogation—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/⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism-of-recurrent-utter-uninstitutionalisation), the ‘base-institutionalisation—ununiversalisation’

mindset/⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism-of-ununiversalisation), the ‘universalisation–non-positivism/medieval’ mindset/⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism-of-non-positivism/medievalism), the ‘positivism–procrypticism⁸⁰’ mindset/⁸³reference-of-thought is existentially perpetuating ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of-⁸³reference-of-thought,-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 circularity/recurrence/repetition/repeatability⁹ as-inherently-implied-by-the-uninstitutionalised-threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism-of-procrypticism⁸⁰), and the ‘deprocrypticism¹⁷’ mindset/⁸³reference-of-thought will be existentially perpetuating ‘preempting—disjointedness-as-of-⁸³reference-of-thought,-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 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 ⁸³reference-of-thought-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought-and-not-logically-contending) construed as ‘circularity/recurrence/repetition/repeatability⁹-as-of-conflated-construal of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>’ inherently-implied (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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-⁸³reference-of-thought-and-not-logically-contending) in need for base-institutionalisation-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-

⁸³reference-of-thought-and-logically-contending)’, the ‘circularity of ununiversalisation-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought-and-not-logically-contending⟩ in need for universalisation-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought-and-logically-contending)’, the ‘circularity of non-positivism/medievalism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought-and-not-logically-contending⟩ in need for positivism-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought-and-logically-contending)’ and prospectively the ‘circularity of procrypticism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought-and-not-logically-contending⟩ in need for deprocrypticism¹⁷-⟨reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought-and-logically-contending)’, successively as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought.

[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 ⁸³reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> speaks to a fundamental relative-ontological-incompleteness⁸⁸-

induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ as a non-
 positivism/medievalism mindset/⁸³reference-of-thought 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-⁸³reference-of-thought ushered in by ‘a positivistic mindset/⁸³reference-of-
 thought 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-⁹⁹teleology⁵⁵)’ 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-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ of our procrypticism—
 or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ for a notional~deprocrypticism¹⁷ ⁸³reference-of-
 thought. Such naïve construal of resetting relations anew and overlooking with regards to
 perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (utterly different from
 defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-
 to-profound-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-
 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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 secondnaturating process construing the inherent reality and derived-implications of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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 ⁸³reference-of-thought, ununiversalisation manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by universalisation ⁸³reference-of-thought, non-positivism/medievalism manifestation of postlogism⁷⁷ can only be de-mentatively/structurally/paradigmatically resolved by positivism ⁸³reference-of-thought, and prospectively procrypticism⁸⁰ manifestation of postlogism⁷⁷ can only be de-

mentatively/structurally/paradigmatically resolved by notional~deprocrypticism¹⁷ ⁸³reference-of-thought. 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-⁹⁶supererogation—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-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising~conflated–meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶, to avoid its ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-⁹⁹teleological-differentiation-as-of-subtransversality—threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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-⁸³reference-of-thought, 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 ⁸³reference-of-thought 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-⁹⁶supererogation—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-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative—epistemicity>totalising~conflated—meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism, as we strive circularly-as-of-shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ (in the case of procrypticism⁸⁰, which is rather of ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-⁹⁹teleological-differentiation-as-of-subtransversality—threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’), ignoring the notion of prospective transcending with respect to perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> or derived perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵ in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset/⁸³reference-of-thought trying to process logic on the basis of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation⁵³ issue but ‘more fundamentally an appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹²-or-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> issue as of a de-mentative/structural/paradigmatic and ontological meaningfulness-and-⁹⁹teleology⁵⁵ implication with respect to eliciting the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁶supererogation—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/⁸³reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ validation as of alchemic mindset/⁸³reference-of-thought’ but rather ‘a chemistry scientific mindset/⁸³reference-

of-thought 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/⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and- locales/aetiologisation/ontological-escalation of interpretive defects of that may arise from such non-positivism/medievalism mindset/⁸³reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation⁵³, ‘wrongly elevates and validates the non-positivism/medievalism mindset/⁸³reference-of-thought’ as the mindset/⁸³reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/⁸³reference-of-thought 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/⁸³reference-of-thought reflex for the ascendancy of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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/⁸³reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
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/⁸³reference-of-thought and to be engaged with as of logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³, 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-⁹⁶supererogation—
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-⁹⁹teleology⁵⁵)
as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring).
Such an insight can be extended prospectively on the same measure with respect to our
procrysticism⁸⁰ prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of—
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
preconverging/dementing¹⁹—apriorising-psychologism’ and futural Being-
development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-

infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷
 ontological-completeness-of-⁸³reference-of-thought; 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-
⁹⁶supererogation—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-⁸³reference-of-thought-as-an-
 ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative-
 epistemicity>totalising~conflated—meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
 notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵ in our placeholder-setup/mentation/mental-devising-
 representation/consciousness-awareness-⁹⁹teleology 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-
⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ to avoid its ‘ontologically-
 perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-
⁹⁹teleological-differentiation-as-of-subtransversality—threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism’ with respect to futural Being-
 development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 procrpticism⁸⁰ as of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ in endemising/enculturating psychopathy and social psychopathy. The bigger picture here is that in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 ⁸³reference-of-thought in its <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ need to be recognised, referenced/registered/decisioned and represented from the prospective/transcending/superseding registry-worldview ⁸³reference-of-thought 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-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplituding/formative—epistemicity>totalising~conflated-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-notional~deprocrpticism¹⁷-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-⁸³reference-of-thought.]

It should be noted as well that the idea 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-⁹⁹teleology⁵⁵)’ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology in the very first instance, and on a second-level then imply eliciting the corresponding meaningfulness-and-⁹⁹teleology⁵⁵ for such renewed psyche as ⁸³reference-of-thought. Such ‘<~~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-⁹⁹teleology⁵⁵)’ 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-⁹⁶supererogation—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-⁹⁹teleology⁵⁵)’ 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 ⁸³reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity established by Descartes’ thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated ‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-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-⁹⁹teleology⁵⁵)’ (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-⁹⁹teleology). 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-⁹⁹teleology⁵⁵ is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of meaningfulness-and-⁹⁹teleology⁵⁵ issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism ⁸³reference-of-thought that doesn’t psychically and meaningfully supersede it but elaborates within it; and it doesn’t reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘~~<amplituding/formative~epistemicity>~~totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-⁹⁹teleology⁵⁵)’ 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-accident-ed-or-random-mental-disposition-(as ‘base-¹³constitutedness of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) gives way to rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘first-

level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way
to universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism,-(as ‘second-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of
⁸³reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) which gives way
to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism,-(as ‘third-level presencing—
absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and
prospectively bringing about preempting—disjointedness-as-of-⁸³reference-of-thought,-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
⁸³reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and wherein the
successive mindsets/references-of-thought and institutionalisations are suprastructural to each
other (beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/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
 <~~amplituding~~/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ posture holding only one registry-
 worldview/dimension ⁸³reference-of-thought~categorical-imperatives/axioms/registry-
⁹⁹teleology⁸ as absolute, then prospective transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity is rather a beyond-the-consciousness-
 awareness-⁹⁹teleology-<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<~~amplituding~~/formative-
 epistemicity>totalising~purview-of-construal' as superseding~oneness-of-ontology as an all-
 encompassing <~~amplituding~~/formative-epistemicity>totalising~renewing-realisation/re-
 perception/re-thought of human psychical and institutionalisation disposition for
 meaningfulness-and-⁹⁹teleology⁵⁵, even though fundamentally enabled by developing human
 phenomenal-abstractiveness of presence as of <~~amplituding~~/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-
⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought. 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-accidented-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-⁹⁹teleology⁵⁵)’ 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-⁹⁹teleology⁵⁵ is often wrongly construed as ontological as of ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵.

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 ¹³constitutedness 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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵.

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 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} 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-
⁹⁹teleology⁵⁵ but two or more, say our present positivism ⁸³reference-of-thought and retrospective
 non-positivism ⁸³reference-of-thought, 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 antinihilism^{>100}' 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 antinihilism^{>100}? 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 antinihilism^{>100} 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-
 accidented-or-random-mental-disposition 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
 recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism 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
 base-institutionalisation—ununiversalisation, universalisation-directed-rulemaking-over-non-
 rules—apriorising/axiomatising/referencing—psychologism 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
 universalisation—non-positivism/medievalism, positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism transcendentally-enabling-level-of-ontological-good-
 faith/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-⁸³reference-of-
 thought,-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 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 deprocrypticism¹⁷; explaining the successive developments of the
 human psyche 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
 ontologically-driven as of increasing prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought. It is this author's contention that the 'transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity notional~deprocrypticism¹⁷ psyche-and-
 thereof-philosophy' as so 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}
 provides the requisite ontologically-veridical background referencing as of its conflatedness¹² (in
 the same vein as the prior positivism~procrypticism⁸⁰ registry-worldview/dimension bigger
 'transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity positivism psyche-and-
 thereof-philosophy' with regards to non-positivism/medievalism) as of the prospective-and-
 more-profound notional~deprocrypticism¹⁷ registry-worldview/dimension bigger
 'transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity
 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-⁹⁹teleology⁵⁵ has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/meaningfulness-and-⁹⁹teleology⁵⁵) as of its notional~conflatedness^{12/13}constitutedness-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 ⁸³reference-of-thought relative deficiency as prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought (as its uninstitutionalised-threshold¹⁰²) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview’s/dimension’s ⁸³reference-of-thought prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; thus validating with regards to both ⁸³reference-of-thought respectively as the ‘transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity notional~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 ⁸³reference-of-thought the articulation of coherent meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought organic grounding as of underlying ontological-normalcy/postconvergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity conceptualised/construed relations. This elucidation points out that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity 'must truly' involve an 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 ⁸³reference-of-thought over the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵) eliciting a new apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of prospective/transcending/superseding ⁸³reference-of-thought as candored/straight, postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and dialectically/contendingly-in-phase over the prior/transcended/superseded ⁸³reference-of-thought 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-⁸³reference-of-thought of prospective/transcending/superseding ⁸³reference-of-thought over prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of prior/transcended/superseded ⁸³reference-of-thought, and so ‘with respect to the relative veracity/ontological-pertinence of their projected logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of meaningfulness-and-⁹⁹teleology⁵⁵ as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context’, wherein the prior/transcended/superseded ⁸³reference-of-thought is construed as preconverging-or-dementing¹⁹-apriorising-psychologism and decentered/out-of-phase thus subsumed-as-supplanted while the prospective/transcending/superseding ⁸³reference-of-thought 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-universalisation 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-⁸³reference-of-thought,-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) relative to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation⁵³ projected meaningfulness-and-⁹⁹teleology⁵⁵ as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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 '⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²' of meaningfulness-and-⁹⁹teleology⁵⁵ of the prior/transcended/superseded registry-worldview ⁸³reference-of-thought implied as of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ in reflecting the prospective/transcending/superseding registry-worldview ⁸³reference-of-thought suprastructuration as the 'new ontologically-veridical becoming-or-present-of-⁸³reference-of-thought' since there 'cannot be two different becoming-or-present-of-⁸³reference-of-thought' but rather that the prospective/transcending/superseding suprastructuration is by its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought the becoming-or-present-of-⁸³reference-of-thought. 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-⁸³reference-of-thought' induces an underlying 'paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity' involved in all such transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity wherein mental-dispositions as of ⁸³reference-of-thought are caught between the prospective/transcending/superseding registry-worldview prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, with respect to meaningfulness-and-⁹⁹teleology⁵⁵ referencing. Consider in this case the human condition of transience of ⁸³reference-of-thought as experienced by Okonkwo returning from banishment to

Umuofia village in Chinua Achebe's *Things Fall Apart*. That is, basically and by reflex, mental-
 dispositions as of the formation of 'recurrent-utter-uninstitutionalisation non-rules—
 apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-
 mental-disposition ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸
 will not necessarily construe transitorily at its uninstitutionalised-threshold¹⁰² that 'base-
 institutionalisation—ununiversalisation rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ is the relative ontologically-veridical ⁸³reference-of-
 thought (as explained further below with respect to 'symmetrisation-of-⁸³reference-of-thought
 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-⁸³reference-of-thought-<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-⁹⁹teleology⁵⁵-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-accidental-or-
 random-mental-disposition' as ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought induced distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought (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-⁸³reference-of-thought,-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as absolute by reflex beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought induced distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² notion as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and implying rather a prospective transcendental depth-of-thought/⁸³reference-of-thought. This equally explains why the implied supratransversality—apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a 'presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology-<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 ⁸³reference-of-thought 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ inclined beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ to uphold meaningfulness-and-⁹⁹teleology⁵⁵ as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought as beyond-the-consciousness-awareness-⁹⁹teleology-<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-~~<amplituding/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 '⟨~~amplituding/formative~~>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism arise, however, different the perception from 'very-crude' (with recurrent-utter-uninstitutionalisation) to 'seemingly polished' (with our positivism—procrypticism⁸⁰) depending on prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. This is to point out that at uninstitutionalised-threshold¹⁰² temporal-dispositions as of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-<amplituding/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. Does the 'intellectual romanticism' of a Rousseau articulation of universal human rights necessarily register fully in the mindset/⁸³reference-of-thought of the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology-<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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ notion to the fore of the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ notion for the <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-meaningfulness-and-⁹⁹teleology⁵⁵ in such social-setup that is a question of a beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ notion with respect to recasting of gender rights in a prospective meaningfulness-and-⁹⁹teleology⁵⁵. Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional~deprocrpticism¹⁷ institutionalisation implied suprastructuration over our positivism~procrypticism⁸⁰ is rather not a beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ notion as of the present <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of their ontological representation of reality within the limits of their ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideism induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as prospective registry-worldview/dimension suprastructuration requires new projective-insights/postdication/deconstruction to establish more profound ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as new/prospective

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’; but then, such ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ of each registry-worldview/dimension suprastructuration comes with a fundamental mentation-reflex flaw that their given ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and non-transcendable’ beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ will certainly imply an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ and notwithstanding the fact that that present registry-worldview/dimension is the result of prior projective-insights/postdication/deconstruction induced transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity. Such that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as a beyond-the-consciousness-awareness-⁹⁹teleology-<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 deprocrypticism¹⁷, as we perceive our
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ as absolute
 failing to construe the all-encompassing redefining implications of projective-
 insights/postdication/deconstruction with respect to the possibility of an altogether
 new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 specific referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ (as
 preempting—disjointedness-as-of-⁸³reference-of-thought,-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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷, is one of
 making conscious beyond the nombrilism/closed-structuring-of-meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁸³reference-
 of-thought imply in reflecting holographically-<conjugatively-and-transfusively> the

⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ that new projective-
insights/postdication/deconstruction necessarily induce new
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ defining
new/prospective registry-worldview/dimension. Particularly so, as
<~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) mental-
dispositions most profound relationship to meaningfulness-and-⁹⁹teleology⁵⁵ tends to be geared
rather towards the given
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one
as this enables human finite aspirations whether socially, professionally, family-wise, hedonic,
etc. as of the registry-worldview’s/dimension’s denaturing¹⁵ <~~amplituding~~/formative>wooden-
language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁸³reference-of-
thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸), ONLY base-institutionalisation–
ununiversalisation (by its rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸),
ONLY universalisation–non-positivism/medievalism (by its universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism ⁸³reference-of-
thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸), or ONLY positivism–

procrypticism⁸⁰ (by its positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism⁸³reference-of-
 thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸), and so ‘construed-as-of-
 contingent-circular-pervasiveness <amplituding/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
⁹⁹teleology⁵⁵-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-⁸³reference-of-thought induced distractive-alignment-to-
⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense
 of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁷-
 of-⁸³reference-of-thought 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 ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ is about intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation, and not the mimicking of their
 <amplituding/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸), whether beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-
 extrication-as-of-existential-unthought>⁶), about how and why the ⁶⁶ontological-contiguity—of-
 the-human-institutionalisation-process⁶⁷ as of such successive
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
 referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ is driven from
 recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to

universalisation–non-positivism/medievalism to positivism–procrysticism⁸⁰ by projective-
 insights/postdication/deconstruction in establishing them in the first place as of prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrysticism¹⁷ (preempting—
 disjointedness-as-of-⁸³reference-of-thought,-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 ⁸³reference-of-thought–
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸) by construing its grander ‘re-motif–and–
 re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
 measuringinstrumenting specific ⁸³reference-of-thought/axiomatic-
 construct/referencing/intelligibilitysetup/measuringinstrument for existential-instantiations
 predicative-insights’ as of full ontological-completeness-of-⁸³reference-of-thought, tends to be
 lost to temporal/shortness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ as of
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. But rather an ad-hoc

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-⁸³reference-of-thought is de-mentatively/structurally/paradigmatically susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ for the vices-and-impediments¹⁰⁵ so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶. This explains why the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-⁸³reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific
referencing/⁸³reference-of-thought/axiomatic-construct for predicative-insights’ to take hold. It
equally explicates why threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (as ‘vague staging and
performing’ and not truly postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁶supererogation¹⁰ as of effecting-parsimony-as-of-shoddiness-and-
incompleteness-to–meaningfulness-and-⁹⁹teleology⁵⁵ and prelogism⁷⁸-as-of-conviction,-as-to-
profound-⁹⁶supererogation as of effecting-wholeness-as-of-profoundness-and-completeness-to–
meaningfulness-and-⁹⁹teleology⁵⁵ in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation
existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context
dynamic’ of the nature of ‘postlogism⁷⁷-as-of-compulsing–
nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or
distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-
<of-apriorising/axiomatising/referencing>²⁹ with distractive-alignment-to-⁸³reference-of-

thought-<of-apriorising/axiomatising/referencing>²⁹ and corresponding ontological-normalcy/postconvergence upholding with conflatedness¹². (Thus disambiguating mental-dispositions as of ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation, ‘postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or psychopathic compulsive threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism individuation’, and consequently induced conjugated-postlogism⁷⁷s/social-psychopathy as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism individuations’; and as this overall ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-normalcy/postconvergence’ reflects ¹³constitutedness as of base-¹³constitutedness, first-level-presencing—absolutising-identitive-¹³constitutedness⁷⁹, second-level-presencing—absolutising-identitive-¹³constitutedness⁷⁹, third-level-presencing—absolutising-identitive-¹³constitutedness⁷⁹ and notional~conflatedness¹² (altogether construed as of notional~conflatedness^{12/13}constitutedness-to-conflatedness¹²) reflecting both the uninstitutionalised-threshold¹⁰²’s as to conventioning/closed-structure/non-transcendability/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/effecting-parsimony as to ‘⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ meaningfulness and the corresponding prospective institutionalisation’s ontology/opened-structure/transcendability/conflatedness¹² teleological-elevated-as-⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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 ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation, threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵-or-temporal-¹³constitutedness-as-effecting-parsimony-of-meaningfulness-and-⁹⁹teleology⁵⁵ (so implied by metaphysics-of-absence as of our procrypticism⁸⁰ uninstitutionalised-threshold¹⁰² as disjointedness-as-of-⁸³reference-of-thought). By mental-reflex a postlogism⁷⁷-as-of-compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-

⁹⁶supererogation 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-⁸³reference-of-thought, postlogism⁷⁷-as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ implied meaningfulness-and-⁹⁹teleology⁵⁵ will tend to be incidentally conjugated with prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought at its 'uninstitutionalised-threshold¹⁰² the threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-accidental-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-⁸³reference-of-thought as rather reflecting 'virtue-and-ontological-veridicality' as of its institutionalisation and 'vices-and-impediments'¹⁰⁵ as of its uninstitutionalised-threshold¹⁰². This consequently implies at the uninstitutionalised-threshold¹⁰² a 'symmetrisation-of-⁸³reference-of-thought 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-⁹⁶supererogation—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-⁸³reference-of-thought, which in the bigger picture speaks of 'differentiated construal of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context' wherein the temporal is 'preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation's—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ and the intemporal-as-ontological postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, and further explains the 'paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity' (confusion of relative

ontologically-veridical becoming-or-present-of-⁸³reference-of-thought') wherein the temporal is
 hung (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 thus 'construed-as-of-contingent-circular-pervasiveness <amplituding/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought induced distractive-
 alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override
 any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought conflatedness¹²) whereas the intemporal-as-ontological
 construes ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as meant
 for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and up for
 remaking once perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>
 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-⁸³reference-of-thought'—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-⁹⁹teleology⁵⁵)’ 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-⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> to renew the construal/conceptualisation of what is considered as a relatively ontological-completeness-of-⁸³reference-of-thought for a prospective ⁸³reference-of-thought that preserves intemporality⁵¹, by factoring in the fact of this contextual relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ as it enculturates/endemises the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-

in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁸³reference-of-thought-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-thinking²⁰.⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> speaking fundamentally of the given prior relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ 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-⁸³reference-of-thought-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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought-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-thinking²⁰-⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought’) exposes contextually the relative temporality⁹⁸-to-intemporality⁵¹ (shortness-to-longness-of-register-of~meaningfulness-and-⁹⁹teleology⁵⁵) of human mental-dispositions implying an intellectual-and-moral-inequivalence/non-correspondence between of temporal-dispositions perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism ⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought-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-thinking²⁰⁻⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism ⁸³reference-
 of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping
 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought-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 ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation—
 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-⁸³reference-of-thought-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
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation—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-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism ⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—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-⁸³reference-of-thought 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-⁸³reference-of-thought⁸⁰. 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-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought-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-thinking²⁰-⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism ⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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 ⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism ⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought’–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-⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation—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-⁹⁶supererogation—

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-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> that had tended to fundamentally put into question their present with new de-mentating/structuring/paradigming shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension’s/registry worldview’s postlogism⁷⁷ without undermining the registry-worldview’s/dimension’s ⁸³reference-of-thought itself as implied by its state of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-

⁹⁹teleology), given that this fundamental relative-ontological-incompleteness⁸⁸-induced, 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/⁸³reference-of-thought there is no chance that a non-positivism/medievalism registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism in non-positivism/medievalism where the mindset/⁸³reference-of-thought is not rationally-empirical/positivising. Likewise the procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ wherein the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> from a psychopathic character is contextually likely to be engaged with (as 'prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁹teleology⁵⁵ 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>~~^{<amplifying>}wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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/⁹⁹teleology that can then perceive the prior registry-worldview/dimension as of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ of our procrypticism⁸⁰ and accessorially its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) and as of the ontological-normalcy/postconvergence ontological-completeness-of-⁸³reference-of-thought perspective, ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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 ⁸³reference-of-thought as supratransversality—apriorising/axiomatising/referencing (as of higher ontological-completeness-of-⁸³reference-of-thought reflected in operant individuation terms as ‘coherence in depth of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ construal of ⁸³reference-of-thought’) over the preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior ⁸³reference-of-thought as subtransversality—apriorising/axiomatising/referencing (as of lesser ontological-completeness-of-⁸³reference-of-thought with respect to perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ construal of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>’; construed as of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for thee 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> ‘disjointedness-as-of-⁸³reference-of-thought’ 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 ⁸³reference-of-thought’ (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 ⁸³reference-of-thought ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ determined by its sanctified-conventioning-social-aggregation-enablers) and ‘the prior subtransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought’ (as denaturing¹⁵ postlogic-backtracking threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism towards the ⁸³reference-of-thought sanctified-conventioning-social-aggregation-enablers in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity); is comprehensively rearticulated all across the ‘⁸³reference-of-thought existentialism construct’, i.e. from the registry-worldview (meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the ⁸³reference-of-thought (operant construal of meaning), and right down to the apriorising—registry (basic defining construct of meaning, in terms—as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/⁹⁹teleology). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of-⁸³reference-of-thought point-of-departure-of-construal underlines ontologically that, notional~deprocrypticism¹⁷ (by its ‘preempting—disjointedness-as-of-⁸³reference-of-thought’ ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, i.e.

deprocripticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷) 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-
context) Positivism—procripticism⁸⁰ which (by its 'positivising/rational-empiricism' ⁸³reference-
of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, i.e. positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,-(as 'third-level presencing—absolutising-
identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought'
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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)
Universalisation—non-positivism/medievalism which (by its 'universalising¹⁰³' ⁸³reference-of-
thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, i.e. universalisation-directed-
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as 'second-
level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought'
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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context) Base-
institutionalisation—ununiversalisation which (by its 'rule-making' ⁸³reference-of-thought—
categorical-imperatives/axioms/registry-⁹⁹teleology⁸, i.e. rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism,-(as ‘first-level presencing—absolutising-
 identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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-⁸³reference-of-thought-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 ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, i.e. non-rules—
 apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-(as ‘base ¹³constitutedness of ⁸³reference-of-thought’
 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 ⁸³reference-of-thought 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-accidental-or-random-
 mental-disposition-(as ‘base ¹³constitutedness of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-
 rules—apriorising/axiomatising/referencing–psychologism,-(as rulemaking-‘first-level
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as
 ‘second-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing–psychologism,-(as ‘third-level presencing—absolutising-
 identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and
 deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-
⁹⁹teleology 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵)
 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
⁶⁶ontological-contiguity—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-⁸³reference-of-thought; subsumed-as-supplanted successively as of non-rules—
 apriorising/axiomatising/referencing-psychologism,-as-impulsive-or-accidented-or-random-
 mental-disposition-(as ‘base ¹³constitutedness of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-
 rules—apriorising/axiomatising/referencing-psychologism,-(as rulemaking-‘first-level
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), universalisation-
 directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing-psychologism,-(as
 ‘second-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
 ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism’-⟨as ‘third-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, and ultimately with deprocrypticism¹⁷, ‘deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷-⟨as ‘conflatedness¹² of ⁸³reference-of-thought’ 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-conflatedness¹². 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-conflatedness¹², such that it inherently implies the ⁶⁶ontological-contiguity—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-⁸³reference-of-thought’-as-misappropriated–meaningfulness-and-⁹⁹teleology⁵⁵-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-¹³constitutedness of ⁸³reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{as ‘first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{as ‘second-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-⁸³reference-of-thought,-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 ‘third-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’

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-echoness/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 ⁸³reference-of-thought construal (contrasted with ‘conceptual deprocrypticism¹⁷’ as a given
⁸³reference-of-thought 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-
 historicity/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-⁹⁹teleology⁵⁵
 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-⁹⁹teleology⁵⁵
 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 <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought when construed rather in ‘successive increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-accidented-or-random-mental-disposition (base-¹³constitutedness of ⁸³reference-of-thought), rulemaking-over-non-rule (first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ ⁸³reference-of-thought), universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (second-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ ⁸³reference-of-thought), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism (third-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ ⁸³reference-of-thought), and prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷; 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-accidented-or-random-
 mental-disposition-(as ‘base-¹³constitutedness of ⁸³reference-of-thought’
 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-⁹⁹teleology⁵⁵
 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-⁹⁹teleology⁵⁵
 devising’ (reflected in our placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology) 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 ⁸³reference-of-thought over a subtransversality—
 apriorising/axiomatising/referencing ⁸³reference-of-thought with respect to the overall
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ manifestation of
 postlogism⁷⁷ (wherein suprastructurally/beyond-the-consciousness-awareness-⁹⁹teleology-<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—unenframed-conceptualisation rules that enable prospective/transcending/superseding institutionalisation but within the institutionalisation prospective limits turns out to be ‘the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ beyond these limits construed as uninstitutionalised-threshold¹⁰² in want for prospective institutionalisation): –the postlogism⁷⁷ associated with ‘recurrent-utter-uninstitutionalisation ⁸³reference-of-thought as subtransversality—apriorising/axiomatising/referencing’ warrants ‘prospective base-institutionalisation ⁸³reference-of-thought 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-⁸³reference-of-thought-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-¹³constitutedness ⁸³reference-of-thought) of recurrent-utter-uninstitutionalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought as
 subtransversality—apriorising/axiomatising/referencing' warrants 'prospective universalisation
⁸³reference-of-thought 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-⁸³reference-of-thought-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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought') of base-
 institutionalisation's—existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-
 instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-
 shallow-⁹⁶supererogation—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 ⁸³reference-of-thought as subtransversality—
 apriorising/axiomatising/referencing' warrants 'prospective positivism ⁸³reference-of-thought 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-⁸³reference-of-thought-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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’) of
universalisation’s—existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-
instantiative-context now of threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-⁹⁶supererogation—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 ⁸³reference-of-thought as subtransversality—
apriorising/axiomatising/referencing’ warrants ‘prospective notional~deprocrypticism¹⁷
⁸³reference-of-thought as supratransversality—apriorising/axiomatising/referencing teleological-
differentiation/scission/variance/disambiguation’, and so by the ‘preempting—disjointedness-as-
of-⁸³reference-of-thought,-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-⁸³reference-of-
 thought-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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought') of positivism's—existential-
 contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context now of
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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-⁸³reference-of-thought⁸⁰'. The prior relative-
 ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism' for
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought are explained by the fact that: -
 'recurrent-utter-uninstitutionalisation ⁸³reference-of-thought' (base-¹³constitutedness of
⁸³reference-of-thought), by its recurrent-utter-uninstitutionalisation's—existential-

contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism recurrent-utter-uninstitutionalisation's non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidental-or-random-mental-disposition circularly-inducing its uninstitutionalised-threshold¹⁰² state of recurrent-utter-uninstitutionalisation', –'base-institutionalisation–ununiversalisation ⁸³reference-of-thought' (first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought) 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-⁸³reference-of-thought-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-⁹⁶supererogation—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 ⁸³reference-of-thought’ (second-level presencing—absolutising-
 identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought) 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-⁸³reference-of-
 thought-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-⁹⁶supererogation—
 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 ⁸³reference-of-thought’ (third-level presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought) is failing/not-upholding-
 <as-of-apriorising/axiomatising/referencing> ‘the preempting—disjointedness-as-of-
⁸³reference-of-thought,-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-⁸³reference-of-

thought-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-⁹⁶supererogation—
 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-
⁸³reference-of-thought/ontological-normalcy/conflatedness¹² thus superseding the possibility of
 prospective postlogism⁷⁷, as it registers and implies by its ⁸³reference-of-thought 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-
⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism whether
 ‘good or poor/bad supplanting—conviction-as-to-profound-⁹⁶supererogation—

postconverging/dialectical-thinking²⁰—apriorising-psychologism’ which is at the least ‘of sound logical-dueness of ⁸³reference-of-thought’, 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-⁹⁶supererogation—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-⁹⁶supererogation as ‘of sound ⁸³reference-of-thought’ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁹⁹teleology are undue for logical contention but rather ontologically reflected/perspectivated in perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. 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-⁹⁶supererogation-or-thinking relation with the formulaic slanting compulsion-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or postlogism⁷⁷ in preconverging-or-dementing¹⁹-apriorising-psychologism, hence wrongly elevating its perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> with respect in the very first instance to the validity of implied ⁸³reference-of-thought 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-⁹⁶supererogation⁵³ only after the former (⁸³reference-of-thought) 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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance but rather speaks of false projection of ‘apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements (out of

existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)'

of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
 assumptions, value-reference and ⁹⁹teleology 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-⁹⁶supererogation⁵³ of infinite deception possibilities
 with respect to the infinite possibilities of 'perfect logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³' on the false basis of the
 perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>). Such perversion⁷⁴-
 of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/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-⁹⁶supererogation—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism' or prelogism⁷⁸ in that a child

who has a ‘poor or bad supplanting–conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation (‘poor or bad supplanting–conviction-as-to-profound-⁹⁶supererogation—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-⁸³reference-of-thought-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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance that doesn’t speak of the true postlogism⁷⁷/psychopathic phenomenon which has to do with the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation⁵³ of supplanting-conviction-as-to-profound-⁹⁶supererogation—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 ⁸³reference-of-thought as of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation-or-thinking notions though ‘‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism’s’ (‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism’-or-prelogism⁷⁸ construed as wrong logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ or wrong operation of prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation but nonetheless prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation). 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context’ contrasted with ‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁸³reference-of-thought-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-⁹⁶supererogation—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-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation¹⁰ being a state of ‘conscious, unprincipled and instrumentalised threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism in veridical unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought as the psychopathic mindset/⁸³reference-of-thought ontological-primemovers-totalitative-framework⁷² value-reference reflected by its perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>’ in contrast to supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism as a state of ‘conscious, principled and uninstrumentalised supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism in veridical soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought as the supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/⁸³reference-of-thought 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 compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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 ⁸³reference-of-thought teleological-degradation in relation to its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism in undermining an prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation perspective which ⁸³reference-of-thought is veridical. All the ‘poor or bad supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation’ with the wrong idea that its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-

⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism

deliberativeness’ is coming from its interlocutor’s ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mind’ itself which prelogically/in-conviction-as-to-profound-⁹⁶supererogation (as the prelogism⁷⁸, which is wrongly induced in distractive-alignment-to-⁸³reference-of-thought-<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-⁹⁶supererogation whether as of bad or good supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation⁵³ rather than the idea of compelling-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰), 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it even ‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation⁵³, 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-⁹⁶supererogation¹⁰) thus wrongly involved in prelogism⁷⁸ hence wrongly validating as real its ‘fundamental faulty-mentation-procedure-deception-or-urge⁴¹’ which is its ‘apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements, that in reality are out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context’, of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology (instead of examining in the very first place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-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-⁹⁶supererogation—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-⁹⁶supererogation 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-⁹⁶supererogation—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-⁹⁶supererogation—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 (cingle in French) as postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-

shallow-⁹⁶supererogation¹⁰ and the notion of a lie which is prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation (be it a ‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) as with a lie the implied-logical-dueness (with the corresponding implied-⁸³reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of ‘effectively due’ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³. 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/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context, whereas the latter is exactly what validates logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ as a process reflecting existential-reality as of implied—logical-fulness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology), with respect to construing meaningfulness as prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation, but instead construes meaningfulness as postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁸³reference-of-thought-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-⁹⁶supererogation—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-⁹⁶supererogation alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism alignment to its postlogic compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation—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-⁸³reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-

bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/preconverging-or-dementing¹⁹—apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought. 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-⁹⁶supererogation interlocutor mental engagement reflex who ‘aligns in-conviction-as-to-profound-⁹⁶supererogation’ as it will ‘normally do’ with other prelogic supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to a postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ mind, and then wrongly validates that the postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ mind is in prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation. 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-⁹⁶supererogation but rather as based on postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ with its personality development into adulthood on this basis, paradoxically leads to the prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mind’s deception since the latter operates on the basis that everyone must be supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it ‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ at worst) and the notion of postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism manifestation of the interlocutor by compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ manifestation of the psychopath cross-perception effect’ wherein the supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as it induces ‘socially-functional-and-accordant⁹³ ⁸³reference-of-thought 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context analysis of ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-

threshold¹⁰²’-and-not-‘maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ or ‘the registry-worldview/dimension uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought’ (as-failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘by projected <amplituding/formative> wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)

of the registry-worldview/dimension institutionalisation ⁸³reference-of-thought', as of an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as so reflected from the prospective registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought as 'human registry-worldview's/dimension's institutionalisation mental-disposition' which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to universalisation to positivism and prospectively to notional~deprocrpticism¹⁷ in resolving the vices-and-impediments¹⁰⁵ of their respective uninstitutionalised-threshold¹⁰² as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrpticism⁸⁰. 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-⁹⁹teleology⁵⁵ as of prospective deprocrpticism¹⁷) 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-⁹⁹teleology⁸ of the registry-worldview/dimension
institutionalisation ⁸³reference-of-thought 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 ⁸³reference-of-thought, and as revealed by this
prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶'s-
elucidation-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-
devolving⁸⁴-as-of-instantiative-context. Fully understanding psychopathy which is the
postlogism⁷⁷-as-of-compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-
shallow-⁹⁶supererogation¹⁰ of the positivism—procrypticism⁸⁰ registry-worldview/dimension
institutionalisation—uninstitutionalisation ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of
prospective notional~deprocrypticism¹⁷ registry-worldview institutionalisation ⁸³reference-of-
thought, 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 ⁸³reference-of-thought 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 ⁸³reference-of-thought 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-⁸³reference-of-thought-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context; since the prospective institutionalisation existential-contextualising-contiguity³⁸-in-reification⁸⁶’s-elucidation-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology ‘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-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁸-or-

bracketing-or-epoché of <amplifying/formative-epistemicity>totalising~conflated-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/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 ⁸³reference-of-thought) by its 'decentering and dialectical~de-mentation of its ⁸³reference-of-thought'; 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-⁸³reference-of-thought') 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/⁸³reference-of-thought/consciousness-awareness-⁹⁹teleology; 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-⁸³reference-of-thought-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as ontologically-veridical. Thus, notional~deprocrypticism¹⁷ as decentering and preconverging-or-dementing¹⁹—apriorising-psychologism the positivism—procrypticism⁸⁰ registry-worldview ⁸³reference-of-thought will certainly imply an altogether different psychologism of meaningfulness-and-⁹⁹teleology⁵⁵ 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/⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵ 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/⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵ with its corresponding psychologism/psychologism-construct occurs, with this ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ leading to the successive registry-worldviews/dimensions ⁸³reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional~deprocrypticism¹⁷ worldview/dimension ⁸³reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes

an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that construes meaningfulness from the prior (and even lower) registry-worldview's/dimension's ⁸³reference-of-thought psychologism up to its own registry-worldview's/dimension's ⁸³reference-of-thought psychologism as of its more profound existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context in reflecting/perspectivating their relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance. Hence this articulation of successive registry-worldviews/dimensions ⁸³reference-of-thought 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context in reflecting/perspectivating the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview ⁸³reference-of-thought and not the present positivism~procrypticism⁸⁰, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview ⁸³reference-of-thought and not its

present universalisation–non-positivism/medievalism registry-worldview ⁸³reference-of-thought; 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-⁹⁹teleology⁵⁵. 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 volition 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-⁹⁹teleology⁵⁵. 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-⁹⁶supererogation—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 ⁸³reference-of-thought psychologism, notional~deprocrypticism¹⁷ 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-⁹⁹teleology⁵⁵ 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/⁸³reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-⁹⁹teleology⁵⁵ 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/⁸³reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms—as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human 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
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-
 thought-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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-
 institutionalisation—ununiversalisation, ununiversalisation failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing—psychologism, -(as 'second-level presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought'
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 universalisation—non-positivism/medievalism, non-positivism/medievalism failing/not-
 upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—
 psychologism, -(as 'third-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of
⁸³reference-of-thought'
 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-

⁸³reference-of-thought¹⁷,-(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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) 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 ⁸³reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling). 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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-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 transcendently 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-⁸³reference-of-thought-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 <amplifying/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) (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 ⁸³reference-of-thought 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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰—qualia-schema> in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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—⁸³reference-of-thought-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~conflatedness^{12/13}constitutedness-to-conflatedness¹² dynamic relationship’ with meaningfulness-and-⁹⁹teleology⁵⁵ as directly reflecting ‘ontological-normalcy/postconvergence dynamics (in abstractly elucidating any given registry-worldview’s/dimension’s ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context/¹³constitutedness 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-accidented-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), <amplitudinal/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-⁸³reference-of-
thought-devolving⁸⁴-as-of-instantiative-context/'first-level presencing—absolutising-identitive-
¹³constitutedness⁷⁹ of ⁸³reference-of-thought'
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), <amplitudinal/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-⁸³reference-of-

thought-devolving⁸⁴-as-of-instantiative-context/‘second-level presencing—absolutising-
 identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context/‘third-level presencing—absolutising-identitive-
¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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

⁶⁶ontological-contiguity, 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-
⁸³reference-of-thought,-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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
⁸³reference-of-thought of the natural sciences, as ontological-⁸³reference-of-thought, revealed a
 mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot
 reveal the full intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/~~supererogatory~~~de-mentativity constructed ⁸³reference-of-
 thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables
 its full mathematisation)! Critically, central to attaining (intemporal) ⁶⁶ontological-contiguity as
 of the notional~deprocrpticism¹⁷ registry-worldview’s/dimension’s-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵), 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-~~amplifying~~<amplifying/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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~⁸³reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-

potency~sublimating~nascence,-disclosed-from-prospective-epistemic-digression-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-
⁹⁹teleology⁵⁵ construal (enabling ‘dissociability of the registry-worldview’s/dimension’s-
⁸³reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal
 thresholds’ ontologically), and so beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ construal), and so enabled with the
 referentialism technique of point-referencing for conflation¹² in construing temporal-to-

intemporal contrastive-synopsising-depths-of-meaningfulness-and-⁹⁹teleology⁵⁵ as ‘dissociable
 temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s—⁸³reference-of-
 thought-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~deprocrepticism¹⁷ 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-⁹⁹teleology⁵⁵ construal lies with ‘intemporal ontological-faith-notion-or-
 ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-
 so-being-as-of-existential-reality instigated ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴’ 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-⁹⁹teleology⁵⁵ 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–procrysticism⁸⁰ 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/akrasitic-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-⁹⁹teleology⁵⁵ construal as manifested in our positivism–procrysticism⁸⁰ registry-worldview, with the implication of metaphysics-of-absence insight that a prospective

registry-worldview as notional~deprocrpticism¹⁷ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵
 construal) will inform the underlying psyche of a notional~deprocrpticism¹⁷
 mindset/⁸³reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-
 objectify/authentify is what enables the human mind to be able to develop towards fully achieving
 intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory~de-mentativity. In this regard, we can grasp how human
 limited-mentation-capacity-deepening⁵² associated with the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵, and so 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’ 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-⁸³reference-of-thought,-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’’ psychologism
 (positivism–procrypticism⁸⁰), and prospectively ‘preempting—disjointedness-as-of-⁸³reference-
 of-thought,-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’ psychologism (deprocrypticism¹⁷) that fully enables human full attainment of
 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
 meaningfulness-and-⁹⁹teleology⁵⁵ 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 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought associated with the notional~deprocrysticism¹⁷ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ reflects the successive psychologisms as of the respective mutually beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ of successive registry-worldviews/dimensions ⁸³reference-of-thought construed meaningfulness-and-⁹⁹teleology⁵⁵ involving conceptualisation/construal of meaningfulness-and-⁹⁹teleology⁵⁵ as by ¹³constitutedness/recurrent-utter-uninstitutionalisation/impulsive-or-accidental-or-haphazard driven construal, ‘first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹’/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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context/allegiance-subservience driven construal, ‘second-level presencing—absolutising-identitive-¹³constitutedness⁷⁹’/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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context/non-contiguous-qualification-categorisation as
 good-to-bad construal, 'third-level presencing—absolutising-identitive-
¹³constitutedness⁷⁹'/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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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 ⁸³reference-of-
 thought as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought
 construed as ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-
⁹⁶supererogation, however at the uninstitutionalised-threshold¹⁰² the implication of such a
 commonness of ⁸³reference-of-thought is rather construed as of the relative-ontological-

incompleteness⁸⁸-of-⁸³reference-of-thought so-disambiguated as of temporal-dispositions (as well as as such temporal-dispositions conjugate with postlogism⁷⁷ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> inducing derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) more succinctly construed as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism, in the sense that in this instance such interlocutors threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism tend to be circular with respect to their effective temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism commitments and are no longer of ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation such that the naïve implication of a mutual logical exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³) 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-⁹⁶supererogation—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-⁹⁶supererogation—

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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) 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 ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mental-disposition that reflects its ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-threshold¹⁰² is critical because then and in effect, the mental-reflex to ontologically validate these as of ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mental-disposition so-construed as of sound/existential-contextualising-contiguity³⁸ logical-dueness is ontologically put into question given the perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. 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-⁹⁶supererogation⁵³), but rather involving priorly the determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism as these fail to reflect soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought, that is, establishing whether or not there is perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵. Effectively establishing deconstructive ontological-veridicality implies recognising the overall registry-worldview's/dimension's relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as superstitious/non-positivistic inclined, its postlogism⁷⁷ and conjugated-postlogism⁷⁷ as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) thus leading to perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, with this succinctly reflecting the reality of temporal-dispositions as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as of such non-positivism ⁸³reference-of-thought uninstitutionalised-threshold¹⁰². Such that it is not a logical exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ of superstition but rather one of determination of temporal individuations threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as this

reflects postlogism⁷⁷ denaturing¹⁵ and conjugated-postlogism⁷⁷ derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as deconstruction of ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) given our relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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 ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁹teleology⁵⁵) 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-⁹⁶supererogation-at-the-other-moment in a circular ⁸³reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) to postlogism⁷⁷-slantedness. This reality of our ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism and ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought as of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ in the first place to establish or not

perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. This delineation is in line with the idea of human temporal (shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) to intemporal (longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵ construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold¹⁰²’ the possibility of the ontological-veridicality of interlocutors threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism and ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is what needs to be superseded for prospective registry-worldview/dimension institutionalisation prospective relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought effective ⁸³reference-of-thought-
 prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation (as operant construal) by social
 universal-transparency¹⁰⁴-{transparency-of-totalising-entailing,-as-to-entailing-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷)
 rendering the prior registry-worldview/dimension threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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-~~<amplituding/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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism) with regards to ⁸³reference-of-thought-
 prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation. This will explain why the
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism within a prior registry-
 worldview/dimension utterly disappears within the prospective registry-worldview/dimension
 meaningfulness-and-⁹⁹teleology⁵⁵, 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-
~~<amplituding/formative-epistemicity>~~totalising~in-relative-ontological-completeness⁸⁷) knows
 this to be non-veridical ontologically-speaking giving its prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought. 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 ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation to meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation¹⁰ mindset threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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-⁸³reference-of-thought as social procrypticism—or-disjointedness-as-of-

⁸³reference-of-thought⁸⁰ 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism, and so overall, on the flawed mental-reflex that such protraction of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism is supposedly ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation (as to the lack of constraining social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism doesn’t socially take hold then, as such childhood postlogism⁷⁷ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> hasn’t superseded the social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-~~amplituding~~/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) in further inducing temporal-dispositions derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. 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 dementating/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-⁶⁶ontological-contiguity⁴⁴ 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-⁸³reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of meaningfulness-and-⁹⁹teleology⁵⁵ is a circular-pervasiveness closed-structure as of the habituated predicative-insights for meaningfulness-and-⁹⁹teleology⁵⁵ based on the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought induced distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and override any such sense of relative pure-ontology conflatedness¹² as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought conflatedness¹²). So the transcendental meaningfulness-and-⁹⁹teleology⁵⁵ implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-⁹⁹teleology⁵⁵ going by its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-⁹⁹teleology⁵⁵’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes meaningfulness-and-⁹⁹teleology⁵⁵ in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-

ontological-incompleteness⁸⁸-of-⁸³reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought had moved on to the new/prospective meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-⁸³reference-of-thought with regards to meaningfulness-and-⁹⁹teleology⁵⁵ construal where Nunez’s ‘seeing of the environment’ ⁸³reference-of-thought as of it prospective relative-ontological-completeness⁸⁷-of-axiomatic-construct-or-⁸³reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ ⁸³reference-of-thought 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 ⁸³reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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' ⁸³reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their ⁸³reference-of-thought' despite their respective inherent prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of ⁸³reference-of-thought, speaking of their distractive-alignment-to-⁸³reference-of-thought-<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' ⁸³reference-of-thought, 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-⁸³reference-of-thought with regards to their 'existential value references as what is worth living for' rather temporally construed as definite-and-set as of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ notwithstanding any notion of relative prospective ontological-completeness-of-⁸³reference-of-

thought. Furthermore, it should be noted that the relative validity of a prospective
~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating⁸³reference-of-
thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-⁹⁹teleology⁵⁵
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-
⁹⁶supererogation⁵³ validity’ but rather such a demonstration is more de-
mentatively/structurally/paradigmatically, together with all other such demonstrations of the
prospective ~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating
⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-
⁹⁹teleology⁵⁵ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights, ‘a contributory invalidation of the prior
~~<amplituding/formative-epistemicity>~~totalising/circumscribing/delineating⁸³reference-of-
thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-⁹⁹teleology⁵⁵
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-
⁸³reference-of-thought; thus qualified as transcendence-and-
sublimity/sublimation/~~supererogatory~~de-mentativity/suprastructuration. Just as the exercise of
demonstrative convincing on the basis of a scientific principle within a non-positivistic social
context ‘is not at all about the demonstrable instantiative logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ validity’
but rather de-mentatively/structurally/paradigmatically, together with all other such
demonstrations as of scientific and positivistic principles/axioms/⁸³reference-of-thought
meaningfulness-and-⁹⁹teleology⁵⁵

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism <amplifying/formative–epistemicity>totalising/circumscribing/delineating⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought. 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 ⁸³reference-of-thought under which their respective predicative-insights construct their respective meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵’), 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/⁸³reference-of-
 thought unbeknown-to-each-other in 'circular-pervasiveness closed-structure of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring-
 purpose—of-obtained-measurements'. We know that having never experienced 'hill-level-height
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (base-institutionalisation–ununiversalisation) the 'sea-level-height
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (recurrent-utter-uninstitutionalisation) will hardly countenance operating
 the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 for predicative-insights of the former as more ontologically profound, given its 'circular-
 pervasiveness closed-structure of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring-
 purpose—of-obtained-measurements' on the basis of its 'sea-level-height
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights'; and this same mental-reflex applies successively to relatively 'lower-level-
 heights
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (prior registry-worldviews/dimensions) with respect to relatively 'higher-
 level-heights
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 predicative-insights' (prospective registry-worldviews/dimensions). The fundamental difficulty

is that ‘no given perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~¹⁴ with the prior ontologically construed as decentered and preconverging-or-dementing¹⁹—apriorising-psychologism as of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist ⁸³reference-of-thought with their God of plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism¹⁷) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective ⁸³reference-of-thought (as the author in here with a supposed notional~deprocrypticism¹⁷ ⁸³reference-of-thought construal as implying a prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over our positivism~procrypticism⁸⁰), the fact is that any transcendental analysis is caught in two worlds as two different ⁸³reference-of-thought in striving to explicate the ontological pre-eminence of the prospective ⁸³reference-of-thought as of ontological-normalcy/’postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of
 prospective deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
 perspective as in disjointedness-as-of-⁸³reference-of-thought and rather in distractive-alignment-
 to-⁸³reference-of-thought-<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 ⁸³reference-of-thought is
 all about mental-soundness or unsoundness representation (with no logical engagement
 implication) hence rather of a psychoanalytic-unshackling purpose; as a change of ⁸³reference-
 of-thought implies a change of
 perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ as a shift of the curve-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought/axiomatic-construct and not a change in logic as a
 change along the same ⁸³reference-of-thought/curve-of-prior-relative-ontological-

incompleteness⁸⁸-of-⁸³reference-of-thought/logical-processing-or-logical-implication—
supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³. In other words, a truly
direct notional~deprocrpticism¹⁷ ontological analysis will be a ‘mental break-
in’/preconverging-or-dementing¹⁹—apriorising-psychologism of our positivism—procrpticism⁸⁰
as we by reflex ‘mentally break-in’/dement a non-positivistic ⁸³reference-of-thought (as we don’t
engage it on the basis of the non-positivistic ⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵
just as a notional~deprocrpticism¹⁷ analysis will not engage us on the basis of our
procrpticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ ⁸³reference-of-thought—
categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵,
and so in both cases as of the relative ontologising-deficiency/relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought of non-positivism and procrpticism—or-
disjointedness-as-of-⁸³reference-of-thought⁸⁰). But then wholly carried out in both instances it
will be off-putting to both prior ⁸³reference-of-thought, explaining why a transcendental analysis
is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human
potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation
but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-
completeness⁸⁷-of-⁸³reference-of-thought over prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought’ took place historically (and so for instance, as of the relative ‘ontological-
veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God of plane’ in the view
that in due course there will be psychoanalytic-unshackling towards positivistic meaningfulness-
and-⁹⁹teleology⁵⁵; 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-⁸³reference-of-thought 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-⁸³reference-of-thought⁸⁰ ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology⁵⁵ in positivism~procrypticism⁸⁰ terms~as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-⁸³reference-of-thought. (More like a non-positivistic mindset/⁸³reference-of-thought insisting to contendingly engage a positivistic mindset/⁸³reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of ⁸³reference-of-thought as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Such insight point out that the ‘mental tools’ available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-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-⁹⁶supererogation⁵³, issues of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> rather render such notions as forgiveness/overlooking/resetting nothing more but vague <amplituding/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 <amplituding/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) failing/not-upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; thus transforming such ‘denaturing¹⁵ 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-⁸³reference-

of-thought beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ circular-pervasiveness at its uninstitutionalised-threshold¹⁰² in perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism? It effectively means perpetuating the endemising/enculturation of the given uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought. What is of relevance is a veridically uninhibited/decomplexified ‘understanding of how the ⁶⁶ontological-contiguity—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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁶⁶ontological-contiguity⁴⁴ of the beyond-the-consciousness-awareness-⁹⁹teleology-
~~<in-existential-extrication-as-of-existential-unthought>~~⁶ of our prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁸³reference-of-thought behind our
 uninstitutionalised-threshold¹⁰²’s perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> as vices-and-impediments¹⁰⁵’, and so as of an opened-construct-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ prospective transcendental mental inclination for prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought virtue-as-ontology’. Otherwise,
 such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-
 perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-as-of-

‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications> thus
 undermining the very notion in reflecting holographically-<conjugatively-and-transfusively> the
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as the very de-
 mentative/structural/paradigmatic essence of virtue-as-ontology by its ⁸³reference-of-thought–
 categorical-imperatives/axioms/registry⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ of
 crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’
 as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought,-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. And by that same ‘ironic token’ the notion of
 grander human lives should not be construed as of the mental-disposition perpetuating the
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ in an opened-construct-
 of–meaningfulness-and-⁹⁹teleology⁵⁵ allowing for ⁸³reference-of-thought–categorical-

imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-
process⁶⁷. In other words the notion of forgiveness/overlooking/resetting with respect to
perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is rather vague, as the
more fundamental issue here is that human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought’ and that is what is to
be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation,
the base-institutionalised—ununiversalised striving for universalisation, the universalised—non-
positivist/medievalist striving for positivism and in our case the positivist—procryptist striving for
notional~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 ⁸³reference-of-
thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought with no recognition of any such ⁶⁶ontological-contiguity—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-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-⁹⁹teleology as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ is ‘a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought’ from the ‘prospective registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’ as ‘a postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology as soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought’. Certainly, we can recognise the veracity/ontological-pertinence of the above articulation with respect to retrospective registry-worldviews/dimensions placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-⁹⁹teleology as of their prior relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought while our positivism registry-
 worldview/dimension placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology is always of prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought. But when it comes to a prospective
 assessment wherein we are of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-
 thought as ‘a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s-
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸ positivism–procrypticism⁸⁰ placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology as
 unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought’ from the
 ‘prospective presence placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology of notional~deprocrypticism¹⁷ as
 of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought’ as ‘a
 postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation’s-
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸ placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology as soundness-or-ontological-
 good-faith/authenticity⁶⁸-of-⁸³reference-of-thought’, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as of our relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, and what we are doing then is ‘re-
 referencing from the same positivism–procrypticism⁸⁰ relative-ontological-incompleteness⁸⁸-of-

⁸³reference-of-thought' and thus wrongly implying our unde-mentability hence our untranscendability for a de-mentative/structural/paradigmatic ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring', and paradoxically thus by implication that there is no relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awareness-⁹⁹teleology temporal/shortness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought is inherently a metaphysics-of-presence construed as postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence construals/conceptualisations as implied by prospective relative completeness-of-⁸³reference-of-thought which rather construes it as a preconverging-or-dementing¹⁹-and-decentered-prior-

institutionalisation's—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and a prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation's—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought by the latter as a postconverging-or-dialectical-thinking²⁰-and-centered-prospective-institutionalisation's—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ 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-⁸³reference-of-thought with respect to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. But since we have been habituated as of our existential formation within our <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁶supererogation⁵³ by default and thus always contendingly relevant on the basis of sharing a mutual positivism ⁸³reference-of-thought, 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-⁹⁶supererogation⁵³ and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought construed as disjointedness-as-of-⁸³reference-of-thought. But then ironically such a unde-mentability posture could as well be adopted by a non-positivism/medievalism ⁸³reference-of-thought 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-⁹⁹teleology⁸ with its logical-dueness for logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ of vices-and-impediments¹⁰⁵ of our prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of institutional and eruditical Establishments of presence failing to recognise that more profound human insights arise from Dionysian dispositions and not just a reflex of looking at the presence

as forever given as it is. The bluntness of reality/ontology doesn't recognise the mortals that we are and we can't advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid 'human closure of meaningfulness-and-⁹⁹teleology⁵⁵' 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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ at its procrypticism⁸⁰ uninstitutionalisation as of disjointedness-as-of-⁸³reference-of-thought 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-
⁹⁹teleology⁵⁵ is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-
 or-dementing¹⁹—apriorising-psychologism demonstration with regards to our procrypticism⁸⁰
⁸³reference-of-thought as of its disjointedness-as-of-⁸³reference-of-thought construed from a
 notional~deprocrypticism¹⁷ ⁸³reference-of-thought perspective or
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights will look weird to us going by our circularly pervasive
 <amplituding/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ procrypticism—or-disjointedness-as-of-
⁸³reference-of-thought⁸⁰, but it is more of ontological-veridicality/intrinsic-reality even though
 we are unhabituated to it since it is beyond-the-consciousness-awareness-⁹⁹teleology-<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
⁸³reference-of-thought with respect to the ‘mental break-in’/preconverging-or-dementing¹⁹—
 apriorising-psychologism of their corresponding prospective institutionalisations ⁸³reference-of-
 thought. The bigger point being that by definition a ⁸³reference-of-thought doesn’t fathom the
 nature and degree of its relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of its
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
 incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-
 uninstitutionalisation, implying 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as pertinent for notional~deprocrypticism¹⁷ ‘without in the very least entertaining’ the <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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/paradigming 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 ⁶⁶ontological-contiguity—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-⁸³reference-of-

thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity as intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’/asymmetrisation and not a temporal extrication exercise of ‘social-aggregation-enabling as of symmetrisation-of-⁸³reference-of-thought, 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-⁸³reference-of-thought social referencing of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought

by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-framework⁷² in the long run as superseding the prior beyond-the-consciousness-awareness-⁹⁹teleology-<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/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism⁸⁰ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰ from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of meaningfulness-and-⁹⁹teleology⁵⁵ as conceptualising, articulating and preempting such disjointing/disparateness/disentailing meaningfulness-and-⁹⁹teleology⁵⁵ of our positivism–procrypticism⁸⁰ that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of-⁸³reference-of-thought’ and the enculturation/endemisation of the manifest postlogism⁷⁷-and-conjugated-postlogism⁷⁷ in our positivism–procrypticism⁸⁰ as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrypticism⁸⁰ circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of-⁸³reference-of-thought’ of meaningfulness-and-

⁹⁹teleology⁵⁵, beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought of our procrypticism⁸⁰ as disjointedness-as-of-⁸³reference-of-thought. This explains how and why re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²’-of-notional~deprocrypticism¹⁷-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-⁹⁶supererogation—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 ⁸³reference-of-thought—prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation (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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ that induce uninstitutionalised-threshold¹⁰² at all the institutionalisations uninstitutionalised-threshold¹⁰².) The conceptual technique for disambiguating individuations as to ⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation at institutionalisation-threshold/institutionalisation and threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism at uninstitutionalised-threshold¹⁰² has to do with the given ⁸³reference-of-thought–closeness-of-tethering—to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation or ⁸³reference-of-thought–looseness-of-tethering—to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation wherein on one extreme the prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mental-disposition individuation adheres to a ⁸³reference-of-thought–closeness-of-tethering—to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation (not necessarily implying their logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ appropriateness but logically-due as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context) while on the other extreme the temporal postlogism⁷⁷-as-of-compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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 ⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context’), while the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism arising as of a corresponding derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> caricaturing-hollow-staging-and-performance of the temporal conjugated-postlogism⁷⁷ individuation’s mental-disposition is as of corresponding ⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation (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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context’). Such temporal postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ individuation’s mental-disposition threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism failing existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought-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/madeupness/bottomlining-as-
 to-shallow-⁹⁶supererogation-of-tethering-trajectory to ⁸³reference-of-thought-prelogism⁷⁸-as-of-
 conviction,-as-to-profound-⁹⁶supererogation 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
⁸³reference-of-thought-looseness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-
⁹⁶supererogation that underlies various shades of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism. As a general rule the ⁸³reference-of-
 thought-closeness-of-tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-
⁹⁶supererogation implies a mental-disposition for intrinsic-attribution of meaningfulness-and-
⁹⁹teleology⁵⁵ involving an inclination for presuming and implying of meaningfulness-and-
⁹⁹teleology⁵⁵ as limited/constraint by existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context while the ⁸³reference-of-thought-looseness-of-
 tethering-to-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation implies a mental-
 disposition for extrinsic-attribution of meaningfulness-and-⁹⁹teleology⁵⁵ as caricaturing-hollow-
 staging-and-performance involving an inclination for falsely presuming and implying
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context. Further, the individuation-level analysis highlights that it is the ⁸³reference-of-thought–closeness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation (⁸³reference-of-thought–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation) and ⁸³reference-of-thought–looseness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context with the intemporal/conviction-as-to-profound-⁹⁶supererogation mental-disposition; so-construed as of their contrastive-synopsising-depths-of-meaningfulness-and-⁹⁹teleology⁵⁵ rather for a 'conflation¹² construal/conceptualisation' and not a rather deceptive analytical reflex of '¹³constitutedness of ⁸³reference-of-thought construal/conceptualisation'. The fact is by mental-reflex we relate to social meaningfulness-and-⁹⁹teleology⁵⁵ by ¹³constitutedness 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-⁸³reference-of-thought-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ 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/akrasitic-drag³³
metaphysics-of-presence disposition as of institutionalisation and thus wrongly implying
intemporal construal as of our secondnatured institutionalisation which while inconsequential
within the ambits institutionalisation is not ontologically-veridical at the institutionalisation
uninstitutionalised-threshold¹⁰² with the latter rather requiring a temporal-to-intemporal appraisal
as of metaphysics-of-absence as its ⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵.
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 secondnatured 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 ⁸³reference-of-
thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵
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 secondnatured
institutionalisation ⁸³reference-of-thought/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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-⟨in-existential-extrication-as-of-existential-unthought⟩⁶ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-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-operant/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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵.

Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought'-as-misappropriated–meaningfulness-and-⁹⁹teleology⁵⁵ going by the visitor's relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of positivism–procrypticism⁸⁰, while the explainer of the situation has factored in notional~deprocrypticism¹⁷ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-

⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
 and-⁹⁹teleology⁵⁵ to preempt the induced procrypticism⁸⁰ or ‘disjointedness-as-of-⁸³reference-of-
 thought’-as-misappropriated–meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
 and-⁹⁹teleology⁵⁵ to preempt the slanted inducing of procrypticism⁸⁰ or ‘disjointedness-as-of-
⁸³reference-of-thought’-as-misappropriated–meaningfulness-and-⁹⁹teleology⁵⁵ and gives up on
 positivism–procrypticism⁸⁰ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
 and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
 has superseded the prior positivism–procrypticism⁸⁰ ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional~deprocrpticism¹⁷ ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ that implies that the registry-worldview/dimension is in circular-pervasiveness of procrpticism⁸⁰ or 'disjointedness-as-of-⁸³reference-of-thought'-as-misappropriated~meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought’-misappropriated~meaningfulness-and-⁹⁹teleology⁵⁵ involving compelling~nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ as of psychopathic/postlogism⁷⁷~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵~as~prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁶⁶ontological-contiguity⁴⁴ from a retrospective registry-worldview/dimension perspective like postlogism⁷⁷ in a non-positivistic social-setup as of our prospective relative-ontological-completeness⁸⁷-of-

⁸³reference-of-thought perspective but it is more difficult to grasp from a notional~deprocrpticism¹⁷ 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-⁸³reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity. Supposed however that the interlocutor isn't an isolated individual but a member from a positivistic society bringing about a cultural diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of <amplifying/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³. This new positivism ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-⁹⁹teleology⁵⁵, 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-⁸³reference-of-
thought as beyond-the-consciousness-awareness-⁹⁹teleology-<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>); such that implying that our prior positivism–
procrypticism⁸⁰, as of its ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-⁹⁹teleology⁵⁵, cannot longer be upheld at such uninstitutionalised-threshold¹⁰² but requiring
in lieu a notional~deprocrypticism¹⁷ ⁸³reference-of-thought–categorical-
imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
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–procrypticism 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-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema>-with superstitious claims in its meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁶supererogation conflatedness¹² as of positivism ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’, going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ denaturing¹⁵ as of non-positivism ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’ over the visiting stranger prior superstition believing ‘logically-undue conjugated-postlogism⁷⁷/conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation derived-denaturing¹⁵ as of non-positivism ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵’,

with both latter logically ⁸³reference-of-thought construed as of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ or lacking-an-ontologically-veridical-⁸³reference-of-thought 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ with respect to its prospective institutionalisation. It is effectively derived-denaturing¹⁵ that induces threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as of uninstitutionalised-threshold¹⁰², as we can appreciate that the childhood psychopathy and the visitor's meaningfulness-and-⁹⁹teleology⁵⁵ are in effect ontologically-speaking threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation conflatedness¹² as of positivism ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵' with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a

~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview/dimension is a ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ in lieu of the respective prospective positivism and notional~deprocrypticism¹⁷ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. 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-⁹⁹teleology⁵⁵’ and with the de-mentating/structuring/paradigmizing 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 positivism⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ and a conventioning positivism~procrypticism⁸⁰ as procrypticism⁸⁰ in lieu of an ontologically-veridical notional~deprocrypticism¹⁷ ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought-<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-⁸³reference-of-thought. Considering again the childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism⁷⁷ as conjugated-ignorance’ is rather inclined to wrongly

imply a ‘symmetrisation-of-⁸³reference-of-thought 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-⁹⁶supererogation-of-⁸³reference-of-thought’ 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 ⁸³reference-of-thought ontologising-deficiency/relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as not factoring in the childhood psychopathy postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰-of-⁸³reference-of-thought which is ‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought and not bad or poor logic such that the notion of logical-dueness doesn’t arise in the very first place, as a ⁸³reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation ⁸³reference-of-thought/axiomatic-construct as existential/ontological as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as contextually-manifest

prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought in contrast to the visitor's 'supposed ⁸³reference-of-thought/axiomatic-construct' which is non-existential/non-ontological as not-of-existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as contextually-manifest prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. It is this fundamental fact that underlies the notion of 'distractiveness or arrogation or usurpation or co-opting' associated with the construal of the meaningfulness-and-⁹⁹teleology⁵⁵ of temporal-dispositions perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism in relation to intemporal meaningfulness-and-⁹⁹teleology⁵⁵ as ontological; as such symmetrisation and subsequent desymmetrisation will wrongfully lead to the ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ of the visitor's ⁸³reference-of-thought 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-⁹⁶supererogation is wrongly assumed thus supposedly implying logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ is now to be engaged on the basis of the visitor's ontologically-destructured ⁸³reference-of-thought/axiomatic-construct rather than implying the ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ of the explainer of the situation ⁸³reference-of-thought/axiomatic-construct as soundness-or-

ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought and the visitors and childhood psychopathy ⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²’ unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought. The implication here is that the construal/conceptualisation of ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ lies entirely/exclusively/supersedingly on the ⁸³reference-of-thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of the explainer of the situation while the logical-dueness of the visitor’s ‘supposed but rather non-existential/non-ontological ⁸³reference-of-thought/axiomatic-construct/curve-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ doesn’t even arise in the very first place and fundamentally explains why its meaningfulness-and-⁹⁹teleology⁵⁵ is operantly qualified as of ‘distractiveness’/distractive-alignment/dismissal-as-being-in-arrogation and so more aptly as distractive-alignment-to-⁸³reference-of-thought-<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-⁹⁶supererogation ⁸³reference-of-thought conflatedness¹² denying any implied symmetrising of meaningfulness-and-⁹⁹teleology⁵⁵ from temporal-dispositions in perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as their logical-dueness doesn’t arise in the very first place, hence the reason why perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is construed more than just as of ‘destructuring’ but more completely and critically to avoid misconstrual rather as of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ ; to point out that temporal-dispositions perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

⁹⁶supererogation> haven't got any 'existentially/ontologically transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ⁸³reference-of-thought' given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is construed operantly as of temporal postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰-and-conjugated-postlogism⁷⁷ 'exercise of distracting from' the intemporal prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation ⁸³reference-of-thought as of conflatedness¹²', and so construed as distractive-alignment-to-⁸³reference-of-thought-<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-⁹⁶supererogation 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-⁸³reference-of-thought is 'precedingly/supersedingly de-mentatively/structurally/paradigmatically cogent and comprehensive framework of meaningfulness-and-⁹⁹teleology⁵⁵' such that any arising temporal disruption of meaningfulness-and-⁹⁹teleology⁵⁵ 'has nothing to do with constituting meaningfulness-and-⁹⁹teleology⁵⁵ as of the temporal disruption prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought', but rather meaningfulness-and-⁹⁹teleology⁵⁵ is reconstrued as de-mentating/structuring/paradigming from the very prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought itself. Consider the case of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and temporal

alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as of relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought and intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. One cannot depart from both ‘the state of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>’ to construe meaningfulness-and-⁹⁹teleology⁵⁵ as of intrinsic-reality/ontological-veridicality de-mentatively/structurally/paradigmatically by their relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as all the meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the meaningfulness-and-⁹⁹teleology⁵⁵ 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-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ with regards to perversion-and-derived-perversion⁷⁴-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> since the latter is de-mentatively/structurally/paradigmatically
 not logically-due for logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-⁹⁶supererogation⁵³ 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-⁹⁹teleology⁵⁵ as of
 intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. The psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring implications associated with
 perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> ultimately falls to the
 grander issue of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as
 fundamentally endemising/enculturating such perversion-and-derived-perversion⁷⁴-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> 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-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is ‘susceptible to integrate’ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, and ‘build a de-mentative/structural/paradigmatic ontology as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) arises as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. We can appreciate that the childhood psychopathy ‘dereifying act’ of spilling water on a chair is a distractiveness-drive with no existentially/ontologically veridical ⁸³reference-of-thought which when wrongly implied as valid prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation ⁸³reference-of-thought/axiomatic-construct leads to its ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ wrongly transforming the issue into one of logic-as-of-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation thus supposedly implying logical-processing-or-logical-

implicitation—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ by
 wrongly enabling logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-⁸³reference-of-thought implying its dismissal as distractive-alignment-
 to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ ; and this flaw extends
 into the visitor’s conjugated-postlogism⁷⁷ as conjugated-ignorance given its relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought as of positivism–procrypticism⁸⁰ disjointedness-as-
 of-⁸³reference-of-thought 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 ⁸³reference-of-thought which when wrongly implied falsely
 as ontologically-veridical ⁸³reference-of-thought/axiomatic-construct also leads to its ⁸³reference-
 of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
 wrongly transforming the issue into one of logic-as-of-prelogism⁷⁸-as-of-conviction,-as-to-
 profound-⁹⁶supererogation thus supposedly implying logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ by
 wrongly enabling logical-dueness to arise instead of an issue of derived unsoundness-or-
 ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought and thus also implying as well its
 dismissal as distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹. In both wrongful
 ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for
 aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵
 what is produced isn’t ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ but rather
 threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism qualified as arrogation or usurpation or co-opting’ exactly because of the induced postlogism⁷⁷/psychopathy distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought, and specifically in the case of positivism—procrypticism⁸⁰, due to disjointedness-as-of-⁸³reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of de-mentation-(<supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics>)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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ as respectively non-positivism ⁸³reference-of-thought’ or as procrypticism⁸⁰ ⁸³reference-of-thought’, 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-⁸³reference-of-thought⁸⁰ 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 ⁸³reference-of-thought can only arise where there is mutual appropriateness-of-⁸³reference-of-thought-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-⁸³reference-of-thought 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-⁹⁶supererogation⁵³
 exercise which is then an altogether different issue of effective/ineffective logic-as-prelogism⁷⁸-
 as-of-conviction,-as-to-profound-⁹⁶supererogation, 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-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> rather reflected-as-of-soundness-or-ontological-good-faith/authenticity⁶⁸-of-
⁸³reference-of-thought in determining whether logical-dueness arises in the very first place.
 Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level
 analysis derived from such an individuation-level insight is the idea that social-functioning-and-
 accordance—as-of-social-stake-contention-or-confliction is contiguous as of meaningfulness-
 and-⁹⁹teleology⁵⁵ as of the individuation-level and registry-worldview/dimension-level of
 analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect
 as from the individuation-level to the registry-worldview/dimension-level and thus with a greater
 opportunity for the simplistic individuation-level childhood 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-⁹⁹teleology-<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-⁸³reference-of-thought thus reflecting the uninstitutionalised-threshold¹⁰² backdrop for the registry-worldview’s/dimension’s threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-⁹⁹teleology-<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~conflatedness^{12/13}constitutedness-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁸³reference-of-thought
 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⟩ ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation
 taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought; wherein notional~conflatedness^{12/13}constitutedness-
 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-⁹⁹teleology-⟨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-⁸³reference-of-thought

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-⁸³reference-of-thought’—as-conflatedness¹²-or-
 ontological-reprojecting; while ¹³constitutedness 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-⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of
 ontological-normalcy/postconvergence enabled by relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought in temporal prioritisation ⁹⁹teleology. 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~conflatedness^{12/13}constitutedness-to-conflatedness¹² from ¹³constitutedness/recurrent-
 utter-uninstitutionalisation, first-level-presencing—absolutising-identitive-¹³constitutedness⁷⁹ of
 base-institutionalisation-ununiversalisation, second-level-presencing—absolutising-identitive-
¹³constitutedness⁷⁹ of universalisation-non-positivism/medievalism, third-level-presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ of positivism—procrypticism⁸⁰, and full-
 notional~conflatedness¹²/deprocrypticism¹⁷. We can appreciate that prior relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁸³reference-of-thought 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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ behind the successive
 institutional-cumulation/institutional-recompose-<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 ⁸³reference-of-thought-categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ as of our positivism-procrypticism⁸⁰.
 Notional~conflatedness^{12/13}constitutedness-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 <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 mental-complex of considering the <amplituding/formative>wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸) 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 ⁶⁶ontological-contiguity—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 ⁶⁶ontological-
 contiguity—of-the-human-institutionalisation-process⁶⁷ as of our positivism—procrypticism⁸⁰
 institutionalisation doesn't speak of our firstnatured/intemporal projection-of-thought but rather
 of a secondnatured institutionalisation that induced our prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought by the ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ that cannot be confused with the idea of construing our present
 positivism—procrypticism⁸⁰ uninstitutionalisation ⁸³reference-of-thought as the definite
 ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ that has gone before in
 providing the secondnatured 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~conflatedness^{12/13}constitutedness-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~conflatedness^{12/13}constitutedness-to-conflatedness¹² as an opened-structure for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷, and not a closed-structure naïve <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ nombrilism as of flawed/perverted ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ at our positivism—procrypticism⁸⁰ uninstitutionalisation of procrypticism⁸⁰ as disjointedness-as-of-⁸³reference-of-thought, and by so doing denying the ‘grander human existential-tale implications of notional~conflatedness^{12/13}constitutedness-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-<amplituding/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-
 99teleology⁵⁵ <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’, 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
 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
 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-confliction 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-confliction 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-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-

⁹⁹teleology⁵⁵, 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
 thereafter amenable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity³⁸ such that the prior non DNA-based construal/conceptualisation (as of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵)
 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-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> are the conjoined effect of all specific uninstitutionalised-threshold¹⁰² institutionalisation breakthroughs of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
 aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵
 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 ⁸³reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation ⁸³reference-of-thought 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. In conclusion, such a construal/conceptualisation as of notional~deprocrypticism¹⁷ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ over our positivism–procrypticism⁸⁰ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵ of our ‘lived social’ uninstitutionalised-threshold¹⁰² with respect to psychopathy and social psychopathy and procrypticism⁸⁰ 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 contrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵, this social reality of varying social ⁸³reference-of-thought–closeness-of-tethering-to–

prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation and ⁸³reference-of-thought–looseness-of-tethering-to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation’
 implying increasing ⁸³reference-of-thought–looseness-of-tethering-to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation as of greater temporality⁹⁸/shortness construed as of various shades of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵’ 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-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism as uninstitutionalised-threshold¹⁰². In other words, a prospective registry-worldview/dimension institutionalisation meaningfulness-and-⁹⁹teleology⁵⁵ in becoming the new ⁸³reference-of-thought (over the prior registry-worldview’s/dimension’s ⁸³reference-of-thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity—or–ontological-preservation ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought–looseness-of-tethering-to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation and ⁸³reference-of-thought–closeness-of-tethering-to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation of the new ⁸³reference-of-thought’; as facing/dealing anew with human temporal-to-intemporal mental-dispositions but this

time around doing the same thing as occurred with the prior institutionalisation ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview’s/dimension’s institutionalisation ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ (with the difference as of a ‘relatively lower sensibility’ arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought limiting/constraining on the possibilities of vices-and-impediments¹⁰⁵); implying an underlying ⁶⁶ontological-contiguity of the reality of human temporal-to-intemporal mental-dispositions across all the registry-worldviews/dimensions. Thus while ‘ontologically superseding the prior beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ and prior ‘lack of constraining social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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-⁹⁹teleology-<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>’ inducing anew the new ⁸³reference-of-thought owns threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ distortedness of the new <amplituding/formative–

epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-⁹⁹teleology⁵⁵ in the social extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-⁹⁹teleology⁵⁵⟩ ultimately extending to the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-⁹⁹teleology⁵⁵⟩ spheres of formal constructs distorting formal construal of meaningfulness-and-⁹⁹teleology⁵⁵, and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised meaningfulness-and-⁹⁹teleology⁵⁵ and its uninstitutionalised-threshold¹⁰²'s threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought can thus be construed as of pure-ontology conflatedness¹² for ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology-<in-
 existential-extrication-as-of-existential-unthought>⁶ meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of deferential-formalisation-
 transference. This is the social-setup of the prospective institutionalisation ⁸³reference-of-thought
 as of pure-ontology conflatedness¹² for prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought meaningfulness-and-⁹⁹teleology⁵⁵. But then in due course and at the
 uninstitutionalised-threshold¹⁰² of this prospective institutionalisation ⁸³reference-of-thought, 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 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-⁸³reference-of-thought intrinsic-reality/ontological-
 veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity 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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought construal in the first place’ distort in due course organic meaningfulness-and-⁹⁹teleology⁵⁵, as of temporal mental-dispositions of shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵. Thus such implied prospective ⁸³reference-of-thought, social organisations and institutions as organic meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought social and institutions meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ behind the construal of notional~deprocrypticism¹⁷ and the ‘reality of a human condition of

prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mental defect is of social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
~~<amplifying/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 ⁸³reference-of-thought–looseness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation¹⁰ or psychopathic ⁸³reference-of-thought–looseness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of ⁸³reference-of-thought–looseness-of-tethering–to–prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation’ as of its temporal postlogism⁷⁷ threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism with respect to its postlogic-backtracking-
<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶, in full conscious-awareness-⁹⁹teleology, 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-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism and its consequent derivation as conjugated-postlogism⁷⁷ or social psychopathy threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation¹⁰ process is rather very simplistic, and the deception arises actually from the prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mental-states to be by mental-reflex in prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation thus inducing wrongful teleological elevation of the postlogism⁷⁷/psychopathic meaningfulness-and-⁹⁹teleology⁵⁵, which wouldn't occur at childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the 'distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of any registry-worldview/dimension institutionalisation meaningfulness-and-⁹⁹teleology⁵⁵ as of its organic-knowledge' can be construed and analysed across 3 lines; - the initiating temporal postlogism⁷⁷ distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of meaningfulness-and-⁹⁹teleology⁵⁵, - the generalised temporal-dispositions to integrate such ontologically-destructured meaningfulness-and-⁹⁹teleology⁵⁵ as of the registry-worldview's/dimension's relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought explaining its beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of institutionalisation meaningfulness-and-⁹⁹teleology⁵⁵’ across all registry-worldviews/dimensions is that meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective registry-worldview/dimension institutionalisation involves ‘its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional conflatedness¹² of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications> within a same registry-worldview/dimension uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought is that its defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights arising as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> due to its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought (as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing—

psychologism in recurrent-utter-uninstitutionalisation or failing universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in
 ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism in non-
 positivism/medievalism or failing preempting—disjointedness-as-of-⁸³reference-of-thought,-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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>
 construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or
 notional~deprocrypticism¹⁷ utter psychical-and-institutional conflatedness¹² of meaningfulness-
 and-⁹⁹teleology⁵⁵, and not wrongfully setting-aside/glossing-over/ignoring with the idea that
 meaningfulness-and-⁹⁹teleology⁵⁵ 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 instigated⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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 positivism⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as allowing for the endemisation/enculturation of the denaturing¹⁵ of additionality and the implications thereof of

subsequent denaturing¹⁵ in circularity/recurrence/repetition/repeatability⁹⁷ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ ~~<amplituding/~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’, 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 ⁸³reference-of-thought and ‘human temporal uninstitutionalised-threshold¹⁰² mental-disposition’ registry-worldview’s/dimension’s ⁸³reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into

perspective the idea that the present and as of our present social construction and individuations as being relatively more exceptional than the solipsistic nature of humans in prior epochs is false, with such wrongly implied exception rather being a confusion between ‘cumulated institutionalisation’ (which we carry by being secondnatured at the backend in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ (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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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 secondnaturating 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-⁹⁹teleology⁵⁵ 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 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview’s/dimension’s ⁸³reference-of-thought. 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 ⁸³reference-of-thought. 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-⁹⁹teleology⁵⁵-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> the⁶⁶ontological-contiguity—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 ⁸³reference-of-thought 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-⁸³reference-of-thought-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’ and ‘maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-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 ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ subservient to that purpose, and not about the
 temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought, by ‘intemporal-prioritisation-of-
⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting its mental-disposition
 will be to unleash its maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—
 unenframed-conceptualisation intemporal⁵¹-drive to supersede the non-positivistic
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought 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-⁸³reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity³⁸–in-reification⁸⁶ as-seeking-a-cure as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrysticism⁸⁰ registry-worldview/dimension as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity³⁸-reification⁸⁶ as of ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> in decentering the ‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-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-⁸³reference-of-thought and the contorted prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought full meaningfulness-and-⁹⁹teleology⁵⁵ implications contemplation'. The contortion implies that there is 'nothing any more important than upholding the metaphoricity⁵⁶ possibility for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought'; as transcendental instigation can't be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only 'teleologically-degrade and devalue' the implied prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity into the ordinariness of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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<~~amplituding~~/formative—
 epistemicity>totalising~purview-of-construal’ (just as implied with the case highlighted herein
 of the ‘ill-health <~~amplituding~~/formative—epistemicity>totalising~devolved—purview/domain-
 of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived
 as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
 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-⁹²singularisation-as-veridical-epistemic-determinism²¹; with the
 assertion by this author that there is no accidental human meaningfulness-and-⁹⁹teleology⁵⁵ as all
 prior meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 <~~amplituding~~/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-

⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>) mental-disposition to prospective opened-construct-of-meaningfulness-and-
⁹⁹teleology⁵⁵. The fundamental ontological dearth of identitive-¹³constitutedness-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ and undermining existential-
 contextualising-contiguity³⁸ knowledge-reification⁸⁶’ at a given ⁸³reference-of-thought 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 ⁸³reference-of-thought mere identitive conceptualisations/‘candid existential
 expressiveness’ are existentially veridical; and it is important to grasp that every registry-
 worldview/dimension is of a ⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that by its
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
 falsely implies that its meaningfulness-and-⁹⁹teleology⁵⁵ 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
⁸³reference-of-thought identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ <amplifying/formative-
 epistemicity>totalising/circumscribing/delineating meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ perspective we
 can imagine the ‘candid existential expressiveness’ in our positivism~procrypticism⁸⁰ that
 ‘integrates procrypticism~or~disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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-¹³constitutedness-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-⁸³reference-of-thought⁸⁰’. It is ⁹²singularisation/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-⁹²singularisation-as-veridical-epistemic-
 determinism²¹’ as factoring in prior registry-worldviews/dimensions ⁸³reference-of-thought 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 ⁸³reference-of-thought 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-⁹⁶supererogation-<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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism as implied with ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ as of notional~deprocrpticism¹⁷, with such ⁹²singularisation/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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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~deprocrpticism¹⁷ ontologically-uncompromised—referentialism, as a fundamental hermeneutic/reprojective psychological science which as of ⁹²singularisation/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 ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed ⁹⁹teleology⁵⁵ meaningfulness-and-⁹⁹teleology⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed meaningfulness-and-⁹⁹teleology⁵⁵ 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-totality^{36/83}reference-of-thought/epistemic-totalising³²~self-referencing-syncretising/circularity conception of meaningfulness-and-⁹⁹teleology⁵⁵ as of non-positivism/medievalism’ to a prospective ‘epistemic-totality^{36/83}reference-of-thought/epistemic-totalising³²~self-referencing-syncretising/circularity conception of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷, as such a hermeneutic/reprojective psychology supersedes our ordinary meaningfulness-and-⁹⁹teleology⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question our positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for ⁸³reference-of-thought 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-totality^{36/83}reference-of-thought/epistemic-totalising^{32~}self-referencing-syncretising/circularity conception of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷

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 ⁸³reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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 ⁸³reference-

of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-
as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)
mental-disposition in our positivism-procrypticism⁸⁰ 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-procrypticism⁸⁰ reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of ⁸³reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-totality^{36/83}reference-of-thought/epistemic-totalising³²~self-referencing-
 syncretising/circularity conception of meaningfulness-and-⁹⁹teleology⁵⁵’ 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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ <amplifying/formative~epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism, as of the-very-central-implication-of-thrownness, as reflected by the successive prior relative-ontological-incompleteness⁸⁸ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷; 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-⁸³reference-of-thought meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought is rather one that shouldn't wrongly be reinforcing/propping-up the human subject as if a given ⁸³reference-of-thought 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 ⁹²singularisation/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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema>; and so, as its essential meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-<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-
⁹⁶supererogation-<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-⁹⁹teleology⁵⁵/’⁸³reference-of-thought-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-⁸³reference-of-thought.
 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-⁸³reference-of-thought–
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸⟩ as of the prior institutionalisation’s
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought is actually ontologically transformative as
 of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior
⁸³reference-of-thought 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 ⁸³reference-of-thought <~~amplifying~~/formative–epistemicity>causality~as-to-
 projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, and thus making
 the given presence ⁸³reference-of-thought as our positivism–procrypticism⁸⁰ ‘all-determinative of
 what can be construed as psychological emancipation’ as of its <~~amplifying~~/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 despite the fact of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought to
 futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
 development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought. The underlying issue here as well as of ontologically-veridical difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>)) in construing meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’, 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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as it reflects existence's coherence/contiguity as of ⁹²singularisation/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 ⁶⁶ontological-contiguity—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-¹³constitutedness-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-⁹⁹teleology⁵⁵ in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism; and so, as of their ‘formalisation credo as identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-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-⁹⁶supererogation-<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-⁹⁹teleology⁵⁵. 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 ¹³constitutedness 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-¹³constitutedness-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-

explicating-⁶⁶ontological-contiguity⁴⁴ posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 denotative/connotative ¹³constitutedness 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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴’, and so-construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-

implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴; thus further articulating
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-~~amplifying~~/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-⁹⁹teleology⁵⁵.
 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 ¹³constitutedness. 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-¹³constitutedness-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-
⁹²singularisation-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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism
 and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism
 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ 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/thrownness-disposition,—as-reproducibility-of-
 aestheticisation), whereas the ¹³constitutedness 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-⁹⁹teleology⁵⁵ that exists is about existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ as of ontological-primemovers-totalitative-framework⁷² <amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative—

epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ as of the existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ <amplifying/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵, 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-⁶⁶ontological-contiguity⁴⁴. 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-¹³constitutedness-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-⁹⁹teleology⁵⁵, as can be validated and falsified by ontological-primemovers-totalitative-framework⁷² <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴. 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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, 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 ¹³constitutedness 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

~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴. 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

~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴. 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/deassertion/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-⁸³reference-of-thought’ over ‘relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought’ 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-⁹⁹teleology⁵⁵ 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
⁸³reference-of-thought is already an
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its
underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-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-⁹⁹teleology⁵⁵ as from
difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-
epistemic-determinism²¹ in ⁶⁶ontological-contiguity, we go on to
aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring-<as-to-postconverging-or-dialectical-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-⁸³reference-of-thought⁸⁰. The underlying insight can be garnered as of the temporal meaningfulness-and-⁹⁹teleology⁵⁵ in <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reflected as of the prior relative-ontological-incompleteness⁸⁸ of a ⁸³reference-of-thought 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-⁸³reference-of-thought⁸⁰

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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ 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-⁸³reference-of-thought

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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
of the prospective/transcending/superseding registry-worldview/dimension’ as deterministically
affirmative of emancipatory/sublimating meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁸³reference-of-
thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵’
involving ~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³
<amplituding/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-
explicating-⁶⁶ontological-contiguity⁴⁴. incrementalism⁵⁰-in-relative-ontological-
incompleteness⁸⁸—enframed-conceptualisation can undermine knowledge development and as
of its sophistic/pedantic peddling of <amplituding/formative>wooden-language-(imbued—
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-

implications>) while straddling inbetween the prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought conventioning-referencing and the prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought Being-development/ontological-framework-
 expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-
⁹⁹teleology⁵⁵, as of social-stake-contention-or-confliction induced institutional-being-and-craft
 with possible denaturing¹⁵ of such prospective relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought organic knowledge, and by social-construct destructuring postures of
 significant-otherness. Fundamentally thus there de-mentative/structural/paradigmatic divergence
 imbued notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-
 mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of their incrementalism⁵⁰-
 in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation from the prospective
 notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ in ⁶⁶ontological-contiguity 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-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-
 as-flawed-epistemic-determinism⁴⁸ of notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-
 schema>; and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-
 veridicality,-as-to-‘human<amplitudinal/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-
⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing their presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/deassertion/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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁶⁶ontological-contiguity⁴⁴, 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-⁹⁹teleology⁵⁵ as can be validated and is falsifiable by ontological-primemovers-totalitative-framework⁷² <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-

explicating-⁶⁶ontological-contiguity⁴⁴. 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 <amplifying/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-⁹⁹teleology⁵⁵; 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 ~~<amplituding/>~~formative–epistemicity>totalising~devolved purviews of existence so-construed as subject-matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such ~~<amplituding/>~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of the very same underlying congruent philosophical domain-of-study construal of ecstatic manifestation of existence but for their ‘onticising specifisms of existence’s ecstatic manifestation’; as so-implied as of overall existence 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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness of knowledge. The implication here is that the epistemic-veracity of knowledge as meaningfulness-and-⁹⁹teleology⁵⁵ 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-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 hence of nested-congruence with existence’. This further points out that the traditional explicated ¹³constitutedness 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-⁹⁹teleology-<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 ¹³constitutedness 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-⁹⁹teleology⁵⁵ 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-conflatedness~~¹², 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-conflatedness~~¹². 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-invalidiation 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 theoricisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘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-invalidiation 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-immanented nature of many a social domain-of-study unlike the grand singularised/immanented totalising/circumscribing/delineating ‘<amplifying/formative-epistemicity>⁸³reference-of-thought-devolving⁸⁴ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-⁹⁹teleology⁵⁵’ holds the promise for such effective grand singularised/immanented social conceptualisation that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-as-operative-

notional~deprocrpticism⁴³ 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-⁶⁶ontological-
 contiguity’> (including some science domains as well which naively tend to draw comprehensive
 social and human implications of their studies) the drawback to such specialisms is often
 associated with ‘major interpretative loopholes at the general-theoretical-level of the subject-
 matter’ with regards to the knowledge-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-<amplitudinal/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 ⁶⁶ontological-contiguity' whereas this is ever always the case with good practice in the natural sciences and just as well as with an increasingly self-conscious social science as specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the underlying foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-notional~deprocrypticism⁴³ implications articulated herein in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 <amplitudinal/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity'> 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³, and so by conjugating ‘relative-ontological-completeness⁸⁷ <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity’> is inherently convenient as of a mental-reflex oriented towards ordinary

~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-<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-⁶⁶ontological-contiguity⁴⁴ 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 ‘coherent-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 ‘coherent-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 ‘coherent-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 ‘coherent-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-⁶⁶ontological-contiguity⁴⁴ of existential-contextualising-contiguity³⁸ conflatedness¹². It is thus not surprising that naive disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> 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-<amplifying/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-⁹⁹teleology⁵⁵’ as of ontologically-flawed identitive-¹³constitutedness-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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) which as of its presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁶⁶ontological-contiguity⁴⁴ 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 ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ for prospective meaningfulness-and-⁹⁹teleology⁵⁵ as knowledge-reification⁸⁶ as associated with the suprastructuralism/postmodernism perspective in relative-ontological-completeness⁸⁷. This contrast with suprastructuralism/postmodernism ‘difference conception of meaningfulness-and-⁹⁹teleology⁵⁵’ as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-⁹⁹teleology⁵⁵ 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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ 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-¹³constitutedness⁷⁹ 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 ~~<amplifying~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ~~<amplifying~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ~~<amplifying~~/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-
 for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹²singularisation-as-veridical-epistemic-
 determinism²¹’ all presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ as nominalistic rather than as of ‘foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ 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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-pieces¹³ constitutedness 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-⁶⁶ontological-contiguity⁴⁴, 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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying ⁸³reference-of-thought 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, historial 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-⁶⁶ontological-contiguity’> 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),–as-operative-notional~deprocrypticism⁴³ with other so-constructed

knowledge-reification⁸⁶, that are well beyond a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> orientation driven by the cultivation of mere imprimatur totalisingly-disentailing—discretion/whim-of-thought ‘relic-or-orthodoxy knowledge’ disposition. It is important to appreciate here that a history of postmodern-thought criticism driven by populism, media operations, false intellectual engagement and ontological-bad-faith/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-⁶⁶ontological-contiguity’> 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 ⁶⁶ontological-contiguity—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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) in its given ⁸³reference-of-thought reproducibility—mathesis/motif/throwness-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-¹³constitutedness-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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁶⁶ontological-contiguity’> epistemic-disposition that is in many ways poorly constrained to existential-reality’, is how exactly does such lack of ‘cogent-unifying-operant-dynamics’ affect the realisation of the full knowledge-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁶⁶ontological-contiguity’> 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 ¹³constitutedness outside existential-contextualising-contiguity³⁸’. Thus ‘disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’>’ 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-⁶⁶ontological-contiguity’>’ 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-¹³constitutedness⁷⁹ <~~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/thrownness-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-⁶⁶ontological-contiguity⁴⁴ 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
 <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ 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’ and remoteness of falsifiability⁴⁰
 and validation as of <amplifying/formative–epistemicity>causality~as-to-projective-
 totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity’> substitutively as merely
 ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-
 comparison’ rather than as of ‘existence-potency~sublimating–nascence,-disclosed-from-
 prospective-epistemic-digression-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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),–as-operative-
 notional~deprocrpticism⁴³’. 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵
 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-⁹⁹teleology⁵⁵, as-of-their-inversely-varying-emphasis; and
 more specifically ‘as institutive of underlying ⁸³reference-of-thought’, 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-
⁹⁹teleology⁵⁵'. 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 originariness-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-⁹⁶supererogation in reflecting 'immanent-
⁶⁶ontological-contiguity'),—as-operative-notional~deprocrypticism⁴³ in elucidating ⁶⁶ontological-
 contiguity-<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
 originariness-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
 originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation in all human
 aestheticisation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 originariness-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-⁹⁹teleology⁵⁵ 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 originariness-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 intermediating 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 intermediating ascriptivity') relates for instance to the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷: in the dynamic reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reflected within the successive registry-worldviews/dimensions ⁸³reference-of-thought-level 'supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for devolving meaningfulness-and-⁹⁹teleology⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring' as both <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—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 ⁸³reference-of-thought. 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-⁹⁹teleology⁵⁵ 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-invalidating
 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-⁹⁹teleology⁵⁵ as of human-subpotency
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of—meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
 ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and
 sophistic/pedantic dispositions. Ultimately, human meaningfulness-and-⁹⁹teleology⁵⁵ 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-conflatedness¹² 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-⁹⁹teleology⁵⁵ 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. 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-⁹⁹teleology⁵⁵ aestheticisation (as of human ‘perceptive motif-manifest
 aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest
 aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-
 existential-reality-manifest aestheticisation as of human conscious-able intermediating
 ascriptivity’), is reflective of underlying ‘hermeneutic/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-⁹⁹teleology⁵⁵, institutional-development—as-to-social-
 function-development meaningfulness-and-⁹⁹teleology⁵⁵ and Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵’), 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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ (‘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/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ aestheticisation’ as of its ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. It is this underlying ‘complex sense of meaningfulness-and-⁹⁹teleology⁵⁵ aestheticisation’ that is truly of ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ aestheticisation’ (as implied above with living-development—as-to-personality-development aestheticisation of underlying becoming ‘complex sense of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵

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/throwness-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-⁹⁹teleology⁵⁵’ in reflection of ‘institutional-development—as-to-social-function-development meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ aestheticisation’ rather as an ‘institutional-development—as-to-social-function-development meaningfulness-and-⁹⁹teleology⁵⁵ 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 ¹³constitutedness 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-¹³constitutedness-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-⁹⁹teleology⁵⁵ 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-⁹²singularisation-as-veridical-epistemic-determinism²¹). This is so because ‘human <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷ orientation’ supersedes any such human ‘institutional-development—as-to-social-function-development meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹-of-meaningfulness-and-⁹⁹teleology⁵⁵ (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ purposefulness-reflexivity for prospective relative-ontological-completeness⁸⁷ orientation’ implied as of maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation that fundamentally renders/makes human institutional-development-as-to-social-function-development meaningfulness-and-⁹⁹teleology⁵⁵ 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 in¹³constitutedness 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of ‘institutional-development-as-to-social-function-development meaningfulness-and-⁹⁹teleology⁵⁵ aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵
 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 ⁶⁶ontological-
 contiguity—of-the-human-institutionalisation-process⁶⁷, the ‘institutional-development—as-to-
 social-function-development meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵
 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-
 educating’—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-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of meaningfulness-and-⁹⁹teleology⁵⁵ so-reflected in ‘human existence historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ creative aestheticisation of meaningfulness-and-⁹⁹teleology⁵⁵’ driven as of originariness-parrhesia,—as-spontaneity-of-aestheticisation in renewing reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation involves an ‘overall flux of human meaningfulness-and-⁹⁹teleology⁵⁵ of varying temporal-to-intemporal ontological-performance⁷¹-<including-virtue-as-ontology>’ wherein such a flux construed as human aporetic dissemination²⁷ is confronted 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 validative/invalidative selectivity/deselectivity’ enabling living-development-as-to-personality-development meaningfulness-and-⁹⁹teleology⁵⁵, institutional-development-as-to-social-function-development meaningfulness-and-⁹⁹teleology⁵⁵ and Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ meaningfulness-and-⁹⁹teleology⁵⁵; and thereof reflected in the secondnatured institutionalisation framework of the given registry-worldview underpinning-suprasocial-construct and its <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as

uninstitutionalised-threshold¹⁰². It is important here to grasp that despite any human registry-
 worldview/dimension <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ ontologically-flawed inclination to think
 otherwise, its given underpinning-suprasocial-construct and its given
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ given that such underpinning-suprasocial-construct and
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵
 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 ⁶⁶ontological-contiguity—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 secondnatured 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-⁶⁶ontological-contiguity’> 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-⁸³reference-of-thought¹⁷

foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),—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/thrownness-disposition,—as—reproducibility-of-aestheticisation thus inherently
 raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-
 undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-
 deficient/prospectively-limitative/prospectively-constraining ontological-performance⁷¹-
 <including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-
 disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective
 originariness-parrhesia,—as—spontaneity-of-aestheticisation so-construed as ‘intemporal
 parrhesiastic seeding-promise dimensionality-of-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-⁹⁹teleology⁵⁵
 beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—
 reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic
 instigation as from ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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

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—~~<amplituding/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 ⁶⁶ontological-contiguity—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-<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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—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—<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation element of meaningfulness-and-⁹⁹teleology⁵⁵ 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 <amplifying/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 ⁶⁶ontological-contiguity—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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-¹³constitutedness⁷⁹ <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
 deconstructing-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-⁸³reference-of-thought (in successive relative-ontological-
 completeness⁸⁷ as of increasing notional~notional~deprocrypticism¹⁷ or increasing
 <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought)
 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 ⁶⁶ontological-contiguity—
 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-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplitudinal/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-
contiguity⁴⁴ 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~deprocrysticism¹⁷ 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 <amplitudinal/formative–
epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-
contiguity⁴⁴ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-
contiguity—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/reparadigming–
psychologism⁸⁹ induced/spawned/hatched/emerged difference-conflatedness¹²-as-to-
totalitative-reification⁸⁶-in-⁹²singularisation-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-¹³constitutedness⁷⁹/identitive-¹³constitutedness-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-⁸³reference-of-thought¹⁷ as ‘point of
 <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ in reflecting holographically-<conjugatively-and-
 transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷’ that
 one can reflect upon the ‘notional~procrypticism⁸⁰/notional~disjointedness as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹’ of our procrypticism—positivism meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. We can thus appreciate that just as a
 presencing—absolutising-identitive-¹³constitutedness⁷⁹/identitive-¹³constitutedness-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 ⁶⁶ontological-contiguity—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—psychologism’⁸⁹ 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-⁶⁶ontological-contiguity⁴⁴ in reflecting
 holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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~procrysticism⁸⁰/notional~disjointedness
 as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-⁹⁹teleology⁵⁵. The overall emphasis herein of the
conjunction between psychopathic manifestation with the ⁶⁶ontological-contiguity—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 ⁸³reference-of-thought-devolving⁸⁴ meaningfulness-and-
⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵, 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/dimension⁸³reference-of-thought-devolving⁸⁴ meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸)) 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-⁹⁹teleology⁵⁵’ (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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵’ 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 trepidatious—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~procrypticism⁸⁰/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-⁸³reference-of-thought⁸⁰ occlusive-self-consciousness specific notional~procrypticism⁸⁰/notional~disjointedness of 'failing preempting—disjointedness-as-of-⁸³reference-of-thought, -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-⁸³reference-of-thought¹⁷ protensive-self-consciousness perspective; as of epistemic-ricochetting/transepistemicity foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-notional~deprocrypticism⁴³ meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-<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-accidental-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-⁸³reference-of-thought,-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-
⁸³reference-of-thought,-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
 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 ⁸³reference-of-
 thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
 aestheticisation is rather related to as of <amplituding/formative>wooden-language-(imbued—
 temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
 dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸), even as it is equally susceptible however difficultly to
 prospective crossgenerational originariness-parrhesia,—as—spontaneity-of-aestheticisation
 disseminative instigation of renewing reproducibility—mathesis/motif/thrownness-disposition,—
 as—reproducibility-of-aestheticisation for the prospective registry-worldview/dimension
 supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as renewed
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ disposition for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-⁹⁹teleology⁵⁵ ‘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-⁶⁶ontological-contiguity⁴⁴ 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—ununiversalisation, 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-¹³constitutedness⁷⁹, 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-⁹²singularisation-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 in ordinary/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/intelligibility setup/measuring instrument³ of the prospective registry-worldview/dimension for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social meaningfulness-and-⁹⁹teleology⁵⁵' 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 ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ is driven as of human dimensionality-of-sublimating²⁴—<amplifying/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation and secondnatured institutionalisation dispositions with respect to the fact that the human <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷’ and take the route of eliciting disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> 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-⁶⁶ontological-contiguity’> impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-<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-¹³constitutedness⁷⁹ 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 specificness. In this regards, the social-setup in its furtherance of human aestheticisation towards human ontologising of meaningfulness-and-⁹⁹teleology⁵⁵ is ever always drawn between ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹ finitism of aestheticisation’ rather in ¹³constitutedness as of its reproducibility—mathesis/motif/thrownness-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and a transcendental opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ with regards to ⁸³reference-of-thought-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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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/throwness-disposition,—as—reproducibility-of-aestheticisation, in the sense that the human investment as of 'presencing—absolutising-identitive-¹³constitutedness⁷⁹ finitism of aestheticisation' in prior reproducibility—mathesis/motif/throwness-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 sophisticatedly 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-<amplifying/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 <amplifying/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-¹³constitutedness⁷⁹ finitism of aestheticisation' with respect to prospective 'human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint nonpresencing⁶⁰-<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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵-as-of-
 'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-implications>) and
 sophistry in their 'presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁶⁶ontological-contiguity⁴⁴ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought-level
 supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ for

meaningfulness-and-⁹⁹teleology⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring'. This is fundamentally what explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start reasoning as of base-institutionalisation, and the latter as of universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprocrpticism¹⁷. The overall point here is that it is the parrhesiastic~de-mentating/structuring/paradigming as of parrhesiastic-aestheticisation that 'invents/creates' the prospective registry-worldview's/dimension's reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, and carries the 'intemporal parrhesiastic seeding-promise dimensionality-of-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-⁹⁹teleology⁵⁵ beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality'. But then human temporality⁹⁸/shortness loses sight of this 'parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic seeding-promise of prospective knowledge-reification⁸⁶' and assumes at the given registry-worldview/dimension destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> 'an absolutising disposition as of temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity⁶³ reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation seeding-misprising as mere-form of reproducibility—

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—~~<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-~~ conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation of the registry-worldview/dimension meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity’>~~ 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 ~~<amplituding/formative—epistemicity>~~totalising~renewing-realisation/re-perception/re-thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, as well as present day overall 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 normativities, conventions, practices, etc. in
 ‘procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of its lack of
 prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
 foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-
 sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),—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-⁹⁹teleology⁵⁵. 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—<amplituding/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 <amplituding/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-⁶⁶ontological-contiguity’> 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-conflatedness¹² 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 secondnated 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-⁹⁹teleology⁵⁵-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
 secondnated 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 ‘⁸³reference-of-thought-level and thus
⁸³reference-of-thought-devolving⁸⁴-level of disparateness-of-conceptualisation-
 <unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’>’
 implies ‘foregrounding—entailment-(postconverging~narrowing-down~sublimation as to

existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting
 ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ 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 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-⁶⁶ontological-contiguity’> 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-<amplifying/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-
 <amplifying/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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ that is no more than complexification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’>. 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-⁸³reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of its lack of prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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 ⁸³reference-of-thought-level reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ construed as from <~~amplifying~~/formative—epistemicity>causality~as-to-projective-totalitative-implications,—for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’⟩,—as-operative-notional~deprocrypticism⁴³ at registry-worldview/dimension ⁸³reference-of-thought-level for devolving meaningfulness-and-⁹⁹teleology⁵⁵ as validated by ontological-primemovers-totalitative-framework⁷²’ reflecting a foregrounding—entailment-⟨postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’⟩,—as-operative-notional~deprocrypticism⁴³ so-implied in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring,
 and so 'over human-subpotency dialogical-equivalence implied disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-⁶⁶ontological-
 contiguity'> unification as of an ontologically-flawed human-subpotency contrasting-and-
 comparison driven notion of foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),—as-operative-
 notional~deprocrypticism⁴³'. 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-

completeness⁸⁷ parrhesiastic instigation implications of universalising¹⁰³-idealisation as the foregrounding—entailment-(postconverging—narrowing-down~sublimation as to existence—as sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ at ⁸³reference-of-thought-level for devolving meaningfulness-and-⁹⁹teleology⁵⁵’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-contiguity’> 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-~~amplituding~~/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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ at ⁸³reference-of-thought-
level for devolving meaningfulness-and-⁹⁹teleology⁵⁵’, and ‘not contrasting-and-comparison
disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanent-⁶⁶ontological-contiguity’> 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-~~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-
 completeness⁸⁷ parrhesiastic instigation implications of ‘deprocrypticism—or-preempting—
 disjointedness-as-of-⁸³reference-of-thought¹⁷’ as the foregrounding—entailment-
 (postconverging—narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-
 eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-
 operative-notional~deprocrypticism⁴³ at ⁸³reference-of-thought-level for devolving
 meaningfulness-and-⁹⁹teleology⁵⁵’, and ‘not contrasting-and-comparison disparateness-of-
 conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-⁶⁶ontological-
 contiguity’> in human-subpotency dialogical-equivalence of positivism—procrypticism⁸⁰’s
 disjointedness-as-of-⁸³reference-of-thought reproducibility—mathesis/motif/throwness-
 disposition,—as-reproducibility-of-aestheticisation secondnatured normativities, conventions,
 practices, etc. as of its lack of prospective deprocrypticism—or-preempting—disjointedness-as-
 of-⁸³reference-of-thought¹⁷ foregrounding—entailment-(postconverging—narrowing-
 down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁶⁶ontological-contiguity'> implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much confident fails as it overlooks the coherence and knowledge-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-⁹⁶supererogation in reflecting 'immanent-⁶⁶ontological-contiguity'),-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-
⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),–as-operative-
 notional~deprocrypticism⁴³ theories for instance can ultimately imply the reconceptualisation of
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ of deprocrypticism–or–preempting—disjointedness-as-of-
⁸³reference-of-thought¹⁷ 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>⁸³reference-of-thought-devolving⁸⁴ foregrounding—entailment-(postconverging~narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-⁶⁶ontological-contiguity⁴⁴ of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ over ontologically-flawed identitive-¹³constitutedness-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-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ contends that this effectively captures-and-reflects the evolving reality of
 existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ of human meaningfulness-and-
⁹⁹teleology⁵⁵, and so over analytic atomising/taking-to-pieces formalisation approach as of
 identitive-¹³constitutedness-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-¹³constitutedness⁷⁹ while ignoring the
 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ 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-¹³constitutedness-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-
⁹²singularisation-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵/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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),-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-⁹²singularisation-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-⁶⁶ontological-contiguity⁴⁴ as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-⁹²singularisation⁴⁷ as reflected with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-¹³constitutedness-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-¹³constitutedness⁷⁹ <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-¹³constitutedness⁷⁹’, and displaces/decenters the human subject as of its presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵-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-
⁹⁶supererogation-<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-⁹²singularisation-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 ⁹²singularisation/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 explicit 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
~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴. 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—unenframed-conceptualisation for existential-
 contextualising-contiguity³⁸ knowledge-reification⁸⁶, inducing successive differences of
 ontological-performance⁷¹-<including-virtue-as-ontology> of meaningfulness-and-⁹⁹teleology⁵⁵
 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-⁹²singularisation-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-¹³constitutedness-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-⁹⁹teleology⁵⁵ 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 rather reflected as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ which implied ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism enables transcendence-and-sublimity/sublimation/~~supererogatory~~-dementativity 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-⁹⁹teleology⁵⁵ 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-⁹²singularisation-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-⁹⁹teleology⁵⁵ 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 <amplifying/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-¹³constitutedness-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 ¹³constitutedness, 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-⁹⁶supererogation-<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 ⁹²singularisation/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 ¹³constitutedness. Critically, no concepts have any veridical
 meaningfulness-and-⁹⁹teleology⁵⁵ but only rather as of their conflatedness¹² with existence, and
 cannot be construed as ‘existing in existence’ as implied by ¹³constitutedness which just leads to
 ontologically-flawed dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-
 determinism implied identitive-¹³constitutedness-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-⁹⁹teleology⁵⁵ 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-⁹²singularisation-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-⁹⁹teleology⁵⁵ 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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism has fundamental <~~amplituding~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, 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
 originarily/as-of-event available to earlier contributors to the ‘traditional classical mechanics
 axiomatic-construct’ propounded by Newton together with the conceptual patterning influences
 of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space,
 time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to
 appreciate the creative existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶
~~<amplitudinal/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ 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~~<amplitudinal/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-
⁹⁹teleology⁵⁵ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-
 as-to-‘human~~<amplitudinal/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-⁹⁹teleology⁵⁵ as of prospective deprocrpticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-⁹⁶supererogation-<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-⁹⁹teleology⁵⁵ dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental meaningfulness-and-⁹⁹teleology⁵⁵. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of meaningfulness-and-⁹⁹teleology⁵⁵ of trite existential-contextualising-contiguity³⁸ knowledge-reification⁸⁶ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, 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-⁹⁹teleology⁵⁵ 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 ⁹²singularisation/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-⁸³reference-of-thought¹⁷ conflatedness¹² totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of ⁹²singularisation/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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. Unlike the ¹³constitutedness 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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ with ‘the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplifying/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
⁹²singularisation/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 ¹³constitutedness 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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-
 implied-‘prospective-aporeticism-overcoming/unovercoming’> in its ecstatic singularity. The
 naivety of implied ¹³constitutedness 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 ⁹²singularisation/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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge construal. The insight for ⁹²singularisation/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-⁸³reference-of-thought towards ontologically-
 uncompromised—referentialism avails, effectively the construal of the social assumes the
 requisite reproducibility—mathesis/motif/throwness-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~deprocrpticism¹⁷
 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-⁹⁶supererogation-<as-to-perspective-ontological-
 normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and
 so over our present parsimony/disparateness of conceptualisations ‘reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as-of-
 ontologically-compromised—categorising positivism—procrypticism⁸⁰
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. Thus we can
 appreciate here that ultimately ⁹²singularisation/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-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
 disposition/care—and—episteme⁵, ultimately as of prospective ontological-
 normalcy/postconvergence ontologically-uncompromised—referentialism deprocrpticism—or-
 preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷. Our mental-disposition is caught up
 between its capacity to conceptualise as of ⁹²singularisation/epistemic-immanence/veridical-

epistemic-determinism implied prospective relative-ontological-completeness⁸⁷ conflatedness¹² and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism implied prior relative-ontological-incompleteness⁸⁸ ¹³constitutedness; 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-⁶⁶ontological-contiguity⁴⁴ of meaningfulness-and-⁹⁹teleology⁵⁵ exclusively as of ⁹²singularisation/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-⁶⁶ontological-contiguity⁴⁴’ as of ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism conflatedness¹², while dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism ¹³constitutedness 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 ¹³constitutedness. 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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
determinism²¹ <amplifying/formative–epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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 emanance as of the earliest of humans, speaking
of an altogether 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> built up by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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-⁸³reference-of-thought notional~deprocrypticism¹⁷ point-of-departure/perspective as of its protensive self-consciousness’ that fulfils-and-assumes meaningfulness-and-⁹⁹teleology⁵⁵ as of ⁹²singularisation/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-⁶⁶ontological-contiguity⁴⁴, hence overcoming our positivism-procrypticism⁸⁰ <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ mental-reflex in ¹³constitutedness 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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ for ‘creative understanding’/insight as of ⁹²singularisation/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 deprocrpticism/preempting—disjointedness-as-of⁸³reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–procrpticism⁸⁰ self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity <amplituding/formative-

epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed ¹³constitutedness’ 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 ¹³constitutedness, 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-⁹⁹teleology⁵⁵ of procrypticism~or~disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-⁹⁹teleology⁵⁵ aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness¹² implying that all the meaningfulness-and-⁹⁹teleology⁵⁵ 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~deprocrpticism¹⁷ immanence-function-conflatedness¹² as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism~procrpticism⁸⁰ mental-disposition with no pretence of such a positivism~procrpticism⁸⁰ ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-⁸³reference-of-thought inclination. In other words, immanence-function-conflatedness¹² is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework⁷² as of ⁹²singularisation/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-⁹⁹teleology⁵⁵ 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 ¹³constitutedness 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-⁸³reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought is an appropriate framework for prospectively implied ⁸³reference-of-thought knowledge acquisition. Likewise, it is herein

contended that similarly a notional~deprocripticism¹⁷ contortion reifying gesture necessarily questioning our positivism~procrypticism⁸⁰ disjointedness-as-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of prospective deprocripticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocripticism¹⁷ immanence-function-conflatedness¹²; so-implied as of ⁹²singularisation/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–

implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ implied organic knowledge is ever
 always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of
 prospective relative-ontological-completeness⁸⁷⁻⁸³reference-of-thought as of immanence-
 function-conflatedness¹², with the pretence of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought for objectifying/contending discursivity nothing more but flawed
 <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ temporal meaningfulness-and-
⁹⁹teleology⁵⁵. 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-⁹⁶supererogation—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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),–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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) socially intelligible meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought. With such immanence-function-conflatedness¹² insight, the epistemic and methodological pretences as of our humanistic positivism–procrpticism⁸⁰ 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 ⁹²singularisation/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 <amplifying/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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and institutionalised, such <amplifying/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-⁸³reference-of-thought¹⁷; 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-⁶⁶ontological-contiguity⁴⁴, and so as of the de-mentative/structural/paradigmatic implication of ⁹²singularisation/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-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-thought-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness⁸⁷ <~~amplituding~~/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ induced from ontological-primemovers-totalitative-framework⁷². Central to such epistemic-veracity thinning out is the very essential process behind increasing ⁶⁶ontological-contiguity—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 <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought 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-⁸³reference-of-thought uninstitutionalised-threshold¹⁰² and superseded by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought¹⁷ disseminative research-programme coherence and ⁶⁶ontological-contiguity. The idea being that the notional~deprocrypticism¹⁷ epistemic-veracity as of such disseminative research-programme coherence and ⁶⁶ontological-contiguity 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 <amplifying/formative~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 <amplifying/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 implied⁶⁶ontological-contiguity 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-
⁹⁶supererogation-<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-⁹⁹teleology⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>). With the
<amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
explicating-⁶⁶ontological-contiguity⁴⁴ that the deprocrypticism-or-preempting—disjointedness-
as-of-⁸³reference-of-thought¹⁷ 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 ⁸³reference-of-thought 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-
⁸³reference-of-thought. 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-⁹⁹teleology⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ meaningfulness-and-⁹⁹teleology⁵⁵ 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 <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasitic-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-<amplifying/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/throwness-disposition,—as—reproducibility-of-aestheticisation as of our <amplituding/formative—epistemicity>totalising~throwness-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-⁹⁹teleology⁵⁵ 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-<amplituding/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-⁸³reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional~notional~deprocrypticism¹⁷ perspective of analysis as of ⁹²singularisation/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-⁸³reference-of-thought, and so as of the latter’s difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ as from the ontological-conguity of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold¹⁰² of the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness⁸⁸-⁸³reference-of-thought 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-⁹⁶supererogation-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-¹³constitutedness-
as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸
of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-
incompleteness⁸⁸–⁸³reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as
mathesis/motif/throwness-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 ⁸³reference-of-
thought psychologism of meaningfulness-and-⁹⁹teleology⁵⁵ in <amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

with its uninstitutionalised-threshold¹⁰² as a nondescript/ignorable-void⁵⁹ (actually speaking of akasiatic-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-⁸³reference-of-thought. Likewise, as of prospective insight, the nondescript/ignorable-void⁵⁹ (actually speaking of akasiatic-drag-denatured-and-preconverging-or-dementing¹⁹-narratives) we imply as of our positivism-procrypticism⁸⁰ disjointedness-as-of-⁸³reference-of-thought is certainly prospectively contemplable in futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ reflection of our akasia-susceptibility-or-akasiatic-drag complex '<amplituding/formative-epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹-qualia-schema' of positivism-procrypticism⁸⁰ disjointedness-as-of-⁸³reference-of-thought in '<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akasiatic-drag³³ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ from the notional~deprocrypticism¹⁷ ⁶⁶ontological-contiguity, 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-¹³constitutedness-as-'epistemic-totality³⁶'-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸. This expansion of the traditional notion of akasia, as akasia-susceptibility-or-akasiatic-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-⁸³reference-of-thought/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-⁶⁶ontological-contiguity⁴⁴ 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-¹³constitutedness-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-⁹²singularisation-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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of the ~~<amplituding/>~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵. Thus fundamentally the ~~<amplituding/>~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-thought induced recurrently from the instigative ~~<amplituding/>~~formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ~~<amplifying>~~/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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought for empowering and responsible meaningfulness-and-⁹⁹teleology⁵⁵ 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 <amplituding/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
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 <amplituding/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of
 difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-
 epistemic-determinism²¹ <amplifying/formative—epistemicity>causality~as-to-projective-
 totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ as it cogently-and-fluidly as
 of ecstatic-totalising-entailing/nested-congruence ahistorically-and-aculturally reflects-and-
 accounts-for the transitioning ⁶⁶ontological-contiguity—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-
⁸³reference-of-thought <amplifying/formative—epistemicity>causality~as-to-projective-
 totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ in accounting for human
 differences of ontological-performance⁷¹-<including-virtue-as-ontology> across the successive
 registry-worldviews/dimensions ⁸³reference-of-thought-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's⁸³reference-of-thought-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-⁸³reference-of-thought generate de-mentative/structural/paradigmatic existential implications as of 'successive specific less-and-less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-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 <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ metaphoricity⁵⁶, as of its evolving-and-devolving constraining ⁸³reference-of-thought 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-<amplifying/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—⁸³reference-of-thought-for-social-functioning-and-accordance', in construction-of-the-Self's existential narrative; involving existential reactive temporisation/bouncing-off of construction-of-the-Self elements (-akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-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-⁹⁹teleology⁵⁵ so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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 <~~amplifying~~/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-<~~amplifying~~/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-¹³constitutedness⁷⁹ <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-⁶⁶ontological-contiguity⁴⁴ 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-<amplituding/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ brings about successively weaker

degenerative ¹³constitutedness ‘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 ⁸³reference-of-thought. The implied psychoanalysis is one that propounds that all the psychoanalysis that is ontologically-veridical is rather as of the ‘displacement/decentering of human-subpotency epistemic/notional~projective-perspective towards the realisation of the 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 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-⁹⁹teleology⁵⁵ 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-<amplituding/formative~epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² normalcy/postconvergence/referentialism as-to-ontologically-uncompromised-ontological-<amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought/notional~deprocrypticism¹⁷. We can fundamentally appreciate that just in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—as-operative-notional~deprocrypticism⁴³ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. That is, in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ epistemic-veracity of foregrounding—entailment-(postconverging-narrowing-down~sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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-⁹⁹teleology⁵⁵ ‘is of less-and-less-degenerate epistemic-veracity prompting’, and so successively as from: - the trepidation-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-⁹⁹teleology⁵⁵), 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-⁹⁹teleology⁵⁵), 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 neutering⁵⁷ as of its qualifying—circumscribing-as-‘epistemic-totality³⁶’-
 or-delineating-as-‘epistemic-totality³⁶’ existential—epistemic-totalisation-scheme-of-
 meaningfulness-and-⁹⁹teleology⁵⁵), 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-⁹⁹teleology⁵⁵), given its
 positivism—procrysticism⁸⁰ 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-⁸³reference-of-thought,-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-
⁹⁹teleology⁵⁵), given its notional~notional~deprocrysticism¹⁷ 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 ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ terms meaningfulness-and-⁹⁹teleology⁵⁵ as of absolutising
reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation
but rather ‘the anamnesis of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-
contiguity—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-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative—
epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-
contiguity⁴⁴). 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-¹³constitutedness⁷⁹ 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/throwness-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-⁹⁹teleology⁵⁵ infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is what induces existential-contextualising-contiguity³⁸ and thus allows prospective dimensionality-of-sublimating²⁴—<amplitudinal/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 <amplitudinal/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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/throwness-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-~~<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 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-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation. This point out the ontological-veracity for avoiding the absolutising/presencing—absolutising-identitive-¹³constitutedness⁷⁹ referencing of psychology/psychoanalysis as of any human-subpotency epistemic/notional~projective-perspective in prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-

aestheticised~preconverging/dementing¹⁹–qualia-schema>, and the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftness-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-⁹²singularisation-as-veridical-epistemic-determinism²¹ in ⁶⁶ontological-contiguity 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; speaking of the veridical protractedness of the notional~deprocrypticism¹⁷ protensive self-consciousness as of its <amplituding/formative>notional~preempting—disjointedness-as-of-⁸³reference-of-thought as can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the fundamental 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-⁶⁶ontological-contiguity⁴⁴ of prior relative-ontological-incompleteness⁸⁸ of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ as from its ⁹²singularisation/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 <amplituding/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-⁹⁹teleology⁵⁵ <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, 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-⁹⁹teleology⁵⁵ of prospective base-institutionalisation; as so reflected across the successive uninstitutionalised-threshold¹⁰² in reflecting holographically-<conjugatively-and-

transfusively> the ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing their presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness⁸⁷s but as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-

measuring-<as-to-preconverging-or-dementing¹⁹-apriorising-psychologism> devaluing their
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-
⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ perspective is not actual meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocripticism¹⁷ 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-⁹⁹teleology⁵⁵.

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 <amplitudinal/formative> wooden-language-
 (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—
 meaningfulness-and-⁹⁹teleology⁵⁵-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-
 <amplitudinal/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 <amplitudinal/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of the successive given levels in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴'. 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-⁹⁹teleology-<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—aporia/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-receptable-of-the-individual); and thus that our capacity to fulfil such principles and essences lies with our grasping-and-nurturing-appropriate-intemporal-individuation projection rather than falling back to identitive individual inherence or institutional inherence. As even where it may seem that any given individual or institutional ontological-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 <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating²⁴—<amplituding/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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought 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 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-
⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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 secondnature 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 intemporality⁵¹, 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 ⁶⁶ontological-contiguity—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-<amplifying/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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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 secondnatured 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-⁶⁶ontological-contiguity⁴⁴. 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-⁹⁹teleology⁵⁵-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
secondnatured institutionalisation of intemporal ontological-performance⁷¹-<including-virtue-
as-ontology>, then all the critical human intemporal meaningfulness-and-⁹⁹teleology⁵⁵ 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 secondnatured 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-⁶⁶ontological-contiguity⁴⁴ of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ over identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸, that there was no suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 secondnatured institutionalisation of intemporal ontological-performance⁷¹-<including-virtue-as-ontology>. Likewise, it is herein contended that this difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ equally applies prospectively with respect to the deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied transcendence-and-sublimity 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 secondnatured 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-⁹⁹teleology⁵⁵-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-conflatedness¹²/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’, prospective ⁸³reference-of-thought

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-⁹⁹teleology⁵⁵ and temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-

contiguity⁴⁴ 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 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’. 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-<~~amplituding~~/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-⁶⁶ontological-contiguity⁴⁴ 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-<amplituding/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-<amplituding/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-⁶⁶ontological-contiguity⁴⁴’ 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-⁸³reference-of-thought <amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴. 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-¹³constitutedness-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-⁹²singularisation⁴⁷ as of the <amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of prospective relative-ontological-completeness⁸⁷, and so-construed as of

difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-¹³constitutedness-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-~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹² as of its ontological-primemovers-totalitative-framework⁷² ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative-epistemicity>~~causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’, 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ for say a suprasocial or <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-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-⁹⁹teleology-<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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications> presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as knowledge on a vague notion of any presencing—absolutising-identitive-¹³constitutedness⁷⁹ epistemic-veracity that at the very least doesn’t rise to projectively

contemplate and appraise of such prospective meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-⁹⁹teleology⁵⁵ as say the commonality of such metaphoricity⁵⁶ inclined re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking²⁰-‘projective-insights’/‘epistemic-projection-in-conflatedness¹²⁷-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-⁹⁹teleology⁵⁵ that is instigative, metaphoricity⁵⁶ is critically about the prospective ricocheting de-mentating/structuring/paradigming implications for inducing such prospective meaningfulness-and-⁹⁹teleology⁵⁵ implications on the fabric of the social as an epistemic-totality³⁶ framework beyond-the-consciousness-awareness-⁹⁹teleology-<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 intemporality⁵¹/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-¹³constitutedness⁷⁹ Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-⁹⁹teleology⁵⁵, when it comes to assessing the possibility of prospective
meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-
⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplifying/formative–
 epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴’ warrants such intemporal relaying of prospective Being-development/ontological-
 framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ conventioning-referencing to value
 prospective possibility for Being-development/ontological-framework-expansion—as-to-depth-
 of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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-
⁹⁹teleology⁵⁵ as of social enlightenment common

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective
 relative-ontological-completeness^{87s} 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-incompleteness^{88s}. Ultimately, the question can be asked as well of our present
 positivism-procrypticism⁸⁰ wherein its conventioning-referencing procrypticism⁸⁰
 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵
 purviews in usurpation, and so together with generalised intellectual 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 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-⁹⁹teleology⁵⁵ and presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-<amplitudinal/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 <amplitudinal/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 <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ drive for human meaningfulness-and-⁹⁹teleology⁵⁵ underlying language development, wherein ‘ontologically-hegemonising-narrative⁷⁰ ontological-performance⁷¹-<including-virtue-as-ontology>’ as of its dispensing-with-immediacy-for-relative-ontological-completeness⁸⁷ profoundness is as of ⁹²singularisation/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-⁹⁶supererogation-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-⁶⁶ontological-contiguity⁴⁴ as of the de-mentative/structural/paradigmatic <amplifying/formative-epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self⁹¹/ontological-fracturing/desublimation/gimmickiness complex’; as reflected as of ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism over dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism. Basically, the possibility in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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

historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-<amplituding/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ successive overcoming of uninstitutionalised-threshold¹⁰² involves a migration of the hegemony of social meaningfulness-and-⁹⁹teleology⁵⁵ away from ‘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-⁹⁹teleology⁵⁵-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 <amplituding/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-⁹⁹teleology⁵⁵-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–procrpticism⁸⁰ ‘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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrpticism¹⁷ ‘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-⁹⁹teleology⁵⁵. This author further contends that as of our positivism–procrpticism⁸⁰ uninstitutionalised-threshold¹⁰² in disjointedness-as-of-⁸³reference-of-thought, futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrpticism¹⁷ ‘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 procrpticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus

wrongly inducing procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰
 <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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷
 institutionalisation based on deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-
 of-thought¹⁷ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶,

as base-institutionalisation implied meaningfulness-and-⁹⁹teleology⁵⁵ is beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ of recurrent-utter-uninstitutionalisation, that of universalisation is beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ of base-institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ of universalisation–non-positivism/medievalism, and prospectively that of deprocrpticism is beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ as of its reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or—ontological-preservation manifesting at ⁸³reference-of-thought-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 ‘⁸³reference-of-thought-devolving⁸⁴-level difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ 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/reparadigming
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-⁶⁶ontological-contiguity⁴⁴ 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-¹³constitutedness⁷⁹ self-consciousness mastery and direction’ which are rather ontologically-flawed <~~amplifying~~/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-⁹⁹teleology⁵⁵ 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-⁹²singularisation-as-veridical-epistemic-determinism²¹, over ‘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-⁹⁹teleology⁵⁵-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-¹³constitutedness-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-⁹⁹teleology⁵⁵, 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-conflatedness¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective meaningfulness-and-⁹⁹teleology⁵⁵ rather boils down to grasping prospective relative-ontological-completeness⁸⁷ <amplituding/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ as of notional~deprocrypticism¹⁷. Effectively prospective meaningfulness-and-⁹⁹teleology⁵⁵, as articulated from ‘ontologically-hegemonising-narrative⁷⁰ 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-conflatedness¹² 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-incompleteness⁸⁸ 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-⁹⁹teleology⁵⁵ as of its de-

mentating/structuring/paradigming

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of prior meaningfulness-and-⁹⁹teleology⁵⁵ 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/thrownness-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 ⁸³reference-of-thought-level induces the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ in ⁶⁶ontological-contiguity from notional~deprocrypticism¹⁷. In other words, ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ 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-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-
 dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ of meaningfulness-and-⁹⁹teleology⁵⁵’,
 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-¹³constitutedness⁷⁹ 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-⁹²singularisation-as-
 veridical-epistemic-determinism²¹ of meaningfulness-and-⁹⁹teleology⁵⁵’; 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-
⁹⁹teleology⁵⁵ as it is such ‘difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
⁹²singularisation-as-veridical-epistemic-determinism²¹ of meaningfulness-and-⁹⁹teleology⁵⁵’
 construed as ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness-of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ that induces the
 animistic social-setup ⁸³reference-of-thought-level prospective society-wide transcendence-and-
 sublimity/sublimation/~~supererogatory~~-de-mentativity into positivism/rational-empiricism. Thus,
 the prospect of all human meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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 ⁸³reference-of-
 thought 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-⁸³reference-of-thought,-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/undueness-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 ‘⁸³reference-of-thought-devolving⁸⁴-level

difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-⁹⁹teleology⁵⁵, 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
⁸³reference-of-thought-devolving⁸⁴-level ontologically-veridical difference-conflatedness¹²-as-
 to-totalitative-reification⁸⁶-in-⁹²singularisation-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 ‘⁸³reference-of-thought-devolving⁸⁴-level difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. 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 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
implied as of ⁹²singularisation/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 ¹³constitutedness 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms—as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness⁸⁷ depcrypticism¹⁷; 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-
 <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-⁹⁹teleology⁵⁵-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-
 procrypticism⁸⁰ prior relative-ontological-incompleteness⁸⁸ human social-stake-contention-or-
 confliction as of its disjointedness-as-of-⁸³reference-of-thought but that a more fuller pure-
 ontology appreciation of the deconstruction notion as of prospective relative-ontological-
 completeness⁸⁷ notional~deprocrypticism¹⁷ 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~deprocrypticism¹⁷ 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~deprocrypticism¹⁷
 herein construed as human-subject-emancipatory-relativism-driven-recomposuring-
 constructivism-towards-⁹²singularisation⁴⁷; 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 aetiologicalisation/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
 <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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
 <~~amplituding~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-<amplituding/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 secondnature 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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 secondnature 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-conflatedness¹² 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-⁹⁹teleology⁵⁵ 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-conflatedness¹² 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 ⁶⁶ontological-contiguity—of-the-
human-institutionalisation-process⁶⁷ <amplituding/formative~epistemicity>causality~as-to-
projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ with regards to
prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵, institutional-development-
as-to-social-function-development and living-development-as-to-personality-development
implied as of deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷
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 ‘acratic’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ ~~<amplifying~~ ^{<amplifying} formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ⁶⁶ontological-contiguity but for naively and wrongly implying good-natured qualities as being ontological; and such ‘antiakrasiatic disposition’ is more critically reflected as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-<amplitudinal/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-⁹⁹teleology-<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
 <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴, so-reflected with
 the successive registry-worldviews/dimensions ⁸³reference-of-thought-level reproducibility—
 mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative—implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴, 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 <amplitudinal/formative-
 epistemicity>totalising~thrownness-in-existence³⁴; and this with respect to our articulated—or-
 acquiesced-to meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. The

destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> of human
 articulated-or-acquiesced-to meaningfulness-and-⁹⁹teleology⁵⁵ 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-
 <amplituding/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-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² 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-⁹⁹teleology⁵⁵ 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-conflatedness¹² 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-conflatedness¹² possibility of ontological-
 performance⁷¹-<including-virtue-as-ontology>. In this respect, we can appreciate that the
 successive registry-worldviews/dimensions ⁸³reference-of-thought in reflecting holographically-
 <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷. We can further appreciate that all the successive registry-worldviews/dimensions ⁸³reference-of-thought are marked at their ⁸³reference-of-thought-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸). 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-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-<amplituding/formative-epistemicity>totalising~in-relative-

ontological-completeness⁸⁷) is mainly and rather the overtly presumed social posture of articulated-or-acquiesced-to meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-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-⁹²singularisation-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-¹³constitutedness-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-⁹⁶supererogation-of-
 mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as ontologically-veridical
 by its flawed implying of ⁶⁶ontological-contiguity 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 <amplifying/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-⁹⁶supererogation-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-<amplifying/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
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Consider the case
 of the destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-
 decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> with a ‘God of
 plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic

superstitious <amplituding/formative–epistemicity>totalising/circumscribing/delineating–
narrative-disposition’ and not any such notion as propositional attitude because human
meaningfulness-and-⁹⁹teleology⁵⁵ is <amplituding/formative–
epistemicity>totalising/circumscribing/delineating as of its given <amplituding/formative–
epistemicity>totalising~thrownness-in-existence³⁴

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in
notional~conflatedness¹² with existence-as-of-existential-instantiations and as its
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-
disposition’ can then be reflected in an infinite number of propositions by that
notional~conflatedness¹² with existence-as-of-existential-instantiations as so-construed in such
approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a
reification⁸⁶ is all about elucidating the ontological-veracity/ontological-performance⁷¹-
<including-virtue-as-ontology> of human-subpotency epistemic/notional~projective-perspective
meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴’, whereas the notion of
propositional attitude is rather as of ¹³constitutedness 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

‘<amplitudinal/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 ‘<amplitudinal/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 ‘<amplitudinal/formative–

epistemicity>totalising/circumscribing/delineating–narrative-disposition’ of temporal-as-

ontologically-flawed meaningfulness-and-⁹⁹teleology⁵⁵ or intemporal-as-ontologically-veridical

meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-of-mentally-

aestheticised~preconverging/dementing¹⁹–qualia-schema> of ‘⁸³reference-of-thought-

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

<amplitudinal/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism

in ⁶⁶ontological-contiguity of ‘⁸³reference-of-thought-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 ⁸³reference-of-thought-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating—narrative-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions ⁸³reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing ‘<amplituding/formative-epistemicity>totalising/circumscribing/delineating postconverging/dialectical-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-⁹⁹teleology⁵⁵, 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—disjointedness-as-of-⁸³reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness⁸⁸ positivism-procrypticism⁸⁰ destructuring-threshold-(uninstitutionalised-threshold¹⁰²/presublimating-desublimating-decisionality)~of-ontological-performance⁷¹-<including-virtue-as-ontology> as of its disjointedness-as-of-⁸³reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-

discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is the very same destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of instigating disjointedness-as-of-⁸³reference-of-thought that prolongs as of <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ into its lingering social manifestation (just as the non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring enters a lingering social manifestation in striving to interpret positivism meaningfulness-and-⁹⁹teleology⁵⁵ as reflected about a plane on the basis of its non-positivism/superstitious propositions as its narrative disposition, and reflected by its ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’); with futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ prospectively constructiveness perspective rather reflecting it veridically as of ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating preconverging/dementing¹⁹—qualia-schema’ while our positivism—procrypticism⁸⁰ prospectively destructuring perspective rather reflecting wrongly as of ‘<amplituding/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 ‘<amplituding/formative—epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness

disposition in ⁹²singularisation/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-⁹⁹teleology⁵⁵, 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 <amplifying/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-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 ‘<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
 referentialism constructiveness disposition in ⁹²singularisation/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-~~<amplituding>~~/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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of
 prospective notional~deprocrpticism¹⁷ preempting—disjointedness-as-of-⁸³reference-of-
 thought 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—
 procrpticism⁸⁰ disjointedness-as-of-⁸³reference-of-thought 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

‘<amplifying/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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-
 <including-virtue-as-ontology> with regards to the universal-transparency¹⁰⁴-(transparency-of-
 totalising-entailing,-as-to-entailing-<amplifying/formative-epistemicity>totalising~in-relative-
 ontological-completeness⁸⁷) of social epistemic-totality³⁶ of meaningfulness-and-⁹⁹teleology⁵⁵.
 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-
 <amplifying/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 destructuring-transitoriness¹⁸-
 as-of-deratiocination/deratiocontiguity destructuring consequence arises-and-is-reflected more
 fully and operantly as of human-subpotency destructuring-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-⁹⁶supererogation-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-<amplituding/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 destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-<amplituding/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-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’, with the
latter construed rather as of constructive difference-conflatedness¹²-as-to-totalitative-
reification⁸⁶-in-⁹²singularisation-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-⁹⁶supererogation-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-~~<amplituding/>~~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 deconstructing’, unlike all the other phenomenal-abstractiveness that instigate
 their respectively ontologically-flawed deconstructing-disposition—
 flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-
 schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with
 the deconstructing in identitive-¹³constitutedness-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 deconstructing-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-conflatedness¹², and so beyond-the-consciousness-
 awareness-⁹⁹teleology-<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-conflatedness¹² 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-abtractiveness 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-abtractiveness 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-abtractiveness 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 ⁸³reference-of-thought and ⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human <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-⁹⁹teleology⁵⁵ 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 deconstructing-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-⁹⁹teleology⁵⁵ 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’, 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 ⁸³reference-of-thought 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~conflatedness¹² ~~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~conflatedness¹²-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-⁹⁹teleology⁵⁵', 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~conflatedness¹² with existence-as-of-existential-instantiations'); from whence meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as centered-epistemic-totalisation associated '~~amplituding~~/formative-epistemicity>totalising/circumscribing/delineating psychologism-schema' and is the reflected

mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly
 aposteriorising/logicising/deriving/intelligising/measuring propositions as of the given
 underlying registry-worldview's/dimension's narrative disposition in its
 notional~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 ¹³constitutedness 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-⁹⁹teleology⁵⁵
 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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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
<amplifying/formative—epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag³³, though from existence-
potency~sublimating—nascence,—disclosed-from-prospective-epistemic-digression-as-of-
<amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
thought,—in-superego~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-⁹⁹teleology⁵⁵, susceptible to be
<amplifying/formative>wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
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-⁹⁹teleology⁵⁵ as so-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/notional perspective of analysis as of prospective relative-ontological-completeness⁸⁷ to be ontologically-veridical. It is in this way that <amplituding/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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ reification⁸⁶ of ⁸³reference-of-thought-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 ⁹²singularisation/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 deconstructing-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity arise variously at ⁸³reference-of-thought-level uninstitutionalised-threshold¹⁰² and their ⁸³reference-of-thought-devolving⁸⁴-level unconstraint extended-informality as human ‘~~<amplituding/>~~formative~epistemicity>totalising~random-as-impulsive deconstructing-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism’, ‘~~<amplituding/>~~formative~epistemicity>totalising~nominal-as-tendentious deconstructing-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-

discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-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 ⁹²singularisation/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-⁹⁹teleology⁵⁵ at ⁸³reference-of-thought-devolving⁸⁴-level, is induced as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-
<including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicated
social epistemic-totality³⁶ of meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁶supererogation-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 is the beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁶supererogation-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-performance⁷¹-<including-virtue-as-ontology>’ with the marginal destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-

discontiguity⁶²-<shallow-⁹⁶supererogation-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 deconstructing-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the deconstructing-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism, and thus defining the specific sustainable deconstructing-threshold-(uninstitutionalised-threshold¹⁰²/presublimating–desublimating-decisionality)~of-ontological-performance⁷¹-<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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶, determining its uninstitutionalised-threshold¹⁰². Critical to the social manifestation of deconstructing-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially perceived decisively as not deconstructing going by the narrative of the collective social-setting deconstructing-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> in dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism at its deconstructing-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.
 deconstructing-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 deconstructing deficiency defining its uninstitutionalised-
 threshold¹⁰². deconstructing-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity as it speaks to
 the ⁸³reference-of-thought-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
⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism’ in the extended-
 informality with the latter variously substituted as of human phenomenal-abstractiveness
 ‘<amplifying/formative-epistemicity>totalising~random-as-impulsive deconstructing-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-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-
⁸³reference-of-thought 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-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity⁴⁴ for the operation of Arithmetic as of
⁹²singularisation/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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’. 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-⁹⁹teleology⁵⁵’; 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 ⁶⁶ontological-contiguity—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 <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, as beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and-⁹⁹teleology⁵⁵. Insightfully, it can be appreciated that the ⁶⁶ontological-contiguity—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 ⁹²singularisation/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-⁸³reference-of-thought destructuring-transitoriness¹⁸-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold¹⁰² as to be prospectively superseded by notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-⁸³reference-of-thought 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<amplifying/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 ⁶⁶ontological-contiguity—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 ⁹²singularisation/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 ⁶⁶ontological-contiguity—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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵. 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 ⁶⁶ontological-contiguity—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 secondnature 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 ⁶⁶ontological-contiguity—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-<amplifying/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-<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-⁹⁹teleology⁵⁵-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-⁶⁶ontological-contiguity 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–ununiversalisation, 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 ⁶⁶ontological-contiguity—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-⁹²singularisation⁴⁷’, 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-⁹⁹teleology⁵⁵ 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~~—dementativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ are just as equally relatively enmeshed in many ways with their ⁸³reference-of-thought 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-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought¹⁷. 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable—void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of their ontologically-flawed identitive-¹³constitutedness-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-⁸³reference-of-thought,-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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷; the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’ as its opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ reflects the comprehensive ontological-veracity of the successive registry-worldviews/dimensions becoming as of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ as notional~deprocrypticism¹⁷, reflecting the fact that the ⁶⁶ontological-contiguity—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-⁸³reference-of-thought¹⁷

⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism and so up to the prospective human attaining of deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ ⁹²singularisation/epistemic-immanence/veridical-epistemic-

determinism. Thus the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’ highlights that as of our positivism–procrpticism⁸⁰ <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of its ontologically-flawed identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸, we are involved in a fundamental disjointedness-as-of-⁸³reference-of-thought in the sense that we seem to imply in our <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ that our ‘positivism–procrpticism⁸⁰ 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-⁹⁹teleology⁵⁵’ in reflecting holographically <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology-<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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’ 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-procrypticism⁸⁰ 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) as of their ontologically-flawed identitive-¹³constitutedness-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 <~~amplifying~~/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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’. In other
words, unlike we may contemplate as of our positivism/rational-empiricism presencing—
absolutising-identitive-¹³constitutedness⁷⁹ 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’
<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in
ontologically-flawed identitive-¹³constitutedness-as-‘epistemic-totality³⁶’-dereification-in-
dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ hardly contemplative of the ontological-
veracity of the underlying ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’ 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/thrownness-disposition,—as—
reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject
as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-reflected
as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-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-procrypticism⁸⁰ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’ reflected as
 of ontologically-veridical difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-
⁹²singularisation-as-veridical-epistemic-determinism²¹ <amplituding/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴. 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-<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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁶supererogation-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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’ 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 ⁶⁶ontological-contiguity—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-
⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ as it inevitably enters into an <amplituding/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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology as actually of an underlying coupling of postconverging-or-dialectical-thinking²⁰—apriorising-psychologism constructiveness-of-ontological-performance⁷¹-<including-virtue-as-ontology> as reflected by ‘<amplituding/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 ‘<amplituding/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 ⁶⁶ontological-contiguity—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-
⁹⁹teleology⁵⁵’. It all arises from the ‘human capacity for decomplexified/uninhibited
 preconverging-or-dementing¹⁹—apriorising-psychologism’ in order to then ‘prospectively induce
 originarily/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-⁸³reference-of-
 thought⁸⁰’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-
 awareness-⁹⁹teleology-<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/thrownness-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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought so-construed as registry-worldviews/dimensions, such that human meaningfulness-and-⁹⁹teleology⁵⁵ is thus of lower to higher ontological-veracity/ontological-performance⁷¹-<including-virtue-as-ontology> as of relative-ontological-completeness⁸⁷. Further as of human <~~amplifying~~/formative—epistemicity>totalising~thrownness-in-existence³⁴ with human meaningfulness-and-⁹⁹teleology⁵⁵ rather undertaken on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-‘human<~~amplifying~~/formative—epistemicity>totalising~purview-of-construal’ and thereof devolving as of existence-as-of-existential-instantiations, the implication is that human meaningfulness-and-⁹⁹teleology⁵⁵ is thus ‘a-given-<~~amplifying~~/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 ⁸³reference-of-thought-devolving⁸⁴ meaningfulness-and-⁹⁹teleology⁵⁵; 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-devolving⁸⁴ meaningfulness-and-⁹⁹teleology⁵⁵. Likewise, the idea of a preconverging-or-dementing¹⁹–apriorising-psychologism representation of human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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
⁸³reference-of-thought-devolving⁸⁴ meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-devolving⁸⁴
meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ 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 <amplifying/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-⁹⁹teleology⁵⁵ 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
 <amplifying/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-⁹⁹teleology⁵⁵ devolved institutional-development-as-to-social-function-
 development as of its devolving living-development-as-to-personality-development'. This
 <amplifying/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 ⁶⁶ontological-contiguity—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 <amplifying/formative—epistemicity>causality~as-to-projective-
totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴. However, from a
traditional/modern/positivism history construal perspective, such a perceptive/astute
historiality/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 <amplifying/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 historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ of
meaningfulness-and-⁹⁹teleology⁵⁵ as of the ‘⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’ reflected in ‘successive
construction-of-the-Self underlying the sublimating historiality/ontological-
eventfulness/ontological-aesthetic-tracing⁴⁵ as of successive self-consciousness for
meaningfulness-and-⁹⁹teleology⁵⁵’ as from recurrent-utter-uninstitutionalisation trepidationous-
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-⁹⁹teleology⁵⁵/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 ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism of 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 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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-

contiguity⁴⁴ 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 <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴ appraisal but then enabling the meaningfulness-and-⁹⁹teleology⁵⁵ validatory possibility of any such state of <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴ by way of ontological-primemovers-totalitative-framework⁷² <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴. 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 <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 <amplitudinal/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity⁴⁴ 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 ⁹²singularisation/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—
⁹²singularisation/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 ¹³constitutedness 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-⁶⁶ontological-contiguity⁴⁴ 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 ¹³constitutedness 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 ⁹²singularisation/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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵, it equally
 speaks of a presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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—<amplifying/formative–
 epistemicity>totalising~thrownness-in-existence³⁴,-<of-‘surrealistic-as-pseudoreal’–epistemic-
 abnormalcy> construal in ¹³constitutedness 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—<amplifying/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 ¹³constitutedness, and so beyond-the-consciousness-
 awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶. Thus
 ontologically-veridical conflatedness¹² as constructiveness-of-ontological-performance⁷¹-
 <including-virtue-as-ontology> and ontologically-flawed ¹³constitutedness 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—<amplituding/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—<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’. 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-⁹⁹teleology⁵⁵’ and ‘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-⁹⁹teleology⁵⁵’, 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’; and thereof, what is ever of absolute
 incertitude is ontologically-veridical identitive meaningfulness-and-⁹⁹teleology⁵⁵ 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-
⁹⁶supererogation-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-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹—qualia-schema>’. Thus what is particular about the
 notional~deprocrypticism¹⁷ registry-worldview/dimension as preempting—disjointedness-as-of-
⁸³reference-of-thought 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 of such reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation’, but necessarily implies as of its organic-knowledge implications a
 secondnaturing ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—
 of-the-human-institutionalisation-process⁶⁷. In this regards, throughout the ⁶⁶ontological-
 contiguity—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-⁹⁹teleology⁵⁵’, 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-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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/throwness-disposition,—as-
 reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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

~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁶supererogation-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 ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵', 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology-<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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’ rather than ‘apriorising-teleological-elevation-in-⁶⁶ontological-contiguity’ 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 ⁸³reference-of-thought <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-⁹⁹teleology⁵⁵ or positivising/rational-empiricism meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴; 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-⁹⁹teleology-<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/akrasitic-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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵’; 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 depcrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷. 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-⁹⁹teleology⁵⁵’ 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 <amplifying/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-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-suprerogatory~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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵; 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵-as-of ‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and underpinning—suprasocial-construct meaningfulness-and-⁹⁹teleology⁵⁵ integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social

psychopathy in our positivism–procrypticism⁸⁰ is equally subject to our
 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-
 ‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) and
 underpinning–suprasocial-construct underlying disjointedness-as-of-⁸³reference-of-thought
 muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold¹⁰²;
 and in both instances insightfully point to underlying ⁸³reference-of-thought 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-⁸³reference-
 of-thought¹⁷ supersedes-and-deflates the overall vices-and-impediments¹⁰⁵ of our
 positivism/rational-empiricism manifestation of procrypticism—or–disjointedness-as-of-
⁸³reference-of-thought⁸⁰ underlying the devolving social manifestation of psychopathy and social
 psychopathy. Thus the practice of construing absolutely the <amplituding/formative–
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ as of its prospective ⁹²singularisation/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~procrypticism⁸⁰ underlying ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵’, 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵’; likewise, our supposedly positivism~procrypticism⁸⁰ presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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~deprocrypticism¹⁷ 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-⁹⁹teleology⁵⁵’. As such notional~deprocrypticism¹⁷

ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁸³reference-of-thought underlying the de-mentation-(<~~supererogatory~~~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)>¹⁴ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ remaining of philosophical epistemic-veracity relevance as of deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ ⁹²singularisation/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-⁹²singularisation⁴⁷; psychology fails ontologically when it naively and wrongly construe of our given positivism—procrypticism⁸⁰ relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ despite the supposed deficiency of its given meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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 <amplituding/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-
⁹⁹teleology⁵⁵ 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 ⁸³reference-of-
 thought–and–⁸³reference-of-thought-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 ⁹²singularisation/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-⁶⁶ontological-contiguity⁴⁴ 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 ⁹²singularisation/epistemic-
 immanence/veridical-epistemic-determinism of meaningfulness-and-⁹⁹teleology⁵⁵ in

conceptualising ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵’. Ultimately, Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ points to the fundamental dialecticism of human meaningfulness-and-⁹⁹teleology⁵⁵; as to the fact that the human is that which is in <amplitudinal/formative-epistemicity>totalising~thrownness-in-existence³⁴ as of recurrent-utter-uninstitutionalisation <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by its ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, universalisation, positivism and prospectively notional~deprocrysticism¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its <amplitudinal/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-¹³constitutedness⁷⁹ state, the outcome of such purposefulness as relayed with the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵’. 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-⁸³reference-of-thought; as when the organic-knowledge
 avails it is much more than just an idea of choice but rather an obligation as of the implied
 inherently antiakrasiatic disposition that can't afford to overlook as if lacking the organic-
 knowledge for degrading into <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ in existential-extrication-as-of-existential-
 unthought. When the dialecticism of human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 <amplifying/formative-epistemicity>totalising~thrownness-in-
 existence³⁴ as of its given <amplifying/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing
 meaningfulness-and-⁹⁹teleology⁵⁵ in <amplifying/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-prospective-apriorising-
 implications>) ever gets prodded into contemplating an opened-construct-of-meaningfulness-

and-⁹⁹teleology⁵⁵ speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as from this hindsight, as so-reflected from ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism as of prospective notional~deprocrypticism¹⁷ meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ as dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism even as we are

thereby emotionally inconvenienced, just as ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism as from our positivism perspective of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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—<~~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' speak of transepistemic/epistemic-ricochetting
~~supererogatory~~—acuity/perspicacity/astuteness/edginess/incisiveness—of-
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ as of organic-knowledge in reflecting both ⁹²singularisation/epistemic-immanence/veridical-epistemic-determinism-as-of-intemporality⁵¹ and dissingularisation²⁸/epistemic-nonimmanence/flawed-epistemic-determinism-as-of-temporality⁹⁸ implications of meaningfulness-and-⁹⁹teleology⁵⁵ veridical ontological-performance⁷¹-<including-virtue-as-ontology> or ontologically-flawed ontological-performance⁷¹-<including-virtue-as-ontology> respectively, as of both the ⁸³reference-of-thought-level disambiguation in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ and the ⁸³reference-of-thought-devolving⁸⁴-level disambiguation as of temporal-to-intemporal

ontological-performance⁷¹-<including-virtue-as-ontology>; wherein ⁹²singularisation/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 ‘<amplifying/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—<amplifying/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-<amplifying/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 validity 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. 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—~~amplituding~~/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-¹³constitutedness 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-⁹⁹teleology⁵⁵ as equivalence/correspondence antiakrasiatic-aspiration' and '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-⁹⁹teleology⁵⁵ as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology>', when it comes to the 'social-construction of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-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—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-⁹⁹teleology⁵⁵ as of its specific construction-of-the-Self’, beyond which bottomline—of-mere-mathesis/motif/thrownness-disposition of the registry-worldview’s/dimension’s—⁸³reference-of-thought-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-⁹⁹teleology-<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-⁸³reference-of-

thought. 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 ⁹²singularisation-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ 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-~~amplituding/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 ⁹²singularisation-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the meaningfulness-and-⁹⁹teleology⁵⁵’ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ bar of ‘shiftiness-of-the-Self⁹¹’ to the prospective registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-⁹⁹teleology⁵⁵ as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally that, as reflected in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ bar of ‘shiftiness-of-the-Self⁹¹’ to the prospective registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-performance⁷¹-<including-virtue-as-ontology>’. Thus the ⁶⁶ontological-contiguity—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 ⁹²singularisation-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the meaningfulness-and-⁹⁹teleology⁵⁵’ 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 re-mentating/restructuring/reparadigming of human ‘social-construction of meaningfulness-and-⁹⁹teleology⁵⁵ as of social-stake-contention-or-confliction’, can be interpreted as moving the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ bar of ‘shiftiness-of-the-Self⁹¹’ to the prospective registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-⁹⁹teleology⁵⁵ 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—

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’s⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-⁹⁹teleology⁵⁵ as of its specific construction-of-the-Self” brought about the coherently universalising¹⁰³ construction of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵’ 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-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-⁹⁹teleology⁵⁵-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 ⁹²singularisation-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the meaningfulness-and-⁹⁹teleology⁵⁵’; 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-⁹⁹teleology⁵⁵-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-⁹⁶supererogation-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema>’, and it was more critically a question
of upholding universalising¹⁰³-idealisation reifying meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ 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-
⁹⁹teleology⁵⁵ 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
⁹²singularisation-as-of-intemporality⁵¹/dissingularisation²⁸-as-of-temporality⁹⁸ of the
meaningfulness-and-⁹⁹teleology⁵⁵’ for the secondnature institutionalisation of prospective
positivism registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-

and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ over time as effected ultimately with the hegemonising ontological-grip of such positivism/rational-empiricism renewed and more profound meaningfulness-and-⁹⁹teleology⁵⁵ infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ successive secondnatured institutionalisation of prospective ‘shiftiness-of-the-Self⁹¹’ construed as of prospective registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-⁹⁹teleology⁵⁵ as of specific construction-of-the-Self’, is that with regards to ‘social-construction of meaningfulness-and-⁹⁹teleology⁵⁵ 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-~~amplituding~~/formative—epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹² as of opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵
 infrastructure as of Being-development/ontological-framework-expansion-as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought-for-social-functioning-and-accordance
 ‘specific bottomline~of-mere-mathesis/motif/throwness-disposition for the constructiveness of
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴, 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-⁹⁶supererogation-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-invalidiation
 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-⁶⁶ontological-
 contiguity⁴⁴ 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-conflatedness¹² but not otherwise, and as

being subpotent with existence it is the human that has to ensure that its meaningfulness-and-⁹⁹teleology⁵⁵ 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-conflatedness¹² 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-⁹⁹teleology⁵⁵ 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-conflatedness¹² as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism rather construed as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹, and not identitive-¹³constitutedness-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-⁶⁶ontological-contiguity⁴⁴.

Thus

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ of

meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ ‘is

not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposed

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-

⁹⁹teleology⁵⁵ is accumulated/in-accumulation thus ending up beyond-the-consciousness-

awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ ‘instigating

enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

institutional-setups and meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴, likewise it is the case that ‘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-⁹⁹teleology⁵⁵ 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-
⁹⁹teleology-<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-⁶⁶ontological-contiguity⁴⁴. Pseudo-edginess/pseudo-incisiveness as
such exploits the natural and habitual human mental-reflex as of any given registry-
worldview's/dimension's-⁸³reference-of-thought-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-⁶⁶ontological-contiguity'. While this
mental-reflex is usually valid in most circumstances, however, in the specific circumstances of

pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-measuring-instrument-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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ narrators in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought⁸⁰ ~~<amplituding/>~~formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>⟩ as of social-stake-contention-or-confliction, beyond-the-consciousness-awareness-⁹⁹teleology-<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—
⁹²singularisation/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-⁹⁹teleology⁵⁵ as of its pseudo-edginess/pseudo-
incisiveness <~~amplifying~~/formative~epistemicity>causality~as-to-projective-totalitative~
implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’; as reflected by the fact that positivising
or prospective notional~deprocripticism¹⁷
~~supererogatory~~~acuity/perspicacity/astuteness/edginess/incisiveness~of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument³ rather construe
respectively non-positivising or procripticism⁸⁰ as of apriorising-teleological-degradation-in-
notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-
aestheticised~preconverging/dementing¹⁹-qualia-schema> as to invalidate the
<~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 <~~amplifying~~/formative~epistemicity>causality~as-to-
projective-totalitative~implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵’ for a <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) whether as traditional witchdoctors, the sophists, medieval-pedants or in many ways intellectual-muddledment-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) today, with the requisite

intemporal-as-ontological reifying meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ over-time/crossgenerationally inducing
 the positive opportunism untenability that overcomes such ‘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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵
 infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-
 ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ of prospective
 notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-⁸³reference-of-thought,-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 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-
⁸³reference-of-thought⁸⁰ occlusive self-consciousness meaningfulness-and-⁹⁹teleology⁵⁵.
 Contrary to the ontologically-flawed implications of identitive-¹³constitutedness-as-‘epistemic-

totality³⁶-dereification-in-dissingularisation²⁸-as-flawed-epistemic-determinism⁴⁸ in reflecting that human meaningfulness-and-⁹⁹teleology⁵⁵ as implied by the ⁶⁶ontological-contiguity—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-⁶⁶ontological-contiguity⁴⁴ construal as difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ of human meaningfulness-and-⁹⁹teleology⁵⁵ reflects the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ implied connectedness of human meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ construal of human meaningfulness-and-⁹⁹teleology⁵⁵ ‘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-⁶⁶ontological-contiguity⁴⁴’ that effectively validates the ‘epistemic-veracity of notional—⁹²singularisation/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-⁹⁹teleology⁵⁵ ontological-performance⁷¹-
<including-virtue-as-ontology>, and as such a <amplifying/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-
contiguity⁴⁴ 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 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ‘<amplifying/formative-
epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-
contiguity⁴⁴ conflatedness¹² of construal-and-reconstrual of existential-contextualising-
contiguity³⁸ as of human limited-mentation-capacity-deepening⁵² maximalising-
recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unframed-conceptualisation’, and
not as ontologically-flawed atomising/taking-to-pieces ¹³constitutedness 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-⁹⁹teleology⁵⁵ 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 <amplituding/formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁶supererogation in reflecting ‘immanent-⁶⁶ontological-contiguity’),—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 <amplituding/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-⁶⁶ontological-contiguity⁴⁴ construal points out that disparateness of meaningfulness-
 and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹²singularisation⁴⁷, 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-⁶⁶ontological-contiguity⁴⁴ 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-conflatedness¹². 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 ¹³constitutedness 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
¹³constitutedness is generally an ontologically-flawed afterthought reflection/contemplation
whereas operantly beyond-the-consciousness-awareness-⁹⁹teleology-<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 <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–
implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵/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-⁶⁶ontological-contiguity⁴⁴ 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 ¹³constitutedness 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-⁶⁶ontological-contiguity⁴⁴ 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-¹³constitutedness⁷⁹. 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-¹³constitutedness⁷⁹, as even the natural sciences are implicitly
 epistemically totalising-entailing by the mere fact of the ‘precedence of existential-
 contextualising-contiguity³⁸ in ~~<amplituding/>~~formative-epistemicity>causality~as-to-
 projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁶supererogation in reflecting ‘immanent-
⁶⁶ontological-contiguity’),-as-operative-notional~deprocrypticism⁴³ orientations which drives
 their knowledge-reification⁸⁶—gesturing for unification as to ⁶⁶ontological-contiguity as not just
 an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their
 axiomatic-construct ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-
 framework of contextualising/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 ¹³constitutedness perspective. This
 underlying ~~<amplituding/>~~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 epistemic¹³constitutedness 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-¹³constitutedness⁷⁹ 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 ¹³constitutedness but the misunderstanding that their knowledge-reification⁸⁶—gesturing is effectively as of atomising/taking-to-pieces ¹³constitutedness 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-conflatedness¹² 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-⁹⁹teleology⁵⁵’.
 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-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity⁴⁴ as of displacement/decentering-of-the-human-subject and wrongly construing presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁶⁶ontological-contiguity⁴⁴’ (which is rather as of epistemic-retotalising/re-totalising-entailing of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴ 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 ⁶⁶ontological-contiguity—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-
⁹⁹teleology⁵⁵’ in developing successive ⁸³reference-of-thought 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-⁹²singularisation⁴⁷;
 wherein we can appreciate that the instigation of universalising¹⁰³-idealisation meaningfulness-
 and-⁹⁹teleology⁵⁵ infrastructure or subsequent positivising/rational-empiricism meaningfulness-
 and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ (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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-supererogatory~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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵'. 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought'-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context (whether as of its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-{as 'first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought'

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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought' 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-⁸³reference-of-thought-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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) is the virtuous-ontological resolution of the non-positivistic registry-worldview's/dimension's ⁸³reference-of-thought 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 ⁸³reference-of-thought' from 'futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷
 registry-worldview's/dimension's ⁸³reference-of-thought'; wherein notional~deprocrypticism¹⁷
 existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as
 of its 'deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ as of
 preempting—disjointedness-as-of-⁸³reference-of-thought,-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 is the virtuous-ontological
 resolution of the positivism—procrypticism⁸⁰ registry-worldview's/dimension's ⁸³reference-of-
 thought de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁵, as it further
 contendingly implies a prospective decentering and dialectical~de-mentation
 reflection/perspectivation of positivism—procrypticism⁸⁰. We can imagine that futural Being-
 development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-
 infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷
 inclined agent given its 'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹²-
 or-ontological-reprojecting can effectively forego the normally construed positivistic ⁸³reference-
 of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation as projected
 <amplituding/formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)

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-procrypticism⁸⁰ registry-worldview/dimension, as of prospective institutionalisation into notional~deprocrypticism¹⁷ (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-procrypticism⁸⁰ <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void'⁵⁹-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/⁸³reference-of-thought will most likely not necessarily perceive and construe the 'achievement motives and temporal-stakes in animistic or medieval lives and living' in the non-positivistic social-setup as 'grandest living' but rather the maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation 'of positivistic transcendental institutionalisation projection over the animistic or medieval setup as much more of existential worth' from its vantage ontological-normalcy/postconvergence epistemic/notional~projective-perspective. There is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. However, with regards to a prior registry-worldview's/dimension's <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void'⁵⁹-with-regards-to-prospective-apriorising-implications>) denaturing¹⁵ of meaningfulness-and-⁹⁹teleology⁵⁵ so construed prospectively, whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-

positivism/medievalism or procrypticism⁸⁰, such motives are necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human eternalising aspiration as of the intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism¹⁷; as going 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. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing¹⁵ <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought’–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 dementating/structuring/paradigming relationship with meaningfulness-and-⁹⁹teleology⁵⁵ (undermining the implied ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the <amplituding/formative>wooden-language-(imbued—temporal-mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹–narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸)

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 ⁸³reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s ⁸³reference-of-thought institutionalisation, not the social recognition of their own registry-worldview’s/dimension’s ⁸³reference-of-thought (as the prior/transcended/superseded), as transcendental meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually

transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the ⁸³reference-of-thought 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 ⁸³reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn’t involve contrariety, as it implies superseding the prior ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 <amplituding/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 ⁸³reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking ⁸³reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of

apriorising/axiomatising/referencing—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 ⁸³reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity as ‘reappraisals of 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 ⁸³reference-of-thought that enabled it to be as of the present ⁸³reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the ⁸³reference-of-thought for knowledge; implying that a mental-disposition doesn’t naturally factor in its very own relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Hence it is rather ontological-completeness-of-⁸³reference-of-thought that is the viable construing

reference of knowledge with its transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications for completing the ⁸³reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of retrospective registry-worldviews/dimensions ⁸³reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity for prospective registry-worldview's/dimension's ⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-procrypticism⁸⁰ uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing¹⁵ as of beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional~deprocrysticism¹⁷ conflatedness¹² and so over procrysticism⁸⁰ disjointedness-as-of-⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁸³reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought now being construed as preconverging-or-dementing¹⁹-and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as denaturing¹⁵.]

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as

perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) 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-processing/act-execution-implication meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not defective (thus appropriateness-of-⁸³reference-of-thought-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-⁹⁶supererogation⁵³ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of

⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁶supererogation⁵³ as 'prelogic supplanting—conviction-as-to-profound-
⁹⁶supererogation—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-⁹⁶supererogation-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 (⁶⁶ontological-contiguity of ⁸³reference-of-thought 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-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, requiring ontologically, at the ‘uninstitutionalised-threshold¹⁰²’, ‘distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ which is decandored/oblongated as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism and dialectically-or-contendingly-out-of-phase (contrasted to prelogism⁷⁸ which is candored, straightness, supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> rather calls to engage
 with the unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-
 thought/apriorising–registry of the postlogic mindset/⁸³reference-of-thought as transversality-of-
 affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ and not
 operating/processing logic based on the articulated perversion⁷⁴-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>, 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 ⁹⁹teleology, and consequently to articulate a manifestation of mental-
 slantedness/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/makeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-
 psychologism/distractive-temporal-priorisation (and not soundness-or-ontological-good-
 faith/authenticity⁶⁸-of-⁸³reference-of-thought/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-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-
 implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-
 value-reference/implied-⁹⁹teleology as ‘logically contending’; from a pure ontological-
 veridicality perspective, more like a medieval mind with a superstitious registry-worldview
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁶supererogation 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-⁹⁶supererogation—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-⁹⁶supererogation mind to wrongly elevate psychopathic meaningfulness-and-⁹⁹teleology⁵⁵ as of veridical 'existential-contextualising-contiguity³⁸' rather than reflect the reality of its 'formulaic meaningfulness-and-⁹⁹teleology⁵⁵' 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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: ⁸³reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought, by the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought and logic (logical-operation/processing/contention/implication-of-act-execution, and so, 'fundamentally and

validatorily' on the basis of sound ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation in the very first instance). Meaningfulness is thus essentially about
 the 'operation of ⁸³reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-
 or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought', with logic/logical-
 processing basically about the operation of ⁸³reference-of-thought as rules as of ontological-
 coherence/superseding–oneness-of-ontology validated as of established ontological-
 veridicality/intrinsic-reality/existential-reality. Otherwise stated, meaning has '⁸³reference-of-
 thought' 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 ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁹⁹teleology is 'existentially'
 established. *Critical for ontological-veridicality of meaningfulness and knowledge, the
 relatively ontologically-complete-⁸³reference-of-thought defines what is meaningfulness as of its
 'soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought' construed as
 'postconverging-or-dialectical-thinking²⁰–apriorising-psychologism and centered
 understanding' over the relatively ontologically-incomplete-⁸³reference-of-thought as of its
 'unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought' 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–⁸³reference-of-thought-elements/apriorising-
 registry-elements, and thus falsely implying the apriorising–⁸³reference-of-thought-
 elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature,

presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge⁴¹ arising where the ⁸³reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of ⁸³reference-of-thought-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought). But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-⁸³reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-⁸³reference-of-thought/unsoundness-or-

ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought by way of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ and then reflect the ⁸³reference-of-thought or registry-⁹⁹teleology of John as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁹⁹teleology. 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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-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-⁹⁶supererogation-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 ⁸³reference-of-thought or the soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought 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-⁹⁶supererogation contention about his perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-

⁸³reference-of-thought'. The above is the fundamental nature of psychopathy and 'it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy' as increasingly prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation minds will tend to align to adult psychopaths and other postlogic teleological mindsets wrongfully as prelogic/conviction-as-to-profound-⁹⁶supererogation-or-candored/straightened/prelogism⁷⁸ instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought). Such reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently implies a dialecticism involving supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives as of organic-comprehension-thinking (organicalism)/'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting or longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ and threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism narratives. This points to a perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ is that the apriorising–registry (as the individual grounding of the ⁸³reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising–registry (⁸³reference-of-thought) 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology (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-⁸³reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing¹⁹-of-narratives! So with the psychopath, you don't watch the logic, you watch out for the ⁸³reference-of-thought/apriorising-registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> do protract and an ignorant prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought-<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-⁸³reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic-point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-⁸³reference-of-thought (as slanted and cohering-slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’, involve ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting-<as-

disjointed-misappropriation-of-meaningfulness-and-failing-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-⁸³reference-of-thought 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context of set-of-narratives together’ that reveals ‘postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>’ and ‘conjugated-postlogism⁷⁷ cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁸³reference-of-thought 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-⁸³reference-of-thought-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—

enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’; and so in order to wrongly imply the apriorising–⁸³reference-of-thought-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-⁹⁶supererogation—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-⁸³reference-of-thought-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-⁸³reference-of-thought and perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> from existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context insight, but singularly out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context are apparently of soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought) come to be endemised and enculturated socially, as of ‘least-and-derived-temporal-operating-modalities-of-the-⁸³reference-of-thought-as-of-incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold¹⁰²’. Further, this ‘natural level of human interlocution 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 ⁸³reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-⁹⁹teleology, 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-⁹⁶supererogation⁵³ issue, such that one salient manifestation of conjugated-postlogism⁷⁷ arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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 ⁸³reference-of-thought terms when invalidated positivistic terms doesn’t imply that such interlocutors will instantly dramatically change their ⁸³reference-of-thought into the positivistic terms with their successive contentions (due to ~~amplifying~~ <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³), as their ⁸³reference-of-thought 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-⁸³reference-of-thought-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 ⁸³reference-of-thought as of the uninstitutionalised-threshold¹⁰² or procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰. 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹) mental-disposition to resolve the equation of the traditional arithmetic principles as ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation without factoring that such ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/perversion-of-axiomatic-construct and the false ‘apriorising–⁸³reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)’ which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology, 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–⁸³reference-of-thought-elements/apriorising–registry-

elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology, 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—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology. 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—unframed-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-⁹⁹teleology (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—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-urge⁴¹ (entitlement folie/folie raisonnée)’ as opposed to a logical motivation of a supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation 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 ‘denaturing¹⁵ postlogic-backtracking devoided-of-conviction-as-to-profound-⁹⁶supererogation-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-⁹⁶supererogation-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-⁹⁶supererogation⁵³ on such false axioms. Thus, with respect to postlogicism⁷⁷ generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ since that will validate the ‘apriorising-⁸³reference-of-thought-elements/apriorising-registry-elements (out

of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)' on the basis that it was the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ that was wrong hence the possibility and credibility not to question the ⁸³reference-of-thought/apriorising—registry/categorical-imperatives/axioms and to re-engage logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ by 'prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation re-engaging reflex' wrongly turning the issue into one of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ instead of construing a perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 'preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought 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-⁹⁶supererogation-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-⁹⁶supererogation 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-⁹⁶supererogation mind is a prelogic/existential-contextualising-contiguity³⁸/conviction-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation¹⁰ projection (distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought⁴² and developing a supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation’. 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-⁹⁹teleology⁵⁵’ (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-
⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism contentions’
 not in the ‘essence/conviction-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation—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-
⁹⁶supererogation, and strives to ‘square off as perversion⁷⁴-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> at uninstitutionalised-threshold¹⁰² involving organic-comprehension-thinking
 (‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-
 reprojecting) being circumvented/distracted by threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as so-being rather
distractive to organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-
⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
meaningfulness-and-⁹⁹teleology⁵⁵); 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-⁹⁶supererogation 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold¹⁰² perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring ‘distractive-alignment-to-⁸³reference-of-thought-<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/⁸³reference-of-thought making reference to superseding deprocryptic ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—

or-ontological-preservation (just like an accusation of witchcraft in medieval society is not veridically/ontologically a ‘contention’ but rather a ‘protracted manifestation’ of non-positivism/medieval registry-worldview/dimension perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/⁸³reference-of-thought making reference to superseding positivistic ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸). 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ in its supposed articulation of logic). Paradoxically, the normal prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mind is so attached by supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation 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 ⁹⁹teleology 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism’, contrasted to the psychopath’s compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or compulsively-dementing, is ad-hoc, circumspect and highly contextualised since the prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mind even when acting temporally/badly has

a hard time escaping from supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ (it has qualms/conscience) while the psychopath’s compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation 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-⁹⁶supererogation—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-⁹⁶supererogation mind deterministic of other prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation-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-⁹⁶supererogation toning/mannerisms’; ‘hollow mimicking presumptuousness/arrogation/usurpation’ as

subknowledging⁹⁴ ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation suppositions’; ‘folie-raisonnante/non-veridical assumptions’ as subknowledging⁹⁴ ‘veridical assumptions’; ‘absolving/fleeting/escaping-reflex–logic¹’ as subknowledging⁹⁴ ‘prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation¹⁰ as to its threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism’ construed as ‘reverting deduction’ whereas ‘supplanting–conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation¹⁰ 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/⁸³reference-of-thought has an unusually large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it artificially perceives them as more critical than the supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁸³reference-of-thought⁴²’ (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-⁹⁶supererogation—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-⁹⁶supererogation’ without factoring the ‘postlogism⁷⁷ mere formulaic slanting
 compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
⁹⁶supererogation¹⁰ mental-disposition’ of the postlogic/psychopathic and conjugated-
 postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mindsets/⁸³reference-of-thought. It is
 important to note that the psychopath’s targeting is highly evolutive throughout its life (along
 human personality development stages) as ‘socially-perceived-value as of social-stake-
 contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The
 psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/fole
 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-⁹⁶supererogation 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-⁸³reference-of-thought-<of-
 apriorising/axiomatising/referencing>²⁹ before reflecting/perspectivating/highlighting

(reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation logical motive', the psychopath 'compulsively learns' as of its postlogic compulsion-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ faulty-mentation-procedure-deception-or-urge⁴¹ from the successive experiences of its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> childhood postlogic⁷⁷-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 postlogic⁷⁷-slantedness so that it starts becoming effective in inducing supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism minds to align in-conviction-as-to-profound-⁹⁶supererogation to its compulsion-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ hollow narratives. Thus, social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-<amplifying/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-⁹⁶supererogation—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-

~~amplifying~~/formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) as
 being of postlogism⁷⁷ mere formulaic slanting compulsion–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-
 psychologism minds to the psychopathic postlogism⁷⁷ mere formulaic slanting compulsion–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ of
 preconverging-or-dementing¹⁹–apriorising-psychologism narratives as if it was truly of
 supplanting–conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism. Thus, a
 non-ignorant temporal pedestal mindset/⁸³reference-of-thought whether
 affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
 social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their
 temporal-self-interest to cynically elevate the psychopath’s postlogism⁷⁷-as-of-compulsion–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or
 slantedness/threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—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-⁹⁹teleology⁵⁵) 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/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-

⁹⁶supererogation 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-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation 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-⁹⁶supererogation 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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-⁸³reference-of-thought/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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting—conviction-as-to-profound-⁹⁶supererogation—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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism or ‘uninstitutionalised-threshold¹⁰²’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ construes meaningfulness as a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> construct driven as an threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation 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-⁹⁶supererogation—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-⁹⁶supererogation 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ from the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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 compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation relation to its compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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–⁸³reference-of-thought-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context, which is what validates logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology), in the formation of a basic and normal prelogic supplanting–conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-psychologism (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) mindset/⁸³reference-of-thought’ inducing rather a postlogic compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ mindset/⁸³reference-of-thought 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–⁸³reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’ associated with a prelogic supplanting–conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-psychologism mindset/⁸³reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge⁴¹ relative to social-stake-

contention-or-confliction of its postlogic compulsing–nonconviction/madeupness/bottomlining-
 as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ mindset/⁸³reference-of-thought then goes on to
 account for the developmental psychology of the psychopath from childhood to adulthood
 wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in circumventing its
 postlogism⁷⁷ failing/not-upholding-<as-of-apriorising/axiomatising/referencing> experiences at
 childhood and early adolescence to achieve the registry-worldview’s/dimension’s–⁸³reference-
 of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the
 prelogic supplanting–conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-
 thinking²⁰–apriorising-psychologism mindset/⁸³reference-of-thought will project its own mental-
 disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the
 instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cinglé-effect
 is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain
 social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), and
 paradoxically then wrongly validate the psychopath as prelogic supplanting–conviction-as-to-
 profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-psychologism
 with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of
 apriorising–⁸³reference-of-thought-elements/apriorising–registry-elements) and logical-
 processing-soundness driven construct’. However, psychopathy tends to take a social dynamism
 all of its own which cannot only be explained by the nature of the psychopath who initiates it.
 The fact is, while supplanting–conviction-as-to-profound-⁹⁶supererogation—
 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-⁹⁹teleology⁵⁵)', 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-⁹⁶supererogation) 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-⁹⁶supererogation—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-
⁹⁹teleology⁵⁵) or temporal (shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵), 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~~~dementativity/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (as prior intemporal ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought–
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸). 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of mental-
 devising-representation and the articulation of new ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension
 perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> include: -
 RECURRENT-UTTER-UNINSTITUTIONALISATION (base perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

⁹⁶supererogation, resolved/structurally-rendered-inoperant by BASE-
 INSTITUTIONALISATION categorical-imperatives/registry-worldview/axioms-for-
 intemporal-preservation-entropy-as-of-ontological-normalcy), - UNUNIVERSALISATION
 (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of base-
 institutionalisation ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,
 resolved/structurally-rendered-inoperant by UNIVERSALISATION categorical-
 imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-
 normalcy), - NON-POSITIVISM/MEDIEVALISM (perversion⁷⁴-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> of universalisation ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, 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-⁸³reference-of-thought⁸⁰ (slanted perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of
 positivism ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,
 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 ⁶⁶ontological-contiguity—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-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>’ with us being inherently

exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> that is). Hence ‘our homework’ is to articulate our very own perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁸³reference-of-thought-<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 recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposured in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposured into notional~deprocrpticism¹⁷ will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective ‘memetic-reordering’ had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show ‘grander institutionalisation/intemporalisation outcome’ as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-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 it intemporal-preservation-entropy-or-contiguity—or—ontological-preservation across institutional-cumulation/institutional-recomposure-<as-to-historiality/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-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology is transcended/superseded as to human limited-mentation-capacity-deepening⁵², at its uninstitutionalised-threshold¹⁰² involving-organic-comprehension-thinking in contrast with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—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-
⁹⁹teleology by the new registry-worldview’s/dimension’s (recomposured)-consciousness-
 awareness-⁹⁹teleology (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 (recomposed)-consciousness-awareness-⁹⁹teleology, 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 (recomposed)-consciousness-awareness-⁹⁹teleology put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology and ontological-veridicality/⁶⁶ontological-contiguity of ⁸³reference-of-thought (from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective); with the ontologically-veridical/⁶⁶ontological-contiguity mental-devising-

representation stranded/represented as straight, and various shades of notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁸³reference-
 of-thought⁸⁰ (our own prospective mental stranding); as these form the backdrop for the
 articulation of transcending anticipatory and preemptive ⁸³reference-of-thought-categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought', 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as of the ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as procrypticism—or—disjointedness-as-of-⁸³reference-of-thought⁸⁰. 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-⁹⁹teleology⁵⁵ 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/⁶⁶ontological-contiguity of ⁸³reference-of-
 thought (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-recomposure-<as-to-historiality/ontological-eventfulness/ontological-
 aesthetic-tracing⁴⁵> process. With rational-realism (deprocrypticism¹⁷),
 institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought⁸⁰ 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 ⁸³reference-of-thought
 of the intemporal-disposition ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸,-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-⁹⁶supererogation-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/⁶⁶ontological-contiguity 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~deprocrysticism¹⁷ 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 (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-mentativity)/differential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/⁶⁶ontological-contiguity; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁹teleology⁵⁵} 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, differential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing (‘intemporality⁵¹-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-⁸³reference-of-thought’—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-⁹⁹teleology⁵⁵) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality⁵¹ as longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought' in its 'functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness¹² as dialectical transformation, as-prospective ⁸³reference-of-thought, approximating/proxying being of ontological-normalcy/postconvergence and suprastructural nature as the fulsome attainment of the institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with 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-
⁹⁶supererogation—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-⁹⁶supererogation—
 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 ⁸³reference-of-thought' over an intradimensional
 <amplituding/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 ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology (short for the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-⁹⁹teleology⁵⁵. The ⁸³reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and desublimation. More precisely, perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought. Fundamentally perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> has to do with the defect of the ⁸³reference-of-thought and not the defect of ontological-veridicality/⁶⁶ontological-contiguity (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 ⁸³reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁶supererogation⁵³ with respect to ⁶⁶ontological-contiguity/ontological-veridicality, and implying sound ⁸³reference-of-thought further emphasises appropriate incidental logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ in producing the right outcome. Hence a registry-worldview/dimension defect is one of systematic defect of ⁸³reference-of-

thought; whether when recurrent-utter-uninstitutionalisation ⁸³reference-of-thought as of non-
 rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accidented-or-
 random-mental-disposition-(as ‘base ¹³constitutedness of ⁸³reference-of-thought’
 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for
 positivism or prospectively, positivism is failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> preempting—disjointedness-as-of-⁸³reference-of-
 thought,-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
 deprocrpticism¹⁷. Thus fundamentally preconverging-or-dementing¹⁹—apriorising-

psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought
 does not arise because of failure of logical-processing-or-logical-implication—supposedly-
 apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ but rather because of failure of
⁸³reference-of-thought as of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>. 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-⁸³reference-of-thought is
 still relevant where there is failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-⁹⁶supererogation⁵³ (like calculating the answer of an arithmetic operation wrongly) so
 long as the ⁸³reference-of-thought is sincerely/genuinely working in adherence to arithmetic
 axioms to produce the right answer. But this is invalid and not applicable where the issue is about
 deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously,
 expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity⁶⁸-of-
⁸³reference-of-thought on the other hand implies being-or-ontological-or-existential-or-
 meaningfulness-and-⁹⁹teleology⁵⁵ disposition as of supplanting-conviction-as-to-profound-
⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism (reflecting
 sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-⁹⁶supererogation⁵³ and at worst defect-of-logical-processing-or-logical-implication—
 supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³) 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-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> and thus as 'preconverging-or-dementing¹⁹-apriorising-
 psychologism representations' (preconverging-or-dementing¹⁹-apriorising-psychologism-
 <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-
 phase>), and so as de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-
 mentation—stranding-or-attributive-dialectics)¹⁴~~ hermeneutically/reprojectively-educing-
 human-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁶supererogation—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-⁹⁶supererogation—
 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism and supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism as ontological-primemovers-totalitative-framework⁷² dispositional constructs; with threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism individuations acting in ‘circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism individuation acting in ‘intemporal-prioritisation-of-⁸³reference-of-thought’—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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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/makeupness/bottomlining-as-to-shallow-

⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism) is utterly different from postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representations (supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism) either of sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ or defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³, having to do with appropriate or inappropriate logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³. The postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representations of either sound logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ and defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ 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-⁹⁶supererogation—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-⁹⁶supererogation⁵³ simply have to do with inappropriate logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³, and not unsound-mental-disposition or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (which

in this latter case will speak of a mental-disposition to act as of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation⁵³ and defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ are ‘projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing¹⁹—apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought) in implying the ‘upholding of their sound ⁸³reference-of-thought status’. To illustrate, suppose X and Y are contending (ontological-reference) to know what $5+4$ will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as $5+4=8$, we talk of defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ 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-⁹⁶supererogation⁵³ 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-⁸³reference-of-thought in contending (appropriateness-of-⁸³reference-of-thought-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-⁹⁶supererogation—

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-⁹⁶supererogation—

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-⁸³reference-of-thought and not

‘possibly-of-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism’/possibly-of-

soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought in implying the

‘revoking of their sound ⁸³reference-of-thought 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-⁹⁶supererogation-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 ⁸³reference-of-thought’ notion reflecting prospectively threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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 ⁸³reference-of-

thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of

personhoods-and-socialhood-formation with respect to existence-potency~sublimating-
 nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
 apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
 ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-
 reconstituting—as-to-conflatedness¹² perpetuation of a hermeneutic/reprojective circle as ‘de-
 mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-
 or-attributive-dialectics)¹⁴ of ⁸³reference-of-thought analysis’, which is technically non-
 thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-
 depth-of-analysis in its ontological-normalcy/postconvergence ontological-
 veridicality/⁶⁶ontological-contiguity proxying/approximating exercise; as when the socially-
 betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the
 ‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-
 preservation/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ which
 is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-
 notional~deprocrypticism¹⁷ registry-worldviews/dimensions) is attained the reflex is to imply a
 mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity⁶⁸-of-
⁸³reference-of-thought (preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-as-
 rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus
 establishing ⁸³reference-of-thought 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-⁸³reference-of-thought mental-devising-representation
 at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent
 implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of

intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) in its specific grasp of (postconvergence) ontological-veridicality/⁶⁶ontological-contiguity on the one hand, and on the other hand is the reason for the more profound/deeper socially-betraying-threshold-of-ontologising-depth-of-analysis of the prospective/transcending/superseding registry-worldview/dimension which is rather in ‘a suprastructural transcendental-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension’, as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation given the less veridical ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-accidentated-or-random-mental-disposition-(as ‘base ¹³constitutedness of ⁸³reference-of-thought’ 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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
⁶⁶ontological-contiguity (over recurrent/threshold of notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>/’disjointedness-as-of-⁸³reference-of-
 thought 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ⁶⁶ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) (hence not ‘absolutely rational’ with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which preempting—disjointedness-as-of-⁸³reference-of-thought,-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 notional~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism) is rather an overall registry-worldview/dimension perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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 ⁸³reference-of-thought-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-⁸³reference-of-thought allowed, in order to sync with the ‘postconvergence/preceding/superseding nature of intrinsic reality’ which ‘doesn’t recognise’ nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-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 deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold¹⁰² of the registry-worldview/dimension (procrysticism⁸⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁹⁹teleology 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 extricator de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-⁹⁶supererogation> 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'srecomposured-consciousness-awareness-⁹⁹teleology 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/(recomposured)-consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology⁵⁵ 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~deprocrpticism¹⁷ as having ‘sound
⁸³reference-of-thought status’, in relation to a corresponding reflected/perspectivated state of
 prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrpticism⁸⁰ which
 is then correspondingly devoid of ⁸³reference-of-thought, 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-⁸³reference-of-thought-as-of-ontological-
 normalcy/postconvergence (shifts-in-the-curve-of-human-grasp-of-one-ontology/‘ontological-
 reference-of-veridicality’, which will graphically/as-imagery imply ‘human-grasping-capacity’
 on one axis and ‘depth-of-ontology/ontological-reference-of-veridicality/ontological-
 completeness’ as the institutional-cumulation/institutional-recomposure-<as-to-
 historicity/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-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> or unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-
⁸³reference-of-thought of corresponding prior/transcended/superseded registry-
 worldviews/dimensions implying a voiding of their ⁸³reference-of-thought 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 ⁸³reference-of-thought. It should be noted that a defect–
 of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-
 profound-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-
 for-social-functioning-and-accordance (unlike a perversion⁷⁴-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>) implies movement-along-the-same-curve-of-prior-relative-ontological-
 incompleteness⁸⁸-of-⁸³reference-of-thought of a given registry-worldview’s/dimension’s
⁸³reference-of-thought 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-⁹⁶supererogation⁵³, and doesn’t fundamentally voids the ‘sound
⁸³reference-of-thought status’ with regards to the possibility of an appropriate logical-processing-
 or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
⁹⁶supererogation⁵³ in another instance. This insight is critical because the defect–of-logical-
 processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-
 functioning-and-accordance will often be implied with regards to an issue and resolution of
 perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> which rather speaks to a defect ‘revoking the sound ⁸³reference-of-thought status’ construed as perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as ⁸³reference-of-thought of meaningfulness. This applies with all perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>s in all institutionalisations as the ⁸³reference-of-thought is what gives registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview status which is voided in the instance of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> with such perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought’, the subject of contention and

aetiologisation/ontological-escalation. This implies that psychopathy and social psychopathy as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> phenomenon in the positivistic registry-worldview/dimension (procrypticism⁸⁰) requires a shift-in-the-curve-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism⁸⁰ (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of positivistic meaningfulness-and-⁹⁹teleology⁵⁵) 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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹-apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective universalisation preempting base-institutionalisation-universalisation (as the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹-apriorising-psychologism of base-institutionalisation-universalisation), prospective positivism preempting universalisation-non-positivism/medievalism (as the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹-apriorising-psychologism of universalisation-non-positivism/medievalism), and prospectively, prospective notional~deprocrypticism¹⁷ preempting positivism~procrypticism⁸⁰ (as the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought,-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~deprocripticism¹⁷ existential-contextualising-contiguity³⁸'s-reifying/elucidating-of
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism of rational-empiricism/positivising-rules'
 as to 'uncompromising ontological-reconstituting—as-to-conflatedness¹²/deconstruction'
 methodology of notional~deprocripticism¹⁷ (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-dialectics)¹⁴ of ⁸³reference-of-thought analysis' that is technically non-thresholding-
 and-proxying-or-approximating-to-ontological-veridicality-and-doesn't-succumb-to-any-
 socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science
 as we know today is hardly just a question of adopting scientific methods to obtain scientific
 results, an unspoken fact is that much of science relies on a 'rudimentary phenomenology in a
 heuristic hermeneutic/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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) methodology of institutionalisation —these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought analysis’ is potentially beyond just ‘benign-and-specific-shallow-contexts-scale-of-implications’ but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social 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 ⁸³reference-of-thought analysis' (de-mentation-
 <supererogatory~ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
 attributive-dialectics)¹⁴ hermeneutically/reprojectively-educing-human-meaningfulness-and-
⁹⁹teleology⁵⁵-into-the-existentialism-becoming of personhoods-and-socialhood-formation) of
 supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism individuation as intemporal/ontological (longness-of-
 register-of-meaningfulness-and-⁹⁹teleology⁵⁵) and threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism individuations as temporal (shortness-of-
 register-of-meaningfulness-and-⁹⁹teleology⁵⁵), 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 ⁸³reference-of-thought
 analysis' reflecting/perspectivating/highlighting temporal-dispositions pseudo-ontological-
 finalities, across social-setups and institutional settings with their evolving 'socially-perceived-
 value as of social-stake-contention-or-confliction'. The state of threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism requires preconverging-or-dementing¹⁹—
 apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-
 of-thought mental-devising-representations and implies the 'revoking of sound ⁸³reference-of-
 thought status' with respect to interlocution of-similar-or-protracted-contextualisation (in the
 very first instance) while the state of supplanting-conviction-as-to-profound-⁹⁶supererogation—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism implies a 'postconverging-or-
 dialectical-thinking²⁰—apriorising-psychologism'/soundness-or-ontological-good-
 faith/authenticity⁶⁸-of-⁸³reference-of-thought mental-devising-representation implying a

veridical ⁸³reference-of-thought with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms-as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/⁶⁶ontological-contiguity. Typically, such an insight with regards to compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation—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-⁸³reference-of-thought of such protracting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought 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-⁸³reference-of-thought mental-devising-representation underlying reflex with respect to prospective/transcending/superseding registry-worldviews/dimensions. A perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> speaks of a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect (as sticking ‘in form’ to ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought
 mental-devising-representation; since ontological-reconstituting–as-to-
 conflatedness¹²/deconstruction as the-Good/understanding/knowledge-reification⁸⁶/ontological-
 primemovers-totalitative-framework⁷² of new ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity–or–
 ontological-preservation (undermining perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to
 preconverging-or-dementing¹⁹–apriorising-psychologism as best reflected by ‘intemporal-
 prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting organic-
 comprehension as ‘ontological-reconstituting–as-to-conflatedness¹²/deconstruction of new
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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 ¹³constitutedness), will elicit a same defect disposition thus the need to fundamentally undermine ⁸³reference-of-thought 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 ⁸³reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting-as-to-conflatedness¹²/deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought defective ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-recomposeure-<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-⁹⁹teleology⁵⁵) 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-recomposeure-<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-recompose-with-cumulatively by ontological-reconstituting–as-to-conflatedness¹²/deconstruction (which is the critical subsuming mechanism for re-establishing ⁸³reference-of-thought and ontological-veridicality/⁶⁶ontological-contiguity as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, above and beyond the simple hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of defective ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)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-⁹⁹teleology as of the wrong ontological-references/contending-references of all established perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁶supererogation, as in ontological-reconstituting-as-to-conflatedness¹²/deconstruction of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with sound⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁹teleology (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-¹³constitutedness⁷⁹ distorted meaningfulness-and-⁹⁹teleology⁵⁵. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s ⁸³reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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) ⁸³reference-of-thought can fundamentally supersede its de-mentative/structural/paradigmatic vices-and-impediments¹⁰⁵, but for the ‘emancipatory moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into ⁸³reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivism/medievalism social-setup with any such pretence being nothing but a ‘temporal extricatory de-mentating/structuring/paradigming’ to satisfy temporal preservation’, but for implying a prospective need for a positivistic registry-worldview/dimension as intemporal/ontological/social/species/universal/transcendental/maximalising-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-⁸³reference-of-thought⁸⁰ registry-worldview/dimension (the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹-apriorising-psychologism of positivistic meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology alignment to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-normalcy/postconvergence represented by ⁸³reference-of-thought of the prospective/transcending/superseding notional~deprocrypticism¹⁷ registry-worldview/dimension. Fundamentally, the reason for all the dimensions/registry-worldview perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>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-⁹⁹teleology⁵⁵, such that whenever relatively sound ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁵⁵ individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought-<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 ⁹⁹teleology 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ‘un-transcendable’ (acting as if in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while actually in temporal preservation-as-pseudointemporality⁵¹; hence de-mentable/no-longer-thinking) due to <amplituding/formative—epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought-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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-
 or-dementing¹⁹—apriorising-psychologism for psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposuring on the basis of prospective ⁸³reference-of-thought-
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>
 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-⁹⁹teleology⁵⁵ of a
 transcendent registry-worldview/dimension in terms—as-of-axiomatic-construct of the

⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposuring need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over procrypticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰. The dynamism of social psychopathy and the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ construal (as the backdrop of new recomposuring ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁶supererogation reality the ‘reference of soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought/candor/organic-comprehension-thinking’, and re-orientating the mimicking-subknowledging⁹⁴ into a slantedness/decandoring)/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ based on: 1. Given prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation reality actually being preconverging-or-dementing¹⁹-apriorising-psychologism/subknowledged/registry-perverted (which ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting should highlight that meaningful projections of implied intemporality⁵¹/longness from banal <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 postlogic⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogic⁷⁷ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-⁹⁶supererogation alignment to the new hollow mimicking postlogic⁷⁷-formulaic slanting compelling-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ narrative, a process known as absolving/fleeting/escaping-reflex-logic¹), 3. Psychopath’s interlocutor’s perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation 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-pervverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> associated with social psychopathy dynamism, i.e. procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ mental-slantedness/decandoring (b) 'superseding' by developing universal axiomatic construct/categorical-imperatives preempting '(a)' above which are habituated over a generation or two of the human species for notional~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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> perversion⁷⁴-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-
as-to-shallow-⁹⁶supererogation>/mental-perversion/dimension defect for prospective preemption
with new recomposuring ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸,-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-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/registry-
worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-
existential—defect>⁸⁵/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-
thought/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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, and this will equally apply prospectively between notional~deprocrypticism¹⁷ and procrypticism⁸⁰ as the procryptic mindset/⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought’ 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 <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the

inherent nature of existential-reality' is central to the notional~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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-<amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~~epistemic-conflatedness¹² so-construed as longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ over shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵'; 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as of ontological-normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a ⁸³reference-of-thought (characteristic of deprocrypticism¹⁷) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of conflation¹² rather than ¹³constitutedness (notwithstanding the instances of the latter’s contingent approximating-nature for conceptualisation/construal construed as presencing—absolutising-identitive-¹³constitutedness⁷⁹). ¹³constitutedness 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 ¹³constitutedness 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-¹³constitutedness of ⁸³reference-of-thought’ 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
 <amplifying/formative>wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 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, ¹³constitutedness
 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 ¹³constitutedness 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-¹³constitutedness of axiomatic-construct/⁸³reference-of-thought’ (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-¹³constitutedness of ⁸³reference-of-thought’ down the line when aware of its further critical
 defect again (though, in a sense the entire recomposuring process could be qualified as a ‘practical
 presencing—absolutising-identitive-¹³constitutedness⁷⁹’ 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-⁸³reference-of-thought-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 ¹³constitutedness in categorisation schemes, thus fundamentally defining the limits even of a presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵ construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) define the ‘⁸³reference-of-thought of categorisation construal/conceptualisation of knowledge’, it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such ‘⁸³reference-of-thought of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-existential-elevation-of-⁸³reference-of-thought⁴²’ as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing¹⁹-reflexive/entailing-⁹⁹teleology-differentiation-as-of-subtransversality—apriorising/axiomatising/referencing) at the given ‘⁸³reference-of-thought of categorisation construal/conceptualisation of knowledge’. Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but rather as of effective ontological-and-virtue conceptualisation/construal, ¹³constitutedness implies a simplistic/trite categorical relation in the construal/conceptualisation of meaningfulness-and-⁹⁹teleology⁵⁵ as of its ontological and virtue essence that is susceptible to defect as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> or
 derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>; and as such,
¹³constitutedness will speak of subtransversality—apriorising/axiomatising/referencing and
 various shades of temporality⁹⁸/shortness in their ‘¹³constitutedness and conjugated-
¹³constitutedness of ⁸³reference-of-thought’ including psychopathic slantedness
¹³constitutedness. 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 ¹³constitutedness
 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 ⁸³reference-of-thought nature, with high ‘¹³constitutedness
 and conjugated-¹³constitutedness of ⁸³reference-of-thought’ of temporal-dispositions ⁸³reference-
 of-thought, much like the ‘conjugated-¹³constitutedness of ⁸³reference-of-thought’ of the other
 BODMAS characters to A’s fundamental postlogism⁷⁷-slantedness pathological
 condition/¹³constitutedness as when insisting on upholding the <amplifying/formative>wooden-
 language-⟨imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
 drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸) and not factoring in A’s underlying
 condition and defect as ¹³constitutedness, and so out of sync with the existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as the more fundamental a priori
 whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying
 additionality ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context, to further construe new ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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 ¹³constitutedness requiring re-categorisation/re-adaptation/re-classification as ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹’. conflation¹² is thus naturally inclined to induce ‘appropriate-existential-elevation-of-⁸³reference-of-thought’ 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-⁹⁹teleology⁵⁵’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical ⁸³reference-of-thought’, underlined by the disambiguated temporal-to-intemporal-dispositions. Further, ¹³constitutedness 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-simplistic ¹³constitutedness socially reprised with ‘conjugated-¹³constitutedness of ⁸³reference-of-thought’) 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-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. In a further elaboration of

¹³constitutedness and conflation¹² with respect to psychologism, the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct ⁸³reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has ‘its own specific ¹³constitutedness/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 ⁸³reference-of-thought which thus needs its own corresponding psychologism for its superseding meaningfulness-and-⁹⁹teleology⁵⁵, achieved by ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹’ as ¹³constitutedness 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-⁹⁹teleology⁵⁵ <amplifying/formative—epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³, by way of continuous ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹’ as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior ¹³constitutedness of ⁸³reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup ⁸³reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵, and as of its operant nature, isn’t the case in its operant conceptualisation in such a base-institutionalisation social-setup <amplifying/formative—

epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-⁹⁹teleology⁵⁵ 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-operand-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ <amplituding/formative–epistemicity>totalising/circumscribing/delineating ⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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. Psychology (as being central in conflation¹² or rather ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹’ as recurrent re-categorisation/re-adaptation/re-classification of ¹³constitutedness), refers to the underlying human reflex mental scheme of a given registry-

worldview's/dimension's ⁸³reference-of-thought '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-⁹⁹teleology⁵⁵'. The bigger question could be asked; why doesn't humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought psychologism 'placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-⁹⁹teleology as arising and determined by its specific limited-mentation-capacity-(as of relative ¹³constitutedness in relation to conflation¹²) construal/conceptualisation as soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought'. The underlying human psyche is in need of a 'framework of intelligibility construal/conceptualisation' as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-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-⁸³reference-of-thought, as enabled by the

‘social framework of intersolipsistic deambulation’. This ‘social framework of intersolipsistic deambulation’ is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ and the possibility of prospective institutionalisation as renewing ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology with any sense of uninstitutionalised-threshold¹⁰² being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of ⁸³reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ should be predicative of human meaningfulness-and-⁹⁹teleology⁵⁵ (much the same way that the notion of temporality⁹⁸-to-intemporal⁵¹ 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-⁸³reference-of-thought-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context,

<amplituding/formative–

epistemicity>totalising~nominal-as-tendentious-phenomenal-abtractiveness-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-⁸³reference-of-
thought-devolving⁸⁴-as-of-instantiative-context involving allegiance/subservience driven
construal, <amplituding/formative–epistemicity>totalising~ordinal-as-qualifying-phenomenal-
abtractiveness-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-⁸³reference-of-
thought-devolving⁸⁴-as-of-instantiative-context involving qualification/good-to-bad driven
construal, <amplituding/formative–epistemicity>totalising~intervalist-as-categorising-
phenomenal-abtractiveness-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-⁸³reference-of-
thought-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context; as
 this is already the natural human psychology which on the token of relative completeness-of-
⁸³reference-of-thought of successively achieved 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-⁸³reference-of-
 thought-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 ⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought induced 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context. For instance,
 the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of rulemaking-
 over-non-rules—apriorising/axiomatising/referencing—psychologism, -(as ‘first-level
 presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’

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-⁸³reference-of-thought-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-accidented-or-random-mental-disposition psychologism of recurrent-utter-
 uninstitutionalisation, with its corresponding grander ontological and virtue implications.
 Interestingly consider for comparison our mented/stigmatic psychology construct (which is
 relatively ontologically non-contiguous by the positivism registry-worldview/dimension
 ‘<amplituding/formative-epistemicity>totalising~intervalist-as-categorising-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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context categorising disposition’ or ‘third-level
 presencing—absolutising-identitive-¹³constitutedness⁷⁹
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t
 construe 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-⁸³reference-of-
 thought-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-⁹⁹teleology⁵⁵ ⁸³reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as positivism–procrypticism⁸⁰); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/⁸³reference-of-thought 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context categorising dispositions’ or ‘second-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, on the basis of its meaningfulness-and-⁹⁹teleology⁵⁵ as value-judgment (not withstanding its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought to then project that there may be a prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought which meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought by 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-⁸³reference-of-thought-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-⁸³reference-of-thought by 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-⁸³reference-of-thought-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/⁸³reference-of-thought, 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 ⁸³reference-of-thought with their own 'specific institutionalisation/uninstitutionalised-threshold¹⁰² mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments' as of their prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought with respect to their 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context; with the implications being that 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought redefines prospective meaningfulness-and-⁹⁹teleology⁵⁵ 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/superegregatory~de-mentativity as decentering/pivoting with respect to psychical-orientation, meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-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-⁸³reference-of-thought,-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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹’ largely limits its notion to ‘affect’, and not a full-blown ⁶⁶ontological-contiguity as conflation¹² elaborated ‘meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’ going by the ‘referentialism technique of point-referencing, explained elsewhere,’ that restores existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context in undermining procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰). Hence by recurrent re-categorisation/re-adaptation/re-classification of ¹³constitutedness of ⁸³reference-of-thought as a ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹’ exercise at worldview-level, institutional-level and operant-level of meaningfulness-and-⁹⁹teleology⁵⁵, 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-¹³constitutedness⁷⁹’) the full
~~<amplituding/formative-~~epistemicity>causality~as-to-projective-totalitative~implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ 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-
¹³constitutedness⁷⁹ (rather heuristically and beyond consciousness-awareness-⁹⁹teleology) in
 previous institutional-cumulation/institutional-recomposeure-<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-
⁹⁹teleology 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-¹³constitutedness⁷⁹’) 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-⁸³reference-of-thought-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 ⁸³reference-of-thought, for ‘decentering’ the prior registry-
 worldview/dimension uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought in its
 ‘¹³constitutedness and conjugated-¹³constitutedness of ⁸³reference-of-thought’ with respect to the

prospective registry-worldview/dimension institutionalisation ⁸³reference-of-thought overall existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context meaningfulness-and-⁹⁹teleology⁵⁵; (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 ¹³constitutedness) 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-⁸³reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold¹⁰² prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of 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 '¹³constitutedness and conjugated-¹³constitutedness of ⁸³reference-of-thought and thus resultant presencing—absolutising-identitive-¹³constitutedness⁷⁹' 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 ¹³constitutedness 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-¹³constitutedness⁷⁹’ when aware of defective ¹³constitutedness) with respect to psychical-orientation, meaningfulness-and-⁹⁹teleology⁵⁵ 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 ¹³constitutedness in positivism~procrypticism⁸⁰ as it attains more than just ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹’ 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 ¹³constitutedness, provides resolution as of 3 aspects of meaningfulness-and-⁹⁹teleology⁵⁵: firstly, with respect to temporal instigating as ¹³constitutedness like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ in arrogation and its derivation with respect to temporal reprisings of such ¹³constitutedness as ‘conjugated-¹³constitutedness of ⁸³reference-of-thought’ associated with conjugated-postlogism⁷⁷ temporal reprisings by construing/conceptualising such perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~¹⁴’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought implied with institutionalisations and ¹³constitutedness as of decentering and ontologically/preconverging-or-dementing¹⁹-apriorising-psychologism ⁸³reference-of-thought 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context reflecting this reality beyond and above our subpar <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ⁸³reference-of-thought 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/akrasitic-drag³³ ⁸³reference-of-thought as of the apriorising/precedingness of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought over a relatively relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/⁸³reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/supererogatory~de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue

arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-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 ⁸³reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of ~~<amplituding/formative-epistemicity>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-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-⁸³reference-of-thought-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 ⁸³reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/⁸³reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology) requisite knowledge or meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought. 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 ⁸³reference-of-thought/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 ⁸³reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that 'the underlying positivism mental-disposition and mental-orientation as ⁸³reference-of-thought/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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ conjure up explanations/meaningfulness-and-⁹⁹teleology⁵⁵ in terms—as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic ⁸³reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity requiring its own ⁸³reference-of-thought psychologism can simply be construed as 'mechanical-knowledge' while

still upholding/keeping the prior/transcended/superseded registry-worldview's/dimension's
⁸³reference-of-thought psychologism, as the organic-knowledge rather points to 'validating
 ontological-primemovers-totalitative-framework'⁷² 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-⁹⁹teleology⁵⁵ synopsising-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 ⁸³reference-
 of-thought of meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-
 thought, as a positivistic registry-worldview ⁸³reference-of-thought. Interestingly, and so across
 all successive institutionalisations, what tends to be lost 'the failure to register fully that the
 'intemporal-disposition projecting mental-disposition' behind ontological-primemovers-
 totalitative-framework'⁷² 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) of prior/transcended/superseded registry-worldviews/dimensions’ inducing their successive threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ whether conscious or unconscious) while the intemporal-individuation-as-longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought to raise better and better ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—

or-ontological-preservation); thus validating the notion of a human intersolipsistic relation to meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context and in so doing undermines the relatively defective terms of ‘positivism~procrypticism⁸⁰ uninstitutionalisation psychologism’ (disjointedness-as-of-⁸³reference-of-thought) 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-⁸³reference-of-
 thought 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 ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought,-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’. Rather the ⁶⁶ontological-contiguity—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-echohness/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 (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-accidental-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-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ as of the registry-worldview’s/dimension’s-⁸³reference-of-
 thought-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-accidental-or-random-mental-disposition in recurrent-utter-
 uninstitutionalisation), however at the intemporal-threshold as of the registry-
 worldview’s/dimension’s-⁸³reference-of-thought-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—⁸³reference-of-thought-for-social-functioning-and-accordance notwithstanding limited-mentation-capacity, the intemporally projecting individuation will be able to summon heuristically a sense of the-Good/understanding/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 ⁶⁶ontological-contiguity—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—⁸³reference-of-thought-for-social-functioning-and-accordance as explained above; with respect to temporal-thresholds of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance of the registry-

worldview's/dimension's—⁸³reference-of-thought-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸), 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 dementating/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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology> inducing defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ as well as postlogism⁷⁷ inducing defect of ⁸³reference-of-thought or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. 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-⁸³reference-of-thought-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) of mechanical-knowledge’ as deterministic for temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ purpose in disdain of the intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> construed as social-postlogism⁷⁷ that fundamentally is denaturing¹⁵ of meaningfulness-and-⁹⁹teleology⁵⁵ at the given uninstitutionalised-threshold¹⁰² as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism, in want for prospective institutionalisation. The underlying insight being that human formulation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought, as the driving element in upholding ⁶⁶ontological-contiguity/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—⁸³reference-of-thought-for-social-functioning-and-accordance intemporal-thresholds and so as of ontological-emancipation-beyond-just-virtue) should be the critical and decisive constructive/institutionalising/nascent—sublimating-decisionality element for attaining notional~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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ mental-disposition adhering
 rather to ~~amplifying~~ <amplifying/formative> wooden-language-(imbued—temporal—mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 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~deprocrpticism¹⁷ knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, 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 ⁸³reference-of-thought, 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷' as well as 'individuation terms of human temporal-to-intemporal mental-dispositions'. With regards to the interdimensional/transdimensional/transcendental ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ level, we can construe of conflation¹² as of the <~~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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context potency implied as of ontological-
 normalcy/postconvergence and reconstrued in the successive prospective relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought, 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-
 synopsis-ing-depths-of-meaningfulness-and-⁹⁹teleology⁵⁵’ as the varying synopsis-ing-depth of
 human meaningfulness-and-⁹⁹teleology⁵⁵ (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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ ⁸³reference-of-
 thought as of ontological-normalcy/postconvergence), with respect to the same intrinsic-
 reality/ontological-veridicality such that such varying is attributed to human limited-mentation-
 capacity-deepening⁵² as of conflatedness¹² (or construed as from ¹³constitutedness/‘presencing—
 absolutising-identitive-¹³constitutedness⁷⁹’ 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
 ‘⁸³reference-of-thought/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 dementes beforehand/as-of-a-priori' as of their respective prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, so implied by their given 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-⁸³reference-of-thought-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-accidented-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-universalisation 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-⁸³reference-of-thought,-as-to-'<amplituding/for-~~amplituding~~mative-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 ⁶⁶ontological-contiguity—of-the-human-
 institutionalisation-process⁶⁷, it would hardly be inclined to interpret such conflation¹²
 referentialism technique of point-referencing (notional~deprocrypticism¹⁷) that ‘decenters and
 dements 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-⁹⁹teleology⁵⁵ threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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 ⁸³reference-of-
 thought in disjointedness-as-of-⁸³reference-of-thought (as all ‘present-states’ of registry-
 worldviews/dimensions do by reflex), and thus rather involved in <amplituding/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-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-⁹⁹teleology⁵⁵ breaks into threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ is ontological as of supratransversality—
 apriorising/axiomatising/referencing), in disambiguating/delineating the ‘various temporal-to-
 intemporal synopsising-depth of meaningfulness-and-⁹⁹teleology⁵⁵’ by social universal-
 transparency¹⁰⁴-(<transparency-of-totalising-entailing,-as-to-entailing-<amplitudinal/formative-
 epistemicity>totalising~in-relative-ontological-completeness⁸⁷> as of existential-
 contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context with respect to
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology> (which are the very ‘temporal-distractively-
 aligned synopsising-depth-of-meaningfulness-and-⁹⁹teleology⁵⁵’-as-shallowness-of-
 thought/subtransversality—apriorising/axiomatising/referencing) as of
 aetiologisation/ontological-escalation (which is the very ‘intemporal synopsising-depth-of-
 meaningfulness-and-⁹⁹teleology⁵⁵/supratransversality—apriorising/axiomatising/referencing as-
 to-<amplitudinal/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-⁹⁹teleology⁵⁵’.]

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/⁸³reference-of-thought in reflection of the suprastructural and ontological-normalcy/postconvergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/⁸³reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/⁸³reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the ⁸³reference-of-thought for ⁶⁶ontological-contiguity/ontological-veridicality, over threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-⁸³reference-of-thought and induces notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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~~-de-

mentativity, 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-⁹⁹teleology 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/⁸³reference-of-thought (Base-institutionalisation); existential universalising¹⁰³ with universalising¹⁰³ techniques and universalising¹⁰³ mindset/⁸³reference-of-thought (Universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/⁸³reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation disjointedness-as-of-⁸³reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/⁸³reference-of-thought (deprocrypticism¹⁷). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology 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~deprocripticism¹⁷ institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ⁶⁶ontological-contiguity thus overcoming the temporal-emanances-registries hotchpotching (<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵⟩ 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-⁸³reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory~de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory~de-mentativity going from procripticism⁸⁰, or the preconverging-or-dementing¹⁹-apriorising-psychologism (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹-apriorising-psychologism) of positivistic meaningfulness-and-⁹⁹teleology⁵⁵, to notional~deprocripticism¹⁷ 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-⁹⁹teleology 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-⁹⁹teleology wherein the notional~deprocrypticism¹⁷ mindset/⁸³reference-of-thought
 reflects/perspectivates the positivistic placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology⁵⁵ or memetic-refinement)
 ontologising involves an ontological-normalcy/postconvergence-or-postdicatory
 deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation, as-
 prospective ⁸³reference-of-thought, of intradimensional-meaningfulness psychoanalytically as-
 preconverging-or-dementing¹⁹—apriorising-psychologism of our present positivistic
 mindset/⁸³reference-of-thought 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-⁹⁹teleology will
 probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-
 present/epistemic-totalising³²~self-referencing-syncretising/present-consciousness/mirage; as
 the ⁸³reference-of-thought, in articulating ontological-normalcy/postconvergence and the
 suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a positivistic
 registry-worldview registrying/dueness to a notional~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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (just as successive registry-worldviews/dimensions ⁸³reference-of-thought, in a conceptual grasp of ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, had priorly moved from an utter-institutionalisation registrying/dueness/existentialism to a base-institutionalisation registrying/dueness/existentialism, to a universalisation registrying/dueness/existentialism and then presently a positivistic registrying/dueness/existentialism, with corresponding de-mentation-~~(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)~~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-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> its ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/⁸³reference-of-thought or the medieval mindset, for instance. Likewise such a threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> arising from temporal-dispositions perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹–apriorising-psychologism, and as it upholds veridical ontological-

veridicality/⁶⁶ontological-contiguity as the veridical ⁸³reference-of-thought; which is what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is being ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’, and is actually preconverging-or-dementing¹⁹—apriorising-psychologism (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/⁸³reference-of-thought to sorcery), notional~deprocrypticism¹⁷ as an intemporal transcendental construct implies ⁶⁶ontological-contiguity deconstruction/ontological-reconstituting—as-to-conflatedness¹² construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> as the backdrop/grounding of the veridical ⁸³reference-of-thought; as what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>’, as the latter is actually in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 recomposured-consciousness-awareness-⁹⁹teleology) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology capacity for upholding institutionalisation; with universalisation the circumspection involves contrastive ununiversalisation–and–universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology 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-⁹⁹teleology 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-⁹⁶supererogation—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~deprocrypticism¹⁷ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁹⁹teleology and thus inducing a fundamental flaw with the ⁸³reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³), 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 (⁶⁶ontological-contiguity) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>' that intemporally
 calls for the introduction of ⁸³reference-of-thought-categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as
 base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose
⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation 'perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>' as ununiversalisation intemporally calls for universalisation), -
 universalisation institutionalisation/intemporalisation (whose ⁸³reference-of-thought-
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation 'perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>' as
 non-positivism/medievalism intemporally calls for positivism), - positivism

institutionalisation/intemporalisation (prospectively, whose ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>’ as procrypticism⁸⁰ intemporally calls for deprocrypticism¹⁷), - and prospectively notional~deprocrypticism¹⁷ institutionalisation/intemporalisation (whose ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>’ 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/differential-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and the registry-worldview's/dimension's relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism' is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as ⁸³reference-of-thought supersedes/precedes logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³), 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-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵), the psychopath’s and other postlogic articulations have a nefarious effect, on social meaningfulness-and-⁹⁹teleology⁵⁵ particularly in ‘spheres of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-⁹⁹teleology⁵⁵)’ of society in general and social institutions, as the postlogic perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> induces threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 (organicalism/‘intemporal-prioritisation-of-
⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of–
 meaningfulness-and-⁹⁹teleology⁵⁵), 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-⁹⁶supererogation (prelogically), threshold-of–
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹–apriorising-psychologism is vis a vis organic-comprehension-
 thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-
 or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵), a ‘defect
 of contiguity (⁶⁶ontological-contiguity)’ in terms—as-of-axiomatic-construct of an intemporal
 point-of-reference of meaningfulness; with threshold-of–
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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 (organicalism/‘intemporal-
 prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-
 reprojecting/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵) point-of-referencing of
 intemporal/ontological-veridicality. Basically, organic-comprehension-thinking
 (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵) carries the
 idea of ‘a higher ⁹⁹teleology complex of being more profound with respect to threshold-of–
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism’ with respect to meaningfulness-and-⁹⁹teleology⁵⁵ ontological-veracity in terms—as-of-axiomatic-construct of registry-⁹⁹teleology implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology. However, with psychopathy and postlogism⁷⁷ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ as reflecting the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of meaningfulness-and-⁹⁹teleology⁵⁵. And this, in its fulsome articulation taken beyond individual and social contexts to the comprehensive registry-worldview/dimension speaks of an underlying ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> registry-worldview/dimension defect of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸: wherein recurrent-utter-uninstitutionalisation, as of its inherently-non-rules—apriorising/axiomatising/referencing-psychologism,-state-in-relation-to—meaningfulness-and-⁹⁹teleology⁵⁵ requires prospective base-institutionalisation—ununiversalisation which as of its inherently-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-state-in-relation-to—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵, and prospectively positivism—procrypticism⁸⁰ which as of its inherent disjointedness-as-of-⁸³reference-of-thought 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are as pertinent only as these preserve intemporality⁵¹, and are collapsed/overridden by new ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, when shown not to be preserving intemporality⁵¹, as when of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹—apriorising-psychologism with regards to the preceding ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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> ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought 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-⁹⁶supererogation—to—profound-⁹⁶supererogation 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-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) that reflects/perspectivates the protracted threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind is by reflex prelogic supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to existential-contextualising-contiguity³⁸ and by reflex will tend to see prelogic supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism narratives while the psychopath is of postlogic compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ (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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism in the normal mind by compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ (normal prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation mind) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism, be it a ‘poor or bad

supplanting–conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation mind’s perception (prelogism⁷⁸ or supplanting–
 conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-
 psychologism while the psychopath’s mental-disposition is formulaic slanting compelling–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁹teleology⁵⁵) in our solipsistic projection
 but have the potential of temporal (shortness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵)
 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 ⁸³reference-of-thought-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 (‘intemporal⁵¹-asymmetric-
 subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/sublimating/~~supererogatory~~–de-mentativity)/differential-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-⁹⁹teleology⁵⁵) than temporal (shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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
 (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) and the
 distracting threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—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-⁸³reference-of-thought referencing/registering/decisioning or registry-⁹⁹teleology’ (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-⁸³reference-of-thought referencing/registering/decisioning or registry-⁹⁹teleology’ (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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> across the institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵>, whether in the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹—apriorising-psychologism of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism—or—disjointedness-as-of-

⁸³reference-of-thought⁸⁰.

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-recomposure-<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-⁹⁶supererogation—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/⁶⁶ontological-contiguity of ⁸³reference-of-thought (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-⁹⁶supererogation-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸. 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 not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-

devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview's/dimension's perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-of-its-categorical-imperatives/axioms/registry-⁹⁹teleology⁸-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ with prospective transcending/superseding ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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/⁸³reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-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-⁹⁹teleology⁵⁵ 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 ⁹⁹teleology hence wrongly implying candored and straightness, whereas these are in effect ~~<amplituding/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-⁹⁹teleology⁸-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-⁹⁹teleology⁸-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 ~~<amplituding/formative~epistemicity>~~totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag³³ or notional-discontiguity/epistemic-
 discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>, as there is no veridical
 meaningfulness that exists out of ontology or isn't in ⁶⁶ontological-contiguity) is highly prevalent
 in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
 incompleteness-to-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> 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-⁸³reference-

of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> teleologic orientations denaturing¹⁵ to the corresponding temporal perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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/⁸³reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/⁸³reference-of-thought 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/⁸³reference-of-thought 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/⁸³reference-of-thought 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-⁹⁹teleology 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-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁹⁹teleology 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 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 ⁹⁹teleology 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-thinking²⁰-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-¹³constitutedness⁷⁹ (based-on-the-categorical-imperatives/axioms/registry-⁹⁹teleology⁸-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in the first place; as ⁹⁹teleology 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 <amplituding/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of their dimension’s/registry worldview’s ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness-and-⁹⁹teleology⁵⁵ towards the ‘institutionalisation/intemporalisation percolation-channelling’ as secondnaturating of the new ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—
 or—ontological-preservation relation with meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸. Rather the positivistic mindset/⁸³reference-of-thought
 will project the new ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -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/⁸³reference-of-thought (which are not rational-
 empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its
 defective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism when it is demonstrated that it is perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as perversion-of-the-categorical-imperatives/axioms/registry-⁹⁹teleology⁸-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and rather syncretises in operating those same ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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—unframed-conceptualisation complex-of-stranding' is that a registry-worldview's/dimension's institutionalisation ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, -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-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> ⁶⁶ontological-contiguity—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-¹³constitutedness⁷⁹ consummated/forfeiting posture’ with regards to human

temporality⁹⁸/shortness wouldn't however acquiesce to the naïve disconcertment that takes the 'presencing—absolutising-identitive-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 extricatory 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 ⁹⁹teleology of rational-realism as notional~deprocrypticism¹⁷ (with ⁹⁹teleology 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 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 ⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ to longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought-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-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of its
⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought/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-⁹⁹teleology projected by the temporal-dispositions, but rather advances that there is perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ without the ‘requisite uninhibited/decomplexified mental-devising-representation’ superseding

the positivism–procrypticism⁸⁰ perversion of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁵⁵ 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/organicism and transcended-dimension/mechanicism), 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcending-registry-worldview/dimension in organicism 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>

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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 organicism); 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism / compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰, elevating / downgrading, straightness / oblongated, sane integration / insane-or-slantedness integration, soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought / unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought, thinking / mimicking or compulsive-slanting—preconverging-or-dementing¹⁹-apriorising,

existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-
 context/meaningful-projection-of-intrinsickness / 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/⁸³reference-of-thought 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 ⁸³reference-of-thought and
 meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) by virtue of intemporal higher teleologies, distracted by threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) and as oblongated/decandored-and-dialectically-out-of-phase with regards to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism. * The underlying idea behind the circular dialectical dynamism of organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-⁹⁹teleology⁵⁵) in relation to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism is that the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>. This undermines the ontologically-veridical organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-⁹⁹teleology⁵⁵). The ‘ontological-primemovers-totalitative-framework⁷² retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as ⁸³reference-of-thought-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-⁹⁶supererogation-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-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>,—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-
⁹⁶supererogation 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-⁸³reference-of-thought’—as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of—meaningfulness-and-⁹⁹teleology⁵⁵) and
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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-⁹⁶supererogation-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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism as being integrative of the epistemic-
 decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵) supersedes intemporally as ontological-veridicality (⁶⁶ontological-contiguity/⁸³reference-of-thought/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-⁸³reference-of-thought’–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/⁶⁶ontological-contiguity of ⁸³reference-of-thought (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/subknownledged/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-⁹⁶supererogation-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 subknownledged⁹⁴ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ wherein prospective meaningfulness-and-⁹⁹teleology⁵⁵ is beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵, 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 ⁸³reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation of superseding—oneness-of-ontology enabling the possibility in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁸³reference-of-thought. As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ and intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
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-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting that
informs organic-comprehension-thinking. ‘Intemporal-prioritisation-of-⁸³reference-of-thought’—
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-⁹⁶supererogation-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema>) or postconverging-or-dialectical-
thinking²⁰—apriorising-psychologism representation when intemporally-
preservational/⁶⁶ontological-contiguity. ‘Intemporal-prioritisation-of-⁸³reference-of-thought’—
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-⁹⁹teleology⁵⁵ over
shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ transience)’ of ⁶⁶ontological-
contiguity conceptualisaion for intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation. Finally, by affirming ontological-veridicality/⁶⁶ontological-contiguity of
⁸³reference-of-thought (from ontological-normalcy/postconvergence

epistemic/notional~projective-perspective) over notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting validates ‘the stranding/mental-devising-representation of temporal-dispositions in threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism (<amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³) as transversal/logically-incongruent-and-in-distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ to organic-comprehension-thinking (intemporal-disposition’s ‘intemporal-prioritisation-of-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting). Basically, with regards to the ‘psychologism of precedence as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology’ with respect to ‘a prospective/transcending/superseding registry-worldview’s/dimension’s prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought psychologism’ as preconverging-or-dementing¹⁹-apriorising-psychologism and decentered and beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ of the latter psychologism, even before appraising ⁸³reference-of-thought issue as of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance

construed as of temporal-to-intemporal thresholds within the ambit of distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought over the prior/transcended/superseded psychologism; ‘distractive-alignment-to-⁸³reference-of-thought-<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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>) synopsis-ing-depth of meaningfulness-and-⁹⁹teleology⁵⁵ 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 <amplifying/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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought and the

prior/transcended/superseded relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, speaking of the ontological-veridicality of the transcendental perspective as of ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting and not a non-transcendental perspective as of <amplifying/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³). In other words, distractive-alignment-to-⁸³reference-of-thought-<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 ⁸³reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to notional~deprocrypticism¹⁷ as of the preempting—disjointedness-as-of-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) by the ‘distractive-alignment-to-⁸³reference-of-thought-<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 ⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its disjointedness-as-of-⁸³reference-of-thought of ⁸³reference-of-thought 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context. *Thus, distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ is an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal of ⁸³reference-of-thought 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 ⁸³reference-of-thought (as of its prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought) in preconverging-or-dementing¹⁹—apriorising-psychologism and decentering the prior-as-present/transcended/superseded ⁸³reference-of-thought (as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought), as validated by existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought as 'in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought-<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-⁸³reference-of-thought

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-
⁸³reference-of-thought,-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-⁸³reference-
 of-thought,-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
 deprocrypticism¹⁷), which is ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-
⁸³reference-of-thought defective ⁸³reference-of-thought—categorical-

imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought; 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-⁸³reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; likewise our positivism-procrypticism⁸⁰ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁸³reference-of-thought is prospectively construed from notional~deprocrypticism¹⁷ as preconverging-or-dementing¹⁹—apriorising-psychologism and decentered by its procrypticism⁸⁰/'disjointedness-as-of-⁸³reference-of-thought'-as-misappropriated—meaningfulness-and-⁹⁹teleology⁵⁵, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of the notional~deprocrypticism¹⁷ registry-worldview/dimension ontological-completeness-of-

⁸³reference-of-thought; 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–procrypticism⁸⁰ postlogism⁷⁷ as psychopathy and social-psychopathy but basically all its relative-ontological-incompleteness⁸⁸-⁸³reference-of-thought predicated temporal-phenomena construed as positivism–procrypticism⁸⁰ vices-and-impediments¹⁰⁵. (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of the positivism–procrypticism⁸⁰ 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~deprocrypticism¹⁷ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its ontological-completeness-of-⁸³reference-of-thought over the prior/transcended/superseded positivism–procrypticism⁸⁰ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought, as what is precedingly warranted is the preconverging-or-dementing¹⁹–apriorising-psychologism and decentering of positivism–procrypticism⁸⁰ ⁸³reference-of-thought 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-⁹⁹teleology-<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 ⁸³reference-of-thought psychologism which we understand is prospectively a relative ontological-

incomplete-⁸³reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-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~deprocrpticism¹⁷

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking²⁰—apriorising-psychologism and centered). distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its ⁸³reference-of-thought defect or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ and so de-mentatively/structurally/paradigmatically even before an effective ⁸³reference-of-thought issue of the registry-worldview’s/dimension’s-⁸³reference-of-thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. de-mentatively/structurally/paradigmatically being non-positivism/medievalism of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition means incapable of contending as of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘third-level-presencing—absolutising-identitive-¹³constitutedness⁷⁹

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁸³reference-of-thought⁸⁰ of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition
 means incapable of contending as of notional~deprocrypticism¹⁷ preempting—disjointedness-as-
 of-⁸³reference-of-thought
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ‘conflation¹²
 for meaningfulness-and-⁹⁹teleology⁵⁵’ requiring rather the positivism–procrypticism⁸⁰
 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 procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’); as the
 disjointedness-as-of-⁸³reference-of-thought’-misappropriated–meaningfulness-and-⁹⁹teleology⁵⁵
 of positivism–procrypticism⁸⁰
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition

dismisses it as not contendingly relevant relative to ⁸³reference-of-thought issue requiring deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷

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 ⁸³reference-of-thought issue requiring positivising/rational-empiricism in want of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-universalising of the base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ⁸³reference-of-thought issue requiring universalisation in want of universalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-rules—apriorising/axiomatising/referencing—psychologism,-as-impulsive-or-accident-ed-or-random-mental-disposition/failing-rule-making as impulsive-accident-ed-haphazard recurrent-utter-uninstitutionalisation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to ⁸³reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷, the ⁸³reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-incompleteness⁸⁸’ irrespective of the arising of a ⁸³reference-of-thought incidental issue as of the

registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-⁹⁹teleology-<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—⁸³reference-of-thought-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-⁸³reference-of-thought defective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ just as our procrypticism⁸⁰ state of disjointedness-as-of-⁸³reference-of-thought (in misappropriating meaningfulness), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in dissociating temporal '⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²' and intemporal ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ of meaningfulness-and-⁹⁹teleology⁵⁵ as of 'same-terms-of-expressions' (seemingly-same-implied-meaningfulness) but actually implying 'different relations to an ontologically veridical ⁸³reference-of-thought', is an underlying foundational problem (as the registry-worldview's/dimension's—⁸³reference-of-thought-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-⁸³reference-of-thought defective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ for issues of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ reflex and so beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ beforehand/as-of-a-priori, will tend towards ‘a circular <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather circularly upholds procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism⁷⁷ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism¹⁷-as-of-preempting—disjointedness-as-of-⁸³reference-of-thought of psychologism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought) our procrypticism—or-disjointedness-as-

of-⁸³reference-of-thought⁸⁰

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism⁷⁷ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought⁸⁰

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied meaningfulness-and-⁹⁹teleology⁵⁵ is preconverging-or-dementing¹⁹—apriorising-psychologism and decentered; as the starting point of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ is rather in reflecting the prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought <amplifying/formative—epistemicity>causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ with respect to ⁸³reference-of-thought defect or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> issue, ‘as a preconverging-or-dementing¹⁹—apriorising-psychologism and decentering exercise involving ‘⁸³reference-of-thought—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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context’, and not a postconverging-or-dialectical-thinking²⁰—apriorising-psychologism exercise involving ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-⁹⁹teleology⁵⁵ (as will be wrongly implied by a circular <amplifying/formative—epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ ego complex that rather circularly upholds procrypticism-or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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 synopsising-depth of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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 synopsising-depth of meaningfulness-and-⁹⁹teleology⁵⁵ psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaningfulness-and-⁹⁹teleology⁵⁵). 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-⁸³reference-of-thought as the underlying disjointedness-as-of-⁸³reference-of-thought of procrypticism⁸⁰ relative to prospective ontological-completeness-of-⁸³reference-of-thought as notional~deprocrypticism¹⁷ will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³

perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought by tautological ontological-veridicality validated by the ⁶⁶ontological-contiguity—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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ technical point-of-departure-of-construal of ⁸³reference-of-thought’ 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-⁸³reference-of-thought of non-positivism/medievalism mental-projection/psychologism that doesn’t dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-elevated synopsis-ing-depth of meaningfulness-and-⁹⁹teleology⁵⁵, unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsis-ing-depth of meaningfulness-and-⁹⁹teleology⁵⁵ as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsis-ing-depth of meaningfulness-and-⁹⁹teleology⁵⁵ as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought by tautological ontological-veridicality validated by the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ itself). That is, the technical point-of-departure-of-construal of ⁸³reference-of-thought for distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ with respect to the ‘ontological-primemovers-totalitative-framework⁷² retracing’ (for temporal-to-intemporal-dispositions-pedestals-

disambiguation) as ⁸³reference-of-thought-scheme' involves: - articulating a dialectically-or-contendingly-in-phase (mentally sound) organic-comprehension-thinking of the intemporal-disposition as a coherent 'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting which is in ontological-veridicality/⁶⁶ontological-contiguity of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and is veridically 'the ⁸³reference-of-thought-or-contending-reference of thought', - articulating a dialectically-or-contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought 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-⁹⁶supererogation-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 ⁸³reference-of-thought' but rather reflected/perspectivated as a manifestation of postlogic slanted perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>', and then - articulating a derived-out-of-phase (derived-brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought) threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation-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 ⁸³reference-of-thought 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-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵), and reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a dialectically/contendingly-out-of-phase, retrospective perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> registry-worldview/dimension associated with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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 ⁸³reference-of-thought technique of distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ with respect to the ‘ontological-primemovers-totalitative-framework⁷² retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as ⁸³reference-of-thought-scheme’ as elaborated above, due to the natural reflex to be in prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation-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-⁸³reference-of-thought) psychopathic perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (eliciting the threshold-of-nonconviction/madeupness/bottomlining-as-to-

shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, and thus wrongly implying the same apriorising—registry as the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) as to supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism, and thus wrongly implying a logical contention; instead of the organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁶supererogation—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-⁸³reference-of-thought/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>' 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 ⁹⁹teleology) 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness known as procrypticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰, calling prospectively for deprocrypticism¹⁷. Without ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~–de-mentativity from perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (as prior intemporal ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁸³reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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/⁶⁶ontological-contiguity of ⁸³reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) of additionality with regards to this character will always involve as of ⁸³reference-of-thought–categorical-

imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 (⁸³reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in 'resolving arithmetic calculations' (as ontological-completeness-of-⁸³reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-⁸³reference-of-thought setup). Naturally, the ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 $70-4=$ 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/⁶⁶ontological-contiguity as of their relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), as ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought, as ontological-veridicality/⁶⁶ontological-contiguity of ⁸³reference-of-thought (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-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸), with ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 <amplituding/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸)). 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-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸)

in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² over A's induced preconverging-or-dementing¹⁹-reference/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>). Thus the new categorical-imperatives/axiom/registry-⁹⁹teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-⁸³reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A's (Addition's) condition and subtract 1 from it before their operation (whether 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/⁶⁶ontological-contiguity of ⁸³reference-of-thought (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 $70 - 4 =$, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, no internal-contradiction induced from ontological-primemovers-totalitative-framework⁷², no preconverging-or-dementing¹⁹-apriorising-psychologism of the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-(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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought and thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. That being the case, this doesn't in anyway undermine the intrinsic reality/ontological-veridicality/⁸³reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,

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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> defect of its ⁸³reference-of-thought—categorical-imperatives/axioms/registry-

⁹⁹teleology⁸, -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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought (as mental
 straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at
 institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation where the ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy/configuity is in
 ontological-veridicality/⁶⁶ontological-contiguity of ⁸³reference-of-thought (from ontological-
 normalcy/postconvergence epistemic/notional~projective-perspective). Where instead such
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation is of notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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
 <amplifying/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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 ¹³constitutedness) 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 ⁸³reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/⁶⁶ontological-contiguity 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 ¹³constitutedness) is no longer the ⁸³reference-of-thought (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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>; thus transcendently coming into grips with a shifting but more and more profound notion of ⁸³reference-of-thought (in-phasing) and corresponding ontological-veridicality/⁶⁶ontological-contiguity as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ⁶⁶ontological-contiguity comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its

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-⁹⁶supererogation¹⁰’; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/infects/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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 72.5 to by adjusting for A's condition which is now the ⁸³reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference/ontologically-veridical/⁶⁶ontological-contiguity 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/⁸³reference-of-thought 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-⁸³reference-of-thought-as-an-ontologically-flawed-neuterisation⁵⁸-or-bracketing-or-epoché of <amplifying/formative-epistemicity>totalising~conflated~meaningfulness-and-⁹⁹teleology⁵⁵-as-of-notional~deprocrypticism¹⁷-reflected-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ with respect to its threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> with respect to the denaturing¹⁵ of the ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and with superseded/transcended registry-

worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold¹⁰² as preconverging-or-dementing¹⁹–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-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-⁹⁶supererogation-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-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought-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-
⁸³reference-of-thought or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-
 or-dementing¹⁹-apriorising-psychologism and so in <amplituding/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 subknownedged/perversely-represented is
 ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity⁶⁸-
 of-⁸³reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS
 equation) as it is intemporally preservational and thus ontologically-veridical/⁸³reference-of-
 thought/⁶⁶ontological-contiguity. It is this pedestal that is the organic-comprehension-thinking
 (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-
 ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) pedestal,
 organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity⁶⁸-of-
⁸³reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation. It is the superseding and intemporal pedestal for
 articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated
 involves the integrating and <amplituding/formative-epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>' rather than which is ontologically veridical. This is the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to resolve the uninstitutionalised-threshold¹⁰² from 72.5 to the ontologically-veridical , and so not only with regards to the specific but as a de-mentative/structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This pedestalled articulation points out that the organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵) pedestal (ontological-veridicality/⁸³reference-of-thought) 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-⁹⁶supererogation—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 ⁹⁹teleology 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-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-⁹⁹teleology⁵⁵) 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ 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 postlogism⁷⁷-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, and has nothing to do with issues of defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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~deprocrpticism¹⁷ and procrpticism⁸⁰. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging⁹⁴/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-

⁹⁹teleology⁸, -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/⁸³reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/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-⁹⁶supererogation—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 (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-⁹⁹teleology⁵⁵) pedestal will rather be an inclination to see that the lack of empirical and rational ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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/⁸³reference-of-thought in organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵)/‘intemporal-prioritisation-of-⁸³reference-of-thought’-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/⁸³reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/⁸³reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with 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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁶supererogation—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-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁹teleology), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³. The reason for the above ‘intemporal-
 prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting
 pedestalling is simple. ‘Intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-
 or-ontological-reprojecting pedestalling carries the implication that ⁸³reference-of-thought and
 meaningfulness is fundamentally/ontologically structured for ontological-
 normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation, and hence the precedence of higher-intemporal-teleologies (organic-
 comprehension-thinking pedestal) over low temporal teleologies of ⁸³reference-of-thought and
 meaningfulness (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-
 or-dementing¹⁹—apriorising-psychologism); and that subpar de-
 mentating/structuring/paradigming of ⁸³reference-of-thought and meaningfulness not for
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation but rather for
 perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of subpar ⁸³reference-

of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold¹⁰² is ‘perverted ⁸³reference-of-thought 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 ⁸³reference-of-thought/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~deprocrypticism¹⁷ over procrypticism⁸⁰/the-’preconverging-or-dementing¹⁹–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-⁹⁹teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation).

Such a stance equally applies between the superseding/transcending notional~deprocrypticism¹⁷ and the superseded/transcended procrypticism⁸⁰ registry-worldviews/dimensions with organic-comprehension-thinking in ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting as longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ of notional~deprocrypticism¹⁷ superseding the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought as shortness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ of procrypticism⁸⁰ 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 ⁸³reference-of-thought–categorical-

imperatives/axioms/registry-⁹⁹teleology⁸ and the corresponding social implications, the de-
 mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-
 or-attributive-dialectics)~~¹⁴ with procrypticism⁸⁰ has to do with not integrating the veridicality of
 temporal-dispositions perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-
 or-dementing¹⁹—apriorising-psychologism of positivistic ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought’—as-conflatedness¹²-
 or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowledging⁹⁴-
 impulse/compulsive-dementing pedestal and the threshold-of—
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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-⁹⁹teleology⁵⁵, individuals, extrinsic-attribution,
 incidental or incremental or ‘disjointedness-as-of-⁸³reference-of-thought’ 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-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought as the former is ‘utter’ intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (and thus the requisite ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought involves various shades of incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,—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-⁸³reference-of-thought will very well do with an outcome (other than) 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-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹-qualia-schema>) with respect to the notion of
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-
 compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
⁹⁶supererogation¹⁰-{perverted-outcome-sought-precedes-existentially-veridical-logical-
 dueness}. And critically, it should be noted that ‘intemporal-prioritisation-of-⁸³reference-of-
 thought’–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 ⁶⁶ontological-contiguity comparison equally gives an insight on why
 temporal-to-intemporal-dispositions-pedestals-disambiguation is needed with 3 pedestals:
 organic-comprehension/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-
 or-ontological-reprojecting pedestal for which the intemporal-preservation-entropy-or-
 contiguity-or–ontological-preservation as ontology supersedes perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> (as prior intemporal ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸) which are actually meant to represent it at
 uninstitutionalised-threshold¹⁰², threshold-of–nonconviction/madeupness/bottomlining-as-to-

shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism pedestal for which ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of ⁸³reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/⁶⁶ontological-contiguity of ⁸³reference-of-thought (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-⁸³reference-of-thought⁸⁰, 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 ⁸³reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold¹⁰² speaks of that apriorising–registry’s or registry-worldview’s/dimension’s ⁸³reference-of-thought 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 ⁸³reference-of-thought and correspondingly ontological-veridicality/⁶⁶ontological-contiguity’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> the ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-perverting/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 ⁹⁹teleology. 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-⁹⁶supererogation-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/⁸³reference-of-thought with respect to the positivistic mindset/⁸³reference-of-thought (as reflecting the former perversion of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold¹⁰² of non-positivistic meaningfulness-and-⁹⁹teleology⁵⁵) wherein there can't be a logical nested-congruence or engagement between the two mindsets as these do not have common ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/⁶⁶ontological-contiguity of ⁸³reference-of-thought as (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as a relevant contention exercise being all about the positivistic mindset/⁸³reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought as to the uninstitutionalised-threshold¹⁰² of non-positivism/medievalism meaningfulness-and-⁹⁹teleology⁵⁵ requiring positivistic meaningfulness-and-⁹⁹teleology⁵⁵, and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference (ontological-veridicality/⁶⁶ontological-contiguity) 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-~~
 attributive-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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁸³reference-of-thought and relative-ontological-completeness⁸⁷-
 of-⁸³reference-of-thought. The implication is that soundness-or-ontological-good-
 faith/authenticity⁶⁸-of-⁸³reference-of-thought-of-meaningfulness is not given, as it is a devising
 mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld

for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁸³reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the ⁸³reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. For instance, at its uninstitutionalised-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-⁸³reference-of-thought 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-⁸³reference-of-thought and dialectically-or-contendingly-in-phase, thus 'granting the latter

⁸³reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference)’ over the former which is ‘no longer ⁸³reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, registry-worldview’s/dimension’s-uninstitutionalised-threshold¹⁰²-defect-<as-Being-or-ontological-or-existential-defect>⁸⁵, unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought, 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/deandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism, circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought, 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as of the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation⁵³) and this carries the implications of a registry-

worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding ⁸³reference-of-thought–categorical–imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting ⁸³reference-of-thought (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-recomposure-<as-to-
 historicity/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-⁹⁹teleology⁵⁵) and the reality of human temporal-dispositions at all
 institutional-cumulation/institutional-recomposure-<as-to-historicity/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-inflexions-(as-to-more-profound-nondisjointing-<amplifying/formative-epistemicity>totalising/circumscribing/delineating)): 1) impetus for intemporal-preservation beyond ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ at uninstitutionalised-threshold¹⁰² versus impetus rather for ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ at uninstitutionalised-threshold¹⁰² 2) thinking as veridical ⁸³reference-of-thought (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-⁸³reference-of-thought versus preconverging-or-dementing¹⁹-apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought as it is no longer an ⁸³reference-of-thought (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-⁹⁹teleology⁵⁵) versus threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 4) ‘intemporal-prioritisation-of-⁸³reference-of-thought’-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-⁸³reference-of-thought 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 ⁸³reference-of-

thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 considered circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought over
 inherent 'intemporal-prioritisation-of-⁸³reference-of-thought'—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-⁸³reference-
 of-thought'—as-conflatedness¹²-or-ontological-reprojecting that 'supersedes deterministically
 and operantly, without any discretion allowed', circumventive/distractive-temporal-
 prioritisation-of-⁸³reference-of-thought. 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology (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 postdicates 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as ⁸³reference-of-thought) but ‘dialectically preconverging-or-dementing¹⁹–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as ⁸³reference-of-thought) as ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-⁸³reference-of-thought’–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 ⁸³reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing¹⁹-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting as ontology with regards to apriorising–registry, contrasted to a

circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its de-mentation-(~~supererogatory~~~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)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 ⁸³reference-of-thought (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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation (in our present case, notional~deprocrypticism¹⁷ of procrypticism~or~disjointedness-as-of-⁸³reference-of-thought⁸⁰, 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-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹-apriorising-psychologism of positivistic meaningfulness-and-⁹⁹teleology⁵⁵, and specifically resolution of the implications of psychopathic subknowledging⁹⁴/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) may be to think, given our own illusion-of-the-present/present-consciousness as <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-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> requiring ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, such perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought⁸⁰ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> to its placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-⁹⁹teleology 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/decanored-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵); all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) over temporal-dispositions (shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵. In this light, the articulation of the ontological-veridicality/⁸³reference-of-thought 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-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> that ‘structurally-explain’ the vices-and-impediments¹⁰⁵
 peculiar to our own registry-worldview/dimension (procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought⁸⁰) or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵), 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷
 (wherein procrypticism⁸⁰ is preconverging-or-dementing¹⁹—apriorising-psychologism-<stranded-
 as-rightfully-oblongated/deandored-and-dialectically-or-contendingly-out-of-phase>, as it
 subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness ⁸³reference-of-

thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,–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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸,–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
 recomposed institutionally), wherein new ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸,–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-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as
 being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying
 their ontological-veridicality/⁶⁶ontological-contiguity of ⁸³reference-of-thought (from
 ontological-normalcy/postconvergence epistemic/notional~projective-perspective) rather than
 rightfully their notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>, thus resulting in the consequent endemisation/enculturation of the specific
 vices-and-impediments¹⁰⁵ of the positivistic registry-worldview (procrypticism—or-
 disjointedness-as-of-⁸³reference-of-thought⁸⁰). 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 procrypticism⁸⁰. To further elucidate, let's explore again the Arithmetic ⁶⁶ontological-contiguity 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-⁹⁹teleology⁸-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which are readily predisposed to such perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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 ⁸³reference-of-thought (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/⁸³reference-of-thought of transdimensional-meaningfulness—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-

present/epistemic-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 ⁸³reference-of-thought (‘intemporal-prioritisation-of-⁸³reference-of-thought’—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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-

of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—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-⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—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 recomposures to the dialectical evolution of ⁸³reference-of-thought for a comprehensive, appropriate and veridical de-mentation-(~~supererogatory~~—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ exercise. Such ⁸³reference-of-thought 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 ⁸³reference-of-thought, 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 ⁸³reference-of-thought’ 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 ⁸³reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for 'de-mentation-(~~supererogatory~~~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)¹⁴ of ⁸³reference-of-thought' 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 ⁸³reference-of-thought' exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness¹² as dialectical transformation as prospective ⁸³reference-of-thought. A dialectical ontological-reconstituting—as-to-conflatedness¹²/deconstruction of ⁸³reference-of-thought (recognising human limited-mentation-capacity-deepening⁵² and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposeure-<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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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

institutionalisation⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) that is exclusively operant and deterministic only to its very own ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought (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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity—or-ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the ontological-normalcy/postconvergence ontological-veridicality/intrinsic-reality from to 72.5. Such a wrong

disposition rather points aetiologically for the need (in ontological-escalation) of an 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ as ⁸³reference-of-thought (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-⁹⁹teleology 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-⁸³reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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 ⁸³reference-of-thought or not and subsequent ontological-veridicality/⁶⁶ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with the result that mented/stigmatic psychology is limited to hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> human intradimensional conventioning ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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> ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 dementating/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 ⁸³reference-of-thought. 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 ⁸³reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established ⁸³reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning ⁸³reference-of-thought 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-
⁹⁹teleology⁵⁵-into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting–as-to-conflatedness¹²/deconstruction as the more profound ⁸³reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and

developing social world with its stakes and conflixtions' 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 ¹³constitutedness 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-recompositing 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-⁹⁹teleology’, 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-⁹⁹teleology 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ of prior registry-worldview mindset/⁸³reference-of-thought (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 ⁸³reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology-<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 ⁸³reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative~epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-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/⁸³reference-of-thought is increasingly set to ‘relate to its institutionalised secondnature construct as being our very own individuals essential dimensionality-of-sublimating²⁴—<amplituding/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 ⁸³reference-of-thought and meaningfulness of the seemingly ⁸³reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given ⁸³reference-of-thought and projecting the appropriate ⁸³reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected ⁸³reference-of-thought. This is akin to the idea of a positivistic mindset/⁸³reference-of-thought articulating chemistry rules and principles to an alchemic mindset/⁸³reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/⁸³reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/⁸³reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic ⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵ 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-

⁹⁹teleology⁵⁵ 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-⁹⁹teleology of a non-positivism/medievalism mindset/⁸³reference-of-thought 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-⁹⁹teleology 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 <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology 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 <amplituding/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-⁹⁹teleology 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 ⁸³reference-of-thought’, and so expanding the potency in construing a
 much more exact/thorough notion of placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology 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 ⁸³reference-of-thought’ 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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ in the reflection as placeholder-

setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology of
 retrospective, present and prospective institutionalisations in reflecting holographically-
 <conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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’ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -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> ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-
⁹⁹teleology 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-
⁸³reference-of-thought-as-of-conflatedness¹² and thus mentally-straight/candored-and-
 dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-
 profound-⁹⁶supererogation placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-⁹⁹teleology teleological alignment reflex’ to
 the implied ⁸³reference-of-thought since the ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-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 compulsion–
 nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰

placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
⁹⁹teleology teleological alignment reflex’ to the implied ⁸³reference-of-thought since the
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁹⁹teleology 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-⁹⁹teleology⁵⁵) 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 ‘differential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-⁹⁹teleology⁵⁵) implying a greater underlying demystification of positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ reasoning by way of the ⁶⁶ontological-contiguity (as from prospective deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> as we become more consciously insightful, preemptive and superseding of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

⁹⁶supererogation> of positivism–procrypticism⁸⁰ meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/⁸³reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of deprocrypticism–or–preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ as the ‘veridical ⁸³reference-of-thought’ articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/⁶⁶ontological-contiguity as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰ notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema> as of its perversion of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought status’ when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation; the holy grail of the notional~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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought’~as-conflatedness¹²-or-ontological-reprojecting by which varied induced threshold-of~nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹~apriorising-psychologism narratives in

circumventing/distractive-temporal-prioritisation-of-⁸³reference-of-thought naively arise, and over which an organic-comprehension-thinking analysis dements the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> wrongly implied as of supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism; - and this being effectively wrongly elevated as of supplanting-conviction-as-to-profound-⁹⁶supererogation—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 compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-

⁹⁶supererogation¹⁰ 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism; - then the ⁸³reference-of-thought as the intemporal-disposition organic-comprehension-thinking in ‘intemporal-prioritisation-of-⁸³reference-of-thought’—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>; - 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> (at positivism—procrypticism⁸⁰ uninstitutionalised-threshold¹⁰²) with respect to notional~deprocrypticism¹⁷ utter ⁶⁶ontological-contiguity/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism) - and temporal-dispositions in threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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 compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation—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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’) - with the two above being retrospectively construed from the veridical ⁸³reference-of-thought of a vantage positivistic registry-worldview/dimension as being non-positivism/medievalism mindset/⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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 deprocrypticism¹⁷. 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹—qualia-schema> (at its uninstitutionalised-threshold¹⁰²) with respect to positivism as (postconvergence) ontological-veridicality/⁶⁶ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-

phenomenon of say a medieval phenomenon of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-locales/aetiologisation/ontological-escalation.

It should be noted that an intemporal or ontological or longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ resolution to perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸) to naively imply that reality will and

should comply, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 (recomposured)-consciousness-awareness-⁹⁹teleology or
mental-devising-representation of a registry-worldview/dimension ⁸³reference-of-thought–
categorical-imperatives/axioms/registry-⁹⁹teleology⁸, 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-
⁸³reference-of-thought and the deterministic and operant institutionalisation/intemporalisation
resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory

deconstruction/ontological-reconstituting-as-to-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-⁸³reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-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-⁸³reference-of-
thought and the deterministic and operant institutionalisation/intemporalisation resolution
construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-
postdicatory deconstruction/ontological-reconstituting-as-to-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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-
thought⁸⁰ 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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought and the deterministic and operant
institutionalisation/intemporalisation resolution construct (and so, in an ontological-
normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-
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-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought'). 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-⁸³reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of positivistic
 meaningfulness, that is, positivistic ⁸³reference-of-thought-categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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-
⁹⁹teleology (of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>’ applies with regards
to both psychopathic subknowledging⁹⁴-impulse/compulsive-dementing/slantedness and its
corresponding postlogism⁷⁷-as-of-compulsing–nonconviction/makeupness/bottomlining-as-to-
threshold-of-shallow-⁹⁶supererogation¹⁰ 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/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰
protraction as assuming psychopathic subknowledging⁹⁴-impulse/compulsive-
dementing/slantedness in ignorance and out of bad-or-wrong supplanting–conviction-as-to-

profound-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as uninstitutionalised-animality-threshold. What is specific about a mental-devising-representation of psychopathic/postlogic perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and its protraction as social psychopathy to temporal-dispositions (not to be confused with the spontaneous supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation as ‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁸³reference-of-thought’-of-the-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, and so as intemporal organic-comprehension-thinking insight over threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought 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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema>. It is critical to note that this EMPTINESS of mental-devising-representation of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as the uninstitutionalised-threshold¹⁰² of (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 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 ⁸³reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) to the apriorising-registry of the prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase ⁸³reference-of-thought but of dialectically-out-of-phase meaningfulness-and-⁹⁹teleology⁵⁵ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-recomposure-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising—registry is the ‘veridical ⁸³reference-of-thought’ as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing¹⁹—apriorising-psychologism> and hence preconverging-or-dementing¹⁹—apriorising-psychologism as reflected/perspectivated by mental-slantedness/deandoring-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ‘differential-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-⁹⁹teleology⁵⁵) to be given ‘formal differential 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-⁹⁹teleology 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁸³reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>, 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-⁹⁹teleology-<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-⁹⁹teleology 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-
⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought’—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-⁹⁹teleology⁵⁵ which is not-of-ontological-reference, and in the place of the temporal-dispositions (in-circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ~~<amplituding/>~~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-⁹⁶supererogation—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/⁸³reference-of-thought ‘can only be in reasoning-through/utterion over’ a medieval mindset/⁸³reference-of-thought and

‘not reasoning-with’ it as otherwise the former wrongly validates that there is no medieval mindset/⁸³reference-of-thought in preconverging-or-dementing¹⁹–apriorising-psychologism-
 <stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect–of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ 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/⁸³reference-of-thought 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-⁹⁹teleology existentialising–framing (categorical-imperatives/axioms/registry-⁹⁹teleology⁸-elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology) 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 loses its pertinence as a proxying ⁸³reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s², but with ‘the social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the ‘de-mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)¹⁴ of ⁸³reference-of-thought’ 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-⁹⁶supererogation-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-⁹⁶supererogation—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-⁹⁶supererogation-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) 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-⁹⁶supererogation⁵³) 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-⁸³reference-of-thought 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-⁸³reference-of-thought rather than preconverging-or-dementing¹⁹-apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal/⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁶⁶ontological-contiguity 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, -with-corresponding as to their <amplifying/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-⁸³reference-of-thought⁸⁰. 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-⁹⁶supererogation-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-
⁹⁹teleology-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-⁸³reference-of-thought 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-⁸³reference-of-thought and hence are
 highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is
 that formal constructs and settings emphasise ‘intemporal-prioritisation-of-⁸³reference-of-
 thought’—as-conflatedness¹²-or-ontological-reprojecting in longness-of-register-of-
 meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought in shortness-of-
 register-of-meaningfulness-and-⁹⁹teleology⁵⁵ and are unsurprisingly rather not deferential given
 that they are opened to hotchpotching/undisambiguation of temporal-to-intemporal-dispositions.
 ‘Intemporal-prioritisation-of-⁸³reference-of-thought’—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-⁸³reference-
 of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot
 be evoked to imply that with respect to a non-positivism/medievalism mindset/⁸³reference-of-

thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-⁸³reference-of-thought’—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-⁸³reference-of-thought concerning psychopathic and its social psychopathic collorary (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) in wrongly implying that a notional~deprocrypticism¹⁷ ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting, the need for their judgment and/or in advocating unfailingly/infalibly 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-⁸³reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview’s/dimension’s institutionalisation dialectics wherein ontology as ⁸³reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity 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 ⁶⁶ontological-contiguity or a ratio-conguity notion), and since the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ shows that 'good-naturedness', without the-Good/understanding/knowledge-reification⁸⁶/ontological-primemovers-totalitative-framework⁷² as of ⁶⁶ontological-contiguity, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the 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-framework⁷²/⁶⁶ontological-contiguity they actually aspired for 'intemporal-prioritisation-of-⁸³reference-of-thought'—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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context) the golden mean into 'intemporal-prioritisation-of-⁸³reference-of-thought'—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-⁸³reference-of-thought'—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-⁸³reference-of-thought'-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-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation (recurrentas <~~amplifying~~/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ for preconverging-or-dementing¹⁹-apriorising-psychologism/subknowledging⁹⁴/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

⁹⁶supererogation>), universalisation is the outcome of the ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation (preconverging-or-dementing¹⁹–apriorising-psychologism/subknowledging⁹⁴/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>–and-<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of base-uninstitutionalisation), positivism is the outcome of the ‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism (preconverging-or-dementing¹⁹–apriorising-psychologism/subknowledging⁹⁴/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>–and-<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of universalisation) and prospectively, notional~deprocrypticism¹⁷ is the outcome of the ‘intemporal-prioritisation-of-⁸³reference-of-thought’–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-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation. Such “‘intemporal-prioritisation-of-⁸³reference-of-thought’–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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought' 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought' 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-⁹⁹teleology-mentation, behind this mental-devicing-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-⁹⁶supererogation—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 <amplituding/formative—epistemicity>totalising~self-referencing-syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-oblongated/decandored. - 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-⁹⁶supererogation-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-⁹⁶supererogation—
 preconverging/dementing¹⁹-apriorising-psychologism - (ontological/intemporal-disposition)
 organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-
 thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-
 meaningfulness-and-⁹⁹teleology⁵⁵) in dialectic contrast to (temporal-dispositions) threshold-of-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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 organicism (organic-comprehension-thinking) over mechanicalism (threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism which is the transcended dimension. Further, such utter organicism (organic-comprehension-thinking) in implying registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity takes stock of human perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> in full dispositional capacity (as such manifestation in dispositional perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> fullness in particular highlights a highly compromised and teleologically-degraded social-construct validating such utter organicism 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 CONSTRUUAL’ will utilise the ‘ontological-primemovers-totalitative-framework⁷²-retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as ⁸³reference-of-thought-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~~-dementativity highlighting for such successive issues the temporal-to-intemporal-dispositions teleologies involved, analogical to concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-⁹⁹teleology (as organicism ⁹⁹teleology or intemporally/ontologically-given ⁹⁹teleology)—EPISTEMIC-DECADENCE-CYCLE-⁹⁹teleology (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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> ⁹⁹teleology or distractive-slantedness ⁹⁹teleology or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated ⁹⁹teleology; striving to undermine organicism-or-intemporally/ontologically-given ⁹⁹teleology)—to—EPISTEMIC-DECADENCE-CYCLE-⁹⁹teleology (as notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ⁹⁹teleology or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism aligning to meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated ⁹⁹teleology; 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 ⁸³reference-of-thought-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-
 profound-⁹⁶supererogation-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-⁹⁹teleology (as ontological entrapment involving an intemporal ⁹⁹teleology 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷
 transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity principle ⁹⁹teleology.
 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 ⁶⁶ontological-
 contiguity/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-⁹⁶supererogation—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-⁸³reference-of-thought 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 ⁹⁹teleology 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 compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or postlogism⁷⁷ narratives in preconverging-or-dementing¹⁹–apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-⁹⁶supererogation-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-⁸³reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/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-⁹⁶supererogation¹⁰ 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 ⁸³reference-of-
 thought-scheme’ allows for the possibility of a registry-worldview/dimension transcendence-
 and-sublimity/sublimation/~~supererogatory~~—de-mentativity by
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both
 psychopathic postlogic subknowledging⁹⁴-impulse/compulsive-dementing (notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>,—and-not-of-logical-contention) and the conjugated/inflected/derived
 temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-
 <shallow-⁹⁶supererogation-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-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-⁹⁶supererogation>,–and-not-of-logical-contention) as perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>, 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 ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, thus articulating the temporal
 backdrop needing a furtherance of institutionalisation/intemporalisation as new ⁸³reference-of-
 thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,–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 ⁸³reference-of-thought-
 scheme’ all the above will be hardly attainable as the basic fact that the ‘conviction-as-to-
 profound-⁹⁶supererogation-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-⁸³reference-of-thought' functional mechanism which can only be superseded priorly in habituation of the 'effective reality of a unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought' 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or ⁶⁶ontological-contiguity/ontological-veridicality). Further, it is important to appreciate that just as with the

profoundness of treatment of subject-matters and specialisms (and even more so with regards to 'the social' given its characteristic 'emotional involvement' aspect), corresponding subject-matter 'focussing of analysis and jargon' will seem rather unusual and unnatural to 'ordinary thinking'. But then 'ordinary thinking' is responsible for mostly nothing, if not thinking mostly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-⁹⁹teleology⁵⁵), 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-

⁹⁹teleology-<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/⁸³reference-of-thought as a
 secondnaturedness and internalisation construct across successive institutionalisations with their
 requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced
 from intemporal-disposition individuation disposition, and correspondingly differentiate between
 being so-institutionalised with a secondnatured and internalisation mindset/⁸³reference-of-
 thought and the intemporal-individuation disposition that will equally be responsible out of mere
 intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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 ⁸³reference-of-thought, defining their specificities and potentials. This is just a basic
 anthropopsychology/the-anthropological-continuity elucidation which while original and useful

on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the de-mentation-~~<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics>~~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-⁹⁹teleology⁵⁵ over shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-

institutionalisation-process⁶⁷, as induced by maximal-as-intemporal-operating-modality-of-⁸³reference-of-thought-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 ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity by undermining ‘disjointedness-as-of-⁸³reference-of-thought’-as-misappropriated–meaningfulness-and-⁹⁹teleology⁵⁵-in-arrogation’ (longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵ over shortness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵). 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 ¹³constitutedness) 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 ⁸³reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-present/present-consciousnesses/epistemic-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-⁹⁹teleology, 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-⁸³reference-of-thought-<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-⁹⁶supererogation¹⁰ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and veridical prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> registry-worldview’. For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism mindset/⁸³reference-of-thought 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ that end up endemising/enculturating such superstitious

notions. Logic as logical-congruence only arises where there is a mutual registry-worldview⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸. What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ of the medieval mindset/⁸³reference-of-thought (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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation—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-⁸³reference-of-thought-<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-⁸³reference-of-thought⁸⁰, 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-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵) and soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive) of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism⁸⁰ mind and notional~deprocrypticism¹⁷ mind. This variance of straightness/candored as organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵) and oblongated/decandored as threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-⁹⁹teleology⁵⁵) with respect to the psychopath’s mindset/⁸³reference-of-thought and protracted social psychopathy non-veridical hollow mimicking narratives should be undermined by a slantedness/decandoring of the mind as distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought⁸⁰. 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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸; 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation-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-⁸³reference-of-thought-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-operand-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-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-operand-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context and represents virtue in terms—as-of-axiomatic-
 construct of categorisations/kindness-humility-helpfulness-etc. transience), 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-
 operand-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-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-⁹⁹teleology⁵⁵/registry-⁹⁹teleology-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-⁸³reference-of-
 thought-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-⁸³reference-of-thought,-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-⁸³reference-of-thought-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as of its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism’ is responsible for the vices-and-impediments¹⁰⁵ of that registry-worldview’s/dimension’s ⁸³reference-of-thought’; and, requiring prospective ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and preemption of such perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. Thus dementatively/structurally/paradigmatically it is the prospective registry-worldview/dimension which is always the ‘prospective virtue potential’ for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of vices-and-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-⁸³reference-of-thought⁸⁰. 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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation⁵³. On the other hand, a defect of postlogism⁷⁷/psychopathy compelling–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-preservation⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ are mere formulaic determinants of human thought and action and is the basis for perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. 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-⁹⁶supererogation’ 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 compulsion-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> in construing unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought (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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/mental-perversion/subknowledging⁹⁴/mimicking-and-corresponding <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ of positivistic ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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/akrasitic-drag³³ (attempting to operate logic in a superseding registry-worldview on the basis of the ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology-<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-⁸³reference-of-thought⁸⁰ is deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷; 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism’, though prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation nonetheless. (iii) An impression-driven/good-naturedness/wishfulness conceptualisation involving perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> or slantedness

operance from an ontological-primemovers-totalitative-framework⁷² perspective; which is the foundation for derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as of ontological-incompleteness-of-⁸³reference-of-thought (iv) An impression-driven/good-naturedness/wishfulness conceptualisation involving perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> or slantedness operance from an ontological-primemovers-totalitative-framework⁷² perspective; which generates (distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹) perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/mental-perversion or slantedness along ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁶⁶ontological-contiguity. 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ in reflecting holographically-<conjugatively-and-
 transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as base-
 institutionalisation, universalisation and positivism respectively, and prospectively
 deprocrypticism¹⁷., i.e. Increasing knowledge-as-virtue understanding, as of ⁸³reference-of-
 thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context
 (recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing—
 psychologism,-as-impulsive-or-accident-ed-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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-
 institutionalisation—ununiversalisation, ununiversalisation failing/not-upholding-<as-of-
 apriorising/axiomatising/referencing> universalisation-directed-rulemaking-over-non-rules—
 apriorising/axiomatising/referencing-psychologism,-(as ‘second-level presencing—
 absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for universalisation–non-positivism/medievalism, non-positivism/medievalism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as ‘third-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’

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-⁸³reference-of-thought,-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) required for perpetuating-deprocrypticism¹⁷). Practically, however ‘good intentioned or good-natured’ a non-positivism/medievalism mindset/⁸³reference-of-thought it is bound to rely on medieval ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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/paradigmimg) 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 ⁸³reference-of-thought-
categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁶supererogation—
postconverging/dialectical-thinking²⁰—apriorising-psychologism’ or prelogism⁷⁸ but rather
compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
⁹⁶supererogation¹⁰ as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—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 ⁹⁹teleology), suppose the
interlocutor was to go on to in-conviction-as-to-profound-⁹⁶supererogation 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-⁸³reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview ⁹⁹teleology 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism. The former (candoring/prelogism⁷⁸/organic-comprehension-thinking) mental orientation points to supplanting—conviction-as-to-profound-⁹⁶supererogation—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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation while the latter (decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism mental orientation points to transcending situations of uninstitutionalised-threshold¹⁰² whereby perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought and as this conjugates temporally with ignorance–affordability–opportunism–exacerbation—social-chainism/negative-social-aggregation–temporal enculturation/endemisation, and the need for new and superseding ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought with regards to ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸/registry-⁹⁹teleology 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 ⁸³reference-of-thought construed meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸/registry-⁹⁹teleology in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-⁹⁹teleology 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation but involves anticipating human temporal-to-intemporal-dispositions in preempting the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of prior/superseded registry-worldview's ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought⁸⁰ 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 ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ 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-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation>/mental-perversion/preconverging-or-dementing¹⁹-apriorising-
 psychologism by temporal-dispositions: (i) <~~amplituding~~/formative-
 epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
 or Setting-aside (as being in denial of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> defect)
 arises where a registry-worldview returns to its same ⁸³reference-of-thought–categorical-

imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-⟨as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation⟩/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) ⁸³reference-of-thought–
categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation in anticipation and preemption of the afore perversion⁷⁴-
of-⁸³reference-of-thought-⟨as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation⟩ 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-⁸³reference-of-thought-⟨as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation⟩) with corresponding decandoring/distractive-alignment-to-⁸³reference-of-
thought-⟨of-apriorising/axiomatising/referencing⟩²⁹ and is what enables memetic-
reordering/psychoanalytic-unshackling whereas <amplituding/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) Conventioning 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, positivis—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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁸³reference-of-thought-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-⁸³reference-of-thought-as-of-maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation' as of intemporality⁵¹, and so on, circularly with the ⁶⁶ontological-

contiguity—of-the-human-institutionalisation-process⁶⁷.) (ii) limited memetic-reordering/psychoanalytic-unshackling mentation-capacity (in devising ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) for the intemporal-disposition as it skews (‘intemporality⁵¹-asymmetric-subsumption-of-temporality⁹⁸’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-dementativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> at uninstitutionalised-threshold¹⁰² (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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/recomposed that will ensure intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸. 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) its ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold¹⁰², even though this from the temporal-dispositions mindset/⁸³reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, at their uninstitutionalised-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-⁸³reference-of-thought) 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁹⁹teleology (i.e. ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) towards the transcending registry-worldview's implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology (categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸. 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought arising from the perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, and the articulation of new recomposuring ⁸³reference-of-thought–

categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, but the template of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity shows that the intemporal prospective/superseding registry-worldview ⁸³reference-of-thought takes precedence with contention construed by its ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as-of-its-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/subknowledging⁹⁴ registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 recomposured ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸/registry-⁹⁹teleology); 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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/⁶⁶ontological-contiguity—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-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>
 inducing registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-
 or-ontological-or-existential—defect>⁸⁵/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-
 of-⁸³reference-of-thought/mental-perversion/subknowledging⁹⁴/mimicking-and-corresponding-
 <amplituding/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-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-
 reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵)-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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism as perversion⁷⁴-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>’ 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-⁹⁶supererogation—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 organicalism and mechanicalism can be storied or narrated as follows: Supposed going by the case highlighted where a psychopath met a stranger talking about another stranger as molesting children; the so accused stranger was actually a guardian of the child assuming various responsibilities that come with it (this represents the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologismly/prelogicly to the psychopath but is veridically now in effect the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>) are a perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸. That is, the ontological-primemovers-totalitative-framework⁷² is the perversion⁷⁴-
 of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as-of-unsoundness-
 or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/preconverging-or-
 dementing¹⁹—apriorising-psychologism/subknowledging⁹⁴/mimicking as
 <amplifying/formative—epistemicity>totalising~self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag³³ of positivistic ⁸³reference-of-thought—
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸/registry-⁹⁹teleology-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 recomposured/invented’ ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/mental-perversion,
 and not logical-contention/contending-articulation. Such perversion⁷⁴-of-⁸³reference-of-thought-
 <as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-
 of-thought 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-⁹⁶supererogation inducing their threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁹⁹teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-⁹⁶supererogation 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 ⁹⁹teleology. 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)’. intemporal⁵¹/longness and temporal⁹⁸/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, intemporal⁵¹/longness and temporal⁹⁸/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-⁹⁹teleology⁵⁵ (intemporality⁵¹) and shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ (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-⁹⁹teleology⁵⁵ and longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought rather than the prospective/transcending/superseding ⁸³reference-of-thought; since shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ and longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ are a contiguous value construct as 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-⁸³reference-of-

thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-

thought-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-⁹⁹teleology⁵⁵ transience) or 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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵’, 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-⁸³reference-of-thought'—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/⁸³reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more 'consciously directed' abstract understanding regarding 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, 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-⁹⁹teleology⁵⁵. 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 ⁹⁹teleology) 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-⁹⁶supererogation-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-⁹⁶supererogation ‘ontologically-reconstituting’ intemporal-disposition-⁹⁹teleology is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-⁹⁹teleology-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology) for ‘intemporal/ontological preservation entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology), i.e. temporal preservation teleologies are inclined to forego

intemporal-preservation-entropy-or-contiguity-or-ontological-preservation⁹⁹teleology (ontological-veridicality/⁶⁶ontological-contiguity of ⁸³reference-of-thought) 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism' by futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ institutionalisation based on absolute ⁶⁶ontological-contiguity and taking account of temporal-dispositions perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>; 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-⁹⁶supererogation-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁸³reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as

manifestations of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and not logical contention. And so, in distractive-alignment-to-⁸³reference-of-thought-<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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is construed to reflect/preempt the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decandored alignment as to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism, and so precedingly to avoid <amplifying/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-⁹⁹teleology⁵⁵) or temporal (shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵); 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-<amplifying/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-⁸³reference-of-thought-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> requiring distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 (⁸³reference-of-thought and logic); with ⁸³reference-of-thought 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-<amplifying/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷> of temporal-dispositions prior relative-ontological-incompleteness⁸⁸-induced,-'threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating ⁸³reference-of-thought in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to ‘an emanant transdimensional (across registry-worldviews) point-referencing of intemporal-preservation-entropy’ while reflecting a social universal-transparency¹⁰⁴—(transparency-of-totalising-entailing,-as-to-entailing-<amplitudinal/formative—epistemicity>totalising~in-relative-ontological-completeness⁸⁷) that shows the fallibility of temporal dimensions <amplitudinal/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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context point-referencing and as this further discomfures in the social-construct of meaning, and hence the perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, and elicits an ordered construct of meaning ⁸³reference-of-thought (in terms—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology) 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-⁹⁹teleology⁵⁵). 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 ⁸³reference-of-thought-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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism elicited psychopath's insane-fitment narratives in epistemic-decadence (notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-and-not-of-logical-contention) ⁹⁹teleology (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-⁸³reference-of-thought narratives, whether they are ignorant, affordable, opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or temporal-enculturation/temporal-endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocryptic 'disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation' reflecting the psychopath's and other temporal-

dispositions veridical mental/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by which the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/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 ‘⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵ as of the notional~conflatedness¹² of notional~deprocrpticism¹⁷’ for ‘postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of notional~deprocrpticism¹⁷ ⁹⁹teleology’ putting into perspective ‘temporal emanant conjugations/inflections shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of procrpticism⁸⁰ teleologies’. For instance, the storying construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> will be ‘utterly referenced’ from universalisation, and thus that of procrpticism—or—disjointedness-as-of-

⁸³reference-of-thought⁸⁰ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> has to be ‘utterly referenced’ from deprocrypticism¹⁷/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ over shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵. The reason for the above is that you can’t address a registry-worldview/dimension perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ over shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵’ (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 ⁹⁹teleology: 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> or the denaturing¹⁵ of the ⁸³reference-of-thought-elements/apriorising—registry-elements out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology)’. With temporal-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s-⁸³reference-of-thought-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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ in distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ of perversion⁷⁴-of-⁸³reference-of-thought-

<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> 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 ⁸³reference-of-thought-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-⁹⁶supererogation 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-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> 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-
⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>’ 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-⁹⁶supererogation—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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)

of the so-called ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought and logic)’ to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the 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/dimension’s transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity with its new recomposuring ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸. 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 recomposing ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ (as of supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism) at the point where the former starts perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> its own ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ~~<amplifying~~/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-⁸³reference-of-thought⁸⁰ mental-devising-representation of our ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional~deprocrypticism¹⁷ new recomposuring ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> in our dimension (procrypticism⁸⁰) including psychopathy-and-its-social-psychopathy-corollary subknowledging⁹⁴/mimicking! (iii) For deprocrypticism¹⁷, ‘temporal-to-intemporal-dispositions ontological-escalation/aetiologisation’ ⁹⁹teleology: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-⁸³reference-of-

thought, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> registry-worldview (c) referencing/registering/decisioning or stranding the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/subknowledging⁹⁴ registry-worldview/dimension defect for prospective preemption with new recomposuring ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-contentingly-out-of-phase/logically-incongruence with the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (as prior intemporal ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the

psychopath's and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms—as-of-axiomatic-construct of the apriorising—registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-<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-⁹⁹teleology, 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-psychologism) and temporal-and-poorly-secondnature/institutionalised (threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁹teleology⁵⁵) to intemporal (longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrpticism¹⁷ undermining of procrpticism⁸⁰, it is doubtful that pertinent ontological constructs and generally the ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> dynamics of procrpticism⁸⁰’ are by themselves a sufficient basis for the direct and immediate social integration of notional~deprocrpticism¹⁷ 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity-

or—ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality⁵¹/longness is regenerated to supersede/transcend such perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and bring about new recomposuring ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Organic-comprehension-thinking (as to supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism) as highlighted above contrasts with threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought’-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵), 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-

⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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/⁸³reference-of-thought of our current procryptic mental-disposition, i.e. 'the limit of ontological thought is not the banal <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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—~~<amplituding/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-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—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-⁹⁶supererogation-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/⁸³reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging⁹⁴ narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-⁹⁶supererogation mindset/⁸³reference-of-thought is inclined to call upon just the narratives it

sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism⁷⁷-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal⁹⁹teleology. A postlogic-formulaic slanting threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁹⁹teleology), by prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation reflex, prelogic/conviction-as-to-profound-⁹⁶supererogation and postlogism⁷⁷-formulaic slanting narratives as to threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-⁹⁶supererogation 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought⁴²’ 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-⁹⁶supererogation—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 ⁹⁹teleology) to be contending but rather transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ to it to reflect its perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. The application of the universal technique of human transcendence-and-sublimity/sublimation/~~supererogatory~~—de-mentativity to procrypticism-

notional~deprocrpticism¹⁷ transcendence-and-sublimity/sublimation/supererogatory~de-
mentativity can be basically be articulated as follows (the ontological entrapment): - prelogism⁷⁸-
as-of-conviction,-as-to-profound-⁹⁶supererogation ANCHORING ('setup of supplanting-
conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-
psychologism meaning'); -DOWNGRADING (psychopath's hollow mimicking narrative
wrongly 'slanting the supplanting-conviction-as-to-profound-⁹⁶supererogation—
postconverging/dialectical-thinking²⁰—apriorising-psychologism meaning'); - MISCUING
(temporal-dispositions first aligning prelogically/in-prelogic supplanting-conviction-as-to-
profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologismly
to the slantedness of the prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation
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-⁹⁶supererogation—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 ⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁵⁵
as of prospective notional~deprocrpticism¹⁷ 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/⁸³reference-of-
thought are what act as the preempted backdrop for prospective positivism and the subsequent

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and

- PERCOLATION-CHANNELLING (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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought⁸⁰ and bring about deprocrypticism¹⁷, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<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-⁸³reference-of-thought) rather than psychoanalytically-unshackling/memetic-

reordering (coring and superseding the perversion-and-derived-perversion-⁸³reference-of-thought) for prospective/transcending/superseding ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity 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-⁸³reference-of-thought’–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 secondnaturing 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-⁹⁹teleology⁵⁵ cannot-be-

referenced/registered/decisioned as-of/having-the same ⁸³reference-of-thought/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-⁸³reference-of-thought-<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 ⁹⁹teleology) 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-⁹⁹teleology⁵⁵), 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-⁸³reference-of-thought refer to the human
 reflex to average minds or make reference to extrinsic elements rather than meaning by its
 inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces
 ‘temporal and social trading’ elements over or clouding or compromising inherent intemporal
 veridicality. incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-
 conceptualisation and notional~disjointedness-as-of-⁸³reference-of-thought as such is patently
 wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions
 such that the ontological representation of the veridicality is different from the different
 perspectives of 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹.

Fundamentally, incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-⁸³reference-of-thought 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-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as meaningfulness-and-⁹⁹teleology⁵⁵ ‘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 CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation. Pedestalled construal/pedestalled disambiguation thus involves at a given uninstitutionalised-threshold¹⁰² translating the ‘apparently prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing¹⁹–apriorising-psychologism as postlogic perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸. Technically, pedestalled construal/pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal ⁹⁹teleology finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-⁹⁹teleology 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 pedestals⁹⁹teleology 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 of⁸³reference-of-thought and logic) should be avoided due to perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> whether psychopathic or not, and pedestalled construal/pedestalled disambiguation is then required using distractive-alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-

shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁸³reference-of-thought-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 ⁸³reference-of-thought-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 (organicalism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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~dementativity), 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-⁸³reference-of-thought’-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-⁸³reference-of-thought’—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-⁸³reference-of-thought’—as-conflatedness¹²-or-ontological-reprojecting pedestalling carries the implication that ⁸³reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of ⁸³reference-of-thought and meaningfulness; and that subpar de-mentating/structuring/paradigming of ⁸³reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation but rather as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of subpar ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as uninstitutionalised-threshold¹⁰² is ‘perverted ⁸³reference-of-thought 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 ⁸³reference-of-thought/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~deprocrypticism¹⁷ over procrypticism⁸⁰/the-'preconverging-or-dementing¹⁹—apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-⁹⁹teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation).

'Intemporal-prioritisation-of-⁸³reference-of-thought'—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-⁸³reference-of-thought'—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 ⁹⁹teleology 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-
⁹⁹teleology⁵⁵ as of prospective notional~deprocrpticism¹⁷ institutionalisation/intemporalisation
 ‘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 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-⁸³reference-of-thought’–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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of the ~~<amplituding/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>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-⁹⁹teleology⁵⁵) 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/⁸³reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments¹⁰⁵ are in no way qualified to contend about intemporal

articulation/projection. In effect, such temporal pretence are nothing but
 <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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought-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 ⁸³reference-of-thought-categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought⁸⁰) and thereafter; the intemporal individuation as such projects in an 'abstract eternality' which is what allows for the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Temporal-dispositions may not need to understand as of <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/deferential-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-

is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> but rather the ‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁹⁶supererogation—

postconverging/dialectical-thinking²⁰—apriorising-psychologism credulity’ to elevate and integrate the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-

thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation, likewise the positivistic dimension perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> subknowledging⁹⁴/mimicking/registry-perverting/preconverging-or-
 dementing¹⁹–apriorising-psychologism of its ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation known as procrypticism–or–disjointedness-as-of-⁸³reference-of-
 thought⁸⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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 ⁸³reference-of-thought (whether as base-institutionalised,
 universalised, positivising or notional~deprocrypticism¹⁷ existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-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-⁸³reference-of-thought 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-⁸³reference-of-thought’—as-conflatedness¹²-or-
 ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-
 alignment-to-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹. As a reminder
 to the fact that pedestalled construal/pedestalled disambiguation is with respect to perversion⁷⁴-
 of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/mental-perversion
 (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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-⁹⁶supererogation 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism' (which is a supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ nonetheless) but an elicited threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-recomposeure-<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/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ is associated with all the institutional-cumulation/institutional-recomposeure-<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-⁸³reference-of-thought induced threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism. Hence, the need for 'dimensionality-of-sublimating²⁴—<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-

apriorising/axiomatising/referencing>²⁹ (mental-slantedness or decandoring-of-the-mind or denaturing¹⁵, and not soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought/candor): refers to the technique at ‘uninstitutionalised-threshold¹⁰²’ (as against the natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-⁹⁶supererogation—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-⁸³reference-of-thought-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/mental-perversion (going by the two narratives highlighted above about the psychopath’s perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/mental-perversion) an interlocutor effectively integrates the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism or prelogism⁷⁸ construct’ is as of postlogism⁷⁷-slantedness undermined postlogically/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/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/⁸³reference-of-thought with respect to a superstitious-disposition or ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of universalisation categorical-imperatives’ and likewise de-mentation-~~(supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)~~¹⁴ a procryptic mindset/⁸³reference-of-thought with respect to ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of positivistic categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-⁹⁹teleology 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> registry-worldview, as positivism by de-mentation-

<supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics>¹⁴ distractively/decanored/oblongated aligns non-positivism/medievalism
 as threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism, universalisation by de-mentation-
 <supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-
 attributive-dialectics>¹⁴ aligns ununiversalisation distractively/decanored/oblongated as
 threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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/decanored/oblongated as threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation—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/decanored/oblongated as threshold-
 of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism; (v) in the bigger scheme of things,
 distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<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 recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism 'sense of oneness of preceding-and-superseding intemporal/ontological meaning' as implied by the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation'. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is 'a hypothetical abstraction' of intemporal-preservation-entropy-or-contiguity-or-ontological-

preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought’ of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications ‘transdimensional-meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting-as-to-conflatedness¹² as dialectical transformation as prospective ⁸³reference-of-thought 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-⁹⁶supererogation on the one hand and on the other hand decandoring, distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—and-not-of-logical-contention as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought, shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵); 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-⁹⁹teleology’ (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-⁹⁹teleology’ (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-⁹⁹teleology 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-
⁹⁹teleology⁵⁵-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
 (recomposured)-consciousness-awareness-⁹⁹teleology. However, the bigger picture is that if
 prior/superseded institutional-cumulation/institutional-recomposure-<as-to-
 historicity/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> have effectively occurred
 and so, counterintuitively to their natural (recomposured)-consciousness-awareness-teleologies,
 as anticipated by postdication right up to our present positivistic
 institutionalisation/intemporalisation owns (recomposured)-consciousness-awareness-
⁹⁹teleology; 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
 (recomposured)-consciousness-awareness-⁹⁹teleology (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-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) in contrast with threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism denaturing¹⁵ from an organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵)-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/⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-¹³constitutedness⁷⁹ 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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁸-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁵⁵ will refer to the projective conceptualisation of meaningfulness-and-⁹⁹teleology⁵⁵ 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-historiality/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-⁸³reference-of-thought-<as-effectively-apriorising-
 in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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 recomposing 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 ⁸³reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-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—~~<amplituding/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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁸-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation recomposing/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 recomposing/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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ whereas postdication refers to a

transcendentally/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-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought'-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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation—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 (organicism/‘intemporal-prioritisation-of-⁸³reference-of-thought’–as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵), 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 ⁹⁹teleology; 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-⁹⁶supererogation disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation to the highest teleologies of Universalisation (as percolation-channelling undermining of ununiversalisation and its vices-and-impediments¹⁰⁵) –equivocates as of profound-⁹⁶supererogation 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-⁹⁶supererogation to the highest teleologies of notional~deprocrpticism¹⁷ (as percolation-channelling undermining of procrpticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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—~~amplifying~~/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness¹²/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation' is the higher ⁹⁹teleology '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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹ mental-devising-representation of registry-worldviews dependent on which registry-worldview is considered perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<in-existential-extrication-as-of-
 existential-unthought>⁶ for a new/prospective elevating registry-worldview’s/dimension’s
 prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought ‘(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-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context conceptualisation’. Being at the backend in
 reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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-⁸³reference-of-thought,-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. This highlights that our
 own location at the backend in reflecting holographically-<conjugatively-and-transfusively> the
⁶⁶ontological-contiguity—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-recomposure-<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/⁹⁹teleology) ‘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/⁹⁹teleology) ‘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/⁹⁹teleology) ‘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-⁹⁹teleology⁵⁵ to longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ (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/⁹⁹teleology ‘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~deprocrypticism¹⁷ 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~deprocrypticism¹⁷ 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 ⁸³reference-of-thought (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~deprocrypticism¹⁷ dialectical-thinking-or-postconverging-apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at 'supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism anchors' (on a wrong reflex basis of universal human intemporal/longness register/registry-⁹⁹teleology 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, fails to account for perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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~deprocripticism¹⁷ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 deprocriptic 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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~deprocripticism¹⁷ 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-⁹⁹teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase/dialectically-primitive) perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> positivistic ⁸³reference-of-thought-categorical-

imperatives/axioms/registry-⁹⁹teleology⁸, -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 procryptic to deprocryptic transcendence-and-
sublimity/sublimation/~~supererogatory~~–de-mentativity is most probably an outrightly
blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-
recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> imply
higher perversion of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸, -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-⁸³reference-of-thought'–as-conflatedness¹²-or-
ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) ontological-
escalation/aetiologising over threshold-of-nonconviction/madeupness/bottomlining-as-to-
shallow-⁹⁶supererogation—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-⁹⁶supererogation—
postconverging/dialectical-thinking²⁰–apriorising-psychologism, as the procryptic perversion⁷⁴-
of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought even though such incrementalism⁵⁰-in-relative-ontological-incompleteness⁸⁸—enframed-conceptualisation and notional~disjointedness-as-of-⁸³reference-of-thought 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-wronglyly-allowing-interlocutors-prelogic-or-conviction-as-to-profound-⁹⁶supererogation-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-⁹⁶supererogation—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-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) intemporal point-of-referencing veridicality; and the intemporal-disposition organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) on the basis of a higher ⁹⁹teleology complex of being more profound with respect to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁹⁹teleology) 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-

of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. 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-⁸³reference-of-thought-<of-apriorising/axiomatising/referencing>²⁹/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality ‘as thinking’ or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> ‘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/⁸³reference-of-thought explaining while the ‘seemingly unlikely preconverging-or-dementing¹⁹-apriorising-psychologism mental-devising-representation of its mind’ at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as procrypticism-or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ so reflected/perspectivated from notional~deprocrypticism¹⁷ is more veridical than its illusion-of-the-present/present-consciousnessas <amplituding/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-preservation⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of 'temporal-to-intemporal-dispositions accountability as intemporal⁵¹-skewing ('intemporal⁵¹-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> to the notion of 'memetic-corruption or psychoanalytic-misrepresentation of ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸; requiring a referential 'memetic reordering/psychoanalytic-unshackling ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought/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-⁸³reference-of-thought'-as-conflatedness¹²-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵)'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-⁸³reference-of-thought⁸⁰) and thereafter; the intemporal mind as such projects in an 'abstract eternity' that is what allows for the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In the bigger scheme of things, all the vices-and-impediments¹⁰⁵ of successive registry-worldviews can be directly ascribed as corresponding perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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/pervverting 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵)’ (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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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~deprocrpticism¹⁷ and as procrpticism⁸⁰ (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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/⁸³reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-⁹⁹teleology-<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/⁸³reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with 'reasoning-through/utterion' with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation wherein the latter ⁸³reference-of-thought 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 ⁸³reference-of-thought (of postconverging/dialectical-thinking²⁰—apriorising-psychologism) about the prior transcended/superseded ⁸³reference-of-thought (and so, beyond the latter's registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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 ⁸³reference-of-thought). 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 ⁸³reference-of-thought is superseded/transcended by a prospective ⁸³reference-of-thought 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 ⁸³reference-of-thought and corresponding (postconvergence) ontological-veridicality/⁶⁶ontological-contiguity, and go on to self-reference-syncretise its transcended/superseded ⁸³reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/⁸³reference-of-thought will likely shift the ⁸³reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A's illness, the mental-devising-representation of the positivistic mindset/⁸³reference-of-thought will be that A is preconverging-or-dementing¹⁹~apriorising-psychologism and that a germ and biological functioning theory of the human body is the ⁸³reference-of-thought for A's disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,~for-intemporal-preservation-entropy-or-contiguity~or~ontological-preservation that uphold the prior/transcended/superseded ⁸³reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity given the relative

abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/supererogatory~de-mentativity which is rather slow in the making) shows that it is the crossgenerational habituation by <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ into ⁸³reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately 'wean' the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism ⁸³reference-of-thought and its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ towards a positivistic ⁸³reference-of-thought and its prospective/transcending/superseding relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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~deprocrpticism¹⁷ insight shows that our procrpticism⁸⁰ (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of positivistic meaningfulness) mindset/⁸³reference-of-thought will by reflex emanantly act the same at its own uninstitutionalised-threshold¹⁰²; wherein the idea that positivism~procrpticism⁸⁰ ⁸³reference-of-thought as of its characteristic postlogism⁷⁷ associated with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ defect of disjointedness-as-of-⁸³reference-of-thought-as-misappropriated~meaningfulness-and-⁹⁹teleology⁵⁵ brings about a shift to a new ⁸³reference-of-thought and ⁸³reference-of-thought~categorical-

imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as transcending/superseding deprocrypticism¹⁷, will sound unintelligible/existentially-suprastructural to the positivism-procrypticism⁸⁰ mindset/⁸³reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism-procrypticism⁸⁰ ⁸³reference-of-thought and ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹-qualia-schema> of the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> associated with such positivism-procrypticism⁸⁰ ⁸³reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold¹⁰² be integrating postlogism⁷⁷-as-of-compulsing-nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> teleologically involving, (i) intemporal-disposition introduction-of-‘ontological-reconstituting-as-to-conflatedness¹²’ ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, (ii) temporal-dispositions undermining-by-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, (iii) intemporal-disposition reflecting/perspectivating/highlighting the temporal-dispositions perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>-categorical-

imperatives/axioms/registry-⁹⁹teleology⁸ and introduction-of-‘ontological-reconstituting-as-to-conflatedness¹²⁷ of new ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ preempting the temporal-dispositions perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-psychologism, as supplanting–conviction-as-to-profound-⁹⁶supererogation—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 ⁸³reference-of-thought and ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that will ultimately lead to a shift in ⁸³reference-of-thought and the correspondingly more profound and grander notional~deprocrypticism¹⁷ ontological-veridicality/⁶⁶ontological-contiguity 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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 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-
 <amplifying/formative—epistemicity>totalising~renewing-realisation/re-perception/re-
 thought,-in-supererogatory~epistemic-conflatedness¹² indicating such a perversion⁷⁴-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> implies a prospective/transcending/superseding registry-
 worldview's/dimension's new ⁸³reference-of-thought—categorical-imperatives/axioms/registry-
⁹⁹teleology⁸,-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 ~~amplifying~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ with the wrong implications of inherently representing the ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as to preconverging-or-dementing¹⁹—apriorising-psychologism arise, due to sub-par ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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, ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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/(recomposured)-consciousness-awareness-⁹⁹teleology informed by the de-
 mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-
 or-attributive-dialectics)~~¹⁴. The institutional-cumulation/institutional-recomposure-<as-to-
 historicity/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-
 recomposure-<as-to-historicity/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-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> as ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought (mentally-straight/candored-and-dialectically-or-contendingly-in-phase), in their successive existentialisms/full-depths-of-existential-implications ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness¹² as dialectical transformation. However from their intradimensional perspectives as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁹⁹teleology is a ‘syncretising registry-⁹⁹teleology-mentation that articulates the ‘intradimensional perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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’ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought 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-⁹⁹teleology-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’ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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, ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ registry-⁹⁹teleology-mentation and rightfully transdimensional ontological-veridicality rather in an ontological-preconverging-or-dementing¹⁹—apriorising-psychologism/preconverging-or-dementing¹⁹—apriorising-psychologism registry-⁹⁹teleology-mentation is critical in understanding how to circumvent temporal-dispositions circumventive/distractive-temporal-prioritisation-of-⁸³reference-of-thought/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-⁸³reference-of-thought’—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 <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ registry-⁹⁹teleology-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 ⁸³reference-of-

thought; 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-⁹⁹teleology placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology and by so doing, to start with, rightfully denying it ⁸³reference-of-thought which then fundamentally collapses its soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought, 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-⁹⁶supererogation re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-⁹⁶supererogation mindset/⁸³reference-of-thought 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 ⁸³reference-of-thought and implying the falsely apriorising—registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology; 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-⁹⁹teleology 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—<amplituding/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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive <amplituding/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 ⁸³reference-of-thought and meaningfulness, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵/temporality⁹⁸-potency/perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (wherein ‘ontological/intemporal ⁸³reference-of-thought and meaningfulness’ is wrongly re-conjugated with the temporal-dispositions teleologies/dispositions of

ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation⁴⁹, inducing corresponding denaturing¹⁵ of the ‘ontological/intemporal ⁸³reference-of-thought and meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality⁵¹-potency/registry-soundness which is behind the generation of ‘ontological/intemporal ⁸³reference-of-thought 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-⁹⁹teleology⁸) establishes ⁸³reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> when

we are of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as with the hollow and
 formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-
 consciousness-awareness-⁹⁹teleology-<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-⁹⁶supererogation⁵³
 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
⁸³reference-of-thought like a positivistic registry-worldview to convince another apriorising—
 registry disposition as a prior/superseded/transcended ⁸³reference-of-thought like a non-
 positivism/medievalism registry-worldview that it is the former’s ⁸³reference-of-thought 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-

⁹⁶supererogation-<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/⁸³reference-
of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’
another mindset/⁸³reference-of-thought advocating rather for traditional medicine (involving a
mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on
purely logical terms (as the traditional medicine interlocutor operates logic according to the
apriorising–registry or ⁸³reference-of-thought–categorical-imperatives/axioms/registry-
⁹⁹teleology⁸ behind its traditional medicine meaningful-frame while the scientific medicine
interlocutor operates logic according to the apriorising–registry or ⁸³reference-of-thought–
categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought in the middle to long-run to impose the scientific medicine
interlocutor’s ⁸³reference-of-thought as a common one, and it is only when this common reference
arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now
relevant, and it is irrelevant and non-applicable before that. The implication is that a ‘Différance-
disambiguation-of-ontologically-veridical–meaningfulness-and-⁹⁹teleology⁵⁵’ as meaning
produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-
meaningfulness)’ (seemingly of veridical-ontological ⁸³reference-of-thought–categorical-
imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation in the various instances) but actually implying ‘different relations to
an ontologically veridical ⁸³reference-of-thought’, 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 ⁸³reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation-or-existential-contextualising-contiguity³⁸ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁹⁹teleology are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical ⁸³reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought), 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-⁹⁶supererogation—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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁹⁹teleology are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical ⁸³reference-of-thought (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as formulaic-projection/postlogism⁷⁷ with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁹⁹teleology are not ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical ⁸³reference-of-thought (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>), 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-⁹⁶supererogation—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-conflatedness¹²⁷/deconstruction of new/prospective ‘terms of expressions’ (along new/prospective veridical-ontological ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) for new/prospective sound/veridical ⁸³reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘postconverging-or-dialectical-thinking²⁰–apriorising-psychologism’. - As ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought 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

⁸³reference-of-thought 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation-of-mentally-aestheticised~preconverging/dementing¹⁹–qualia-schema>, and in so doing keeping the ‘superseding–oneness-of-ontology/ontological-veridicality/⁶⁶ontological-contiguity’ by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending ⁸³reference-of-thought that re-establishes ⁶⁶ontological-contiguity/ontological-veridicality by ‘ontological-reconstituting–as-to-conflatedness¹²⁷/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

⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation in the various instances)
 highlights broadly the socially shared/common ⁸³reference-of-thought and meaningfulness
 primarily based on language in reflection of ontological-veridicality/intrinsic-reality, but how
 with respect to social-stake-contention-or-confliction our temporal-to-intemporal-
 dispositions/individuations contextually have differing relations to ontologically-veridical
⁸³reference-of-thought and meaningfulness, notwithstanding the ‘same-terms-of-expressions
 (seemingly-same-implied-meaningfulness)’ and corresponding seemingly common ⁸³reference-
 of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁹teleology⁵⁵’ in
 order to effectively construe ontological-veridicality/⁶⁶ontological-contiguity and disambiguate
 notional-contiguity/epistemic-contiguity⁶¹-<profound-⁹⁶supererogation-of-mentally-
 aestheticised~postconverging/dialectical-thinking²⁰–qualia-schema> from notional-
 discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> requires the operational technique of
 ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-⁹⁶supererogation>,-of-meaningfulness’ *which refers to how on the one hand from a
 suprastructuring construal-{as-of-‘perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

⁹⁶supererogation>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-
of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-
conflatedness¹²-of-veridical-⁸³reference-of-thought-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-⁹⁶supererogation¹⁰ or postlogically from social occasions and experiences it
witnesses, and wrongly reproduces this from a suprastructuring construal-(as-of-‘perversion-and-
derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>—as-to-
uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-
conflatedness¹²-of-veridical-⁸³reference-of-thought-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 fundamental⁹⁹teleology/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-conflatedness¹²-of-veridical-⁸³reference-of-thought-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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologismly alignment (as conjoining) to this formulaic slanting compulsing—nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
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-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of positivistic-
meaningfulness or procrypticism⁸⁰, and beyond just procrypticism⁸⁰, with regards to perversion⁷⁴-
of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>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-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—in-recurrent-utter-
uninstitutionalisation, perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—of-base-
institutionalisation or ununiversalisation, perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—of-
universalisation or non-positivism/medievalism, and perversion⁷⁴-of-⁸³reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>, -of-positivism or procrypticism⁸⁰, and so going by the perversion⁷⁴-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-⁹⁶supererogation> of their respective meaningfulness and corresponding
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁸³reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>, -of-meaningfulness’, the psychopathic/postlogic-character and its
interlocutors will, going by the supplanting—conviction-as-to-profound-⁹⁶supererogation—
postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex or prelogic-reflex-
admittance-reflex or in-phase-reflex, be engaged/related-to wrongly as being in ⁶⁶ontological-
contiguity/ontological-veridicality instead of being of notional-discontiguity/epistemic-
discontiguity⁶²-<shallow-⁹⁶supererogation-of-mentally-
aestheticised~preconverging/dementing¹⁹—qualia-schema> of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion of
⁸³reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-worldview), as they
are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’
without reference to existential reality whereas such a ‘Différance-existential-transitory-
articulation-of-the-protraction-of-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, -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-⁸³reference-of-thought-⟨as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation⟩—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-⁸³reference-of-thought-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—unframed-conceptualisation insight of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity⁶²-⟨shallow-⁹⁶supererogation-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/⁶⁶ontological-contiguity, or by the Sartrean argument, there is no essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the wrong notion of ‘non-existential-transitioning-or-iterability-trace-of-narratives-as-dots/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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (to the ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it implied bad or good supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation⁵³ issue rather than the more profound issue of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) in lieu of their true veridical state of being in a state of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (which speaks of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> with the corresponding need rather for a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-⁹⁹teleology⁵⁵’), 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

⁹⁶supererogation>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-
of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-
conflatedness¹²-of-veridical-⁸³reference-of-thought-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 ⁸³reference-of-thought and meaningfulness that is veridically supplanting—conviction-as-to-
profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism
since it sticks to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by
overriding the prior ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸
that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-
preservation-entropy-or-contiguity—or—ontological-preservation with new/prospective
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought and meaningfulness in suprastructuring
construal as of ‘perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as-to-
uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—
apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-
conflatedness¹²-of-veridical-⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—of-meaningfulness’
 enables the disambiguation of the appropriateness of ⁸³reference-of-thought/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-perversion⁷⁴-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-
 of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-
 conflatedness¹²-of-veridical-⁸³reference-of-thought-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 ⁶⁶ontological-
 contiguity/ontological-veridicality and consequently is ‘postconverging-or-dialectical-
 thinking²⁰—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-⁹⁶supererogation-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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ (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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>-as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting-as-to-conflatedness¹²-of-veridical-⁸³reference-of-thought-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-⁹⁹teleology (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-⁸³reference-of-thought! So with the psychopath, you don't watch the logic, you watch out for the apriorising—registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought do protract and an ignorant prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation 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-⁸³reference-of-thought-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, -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-⁸³reference-of-thought 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-⁸³reference-of-thought 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-⁹⁶supererogation—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 ⁹⁹teleology 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-⁹⁶supererogation⁵³ issue, rather than an analysis of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-⁹⁹teleology⁵⁵’. 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-⁹⁹teleology-<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-

intemporality⁵¹ or fail-intemporality⁵¹/temporality⁹⁸ 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 intemporality⁵¹/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-⁹⁹teleology⁵⁵ to longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-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-⁹⁶supererogation⁵³ of the registry-worldview's/dimension's—⁸³reference-of-thought-
 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-⁹⁶supererogation⁵³ of the registry-
 worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance
 conjugate to (psychopath or other character) instigated postlogic⁷⁷ as perverted-outcome-
 sought-precedes-existentially-veridical-logical-ness (a mental-disposition that from its
 instigation 'gives-up on ontological-veridicality/⁶⁶ontological-contiguity' not only in terms—as-
 of-axiomatic-construct of failing/not-upholding-<as-of-apriorising/axiomatising/referencing>
 intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-
 normalcy/postconvergence which always factor in human limited-mentation-capacity-
 deepening⁵² by a re-equilibrating metaphysics-of-absence/postdication but is not even
 predisposed/inclined to an ontologically veridical ⁸³reference-of-thought to meaningfulness but
 rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-
 limit-that the postlogic character can remain as of the socially-functional-and-accordant⁹³ in so
 doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether
 unconsciously or consciously, when aligning in-conviction-as-to-profound-⁹⁶supererogation to

the postlogic compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰) 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-⁹⁶supererogation⁵³), while wrongly implying (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁶supererogation—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-⁹⁶supererogation⁵³), while wrongly implying (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) that is behind all the

dialectical-out-of-phases/dialectical-primitivities registry-worldviews as recurrency-of-utter-uninstitutionalisation (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> in recurrent-utter-uninstitutionalisation), ununiversalisation (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of base-institutionalisation), non-positivism/medievalism (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of universalisation), and procrypticism⁸⁰ (perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>) thus endemising/enculturating at the respective registry-worldviews 'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>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-⁹⁹teleology⁵⁵’) 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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s–⁸³reference-of-thought-for-social-functioning-and-accordance), while wrongly implying (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism’, there isn’t any logical-basis of convincing but for the better ontological-primemovers-totalitative-framework⁷² of a prospective ⁸³reference-of-thought/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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> are rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁶⁶ontological-contiguity—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 deferential-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-procrypticism⁸⁰ 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 ⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (by the prior relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, say of a medieval mindset/⁸³reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same ⁸³reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any

mutually intelligible logical exercise. But rather it was a case of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ wherein the ontological-primemovers-totalitative-framework⁷² of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic ⁸³reference-of-thought, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>

~~<amplifying/formative>~~wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 (⁸³reference-of-thought) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,–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-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-of-our-positivism-construed-from-a-prospective-⁸³reference-of-thought-as-deprocrypticism¹⁷) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought’ <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-⁹⁹teleology⁵⁵), 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-⁹⁹teleology 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—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/⁸³reference-of-thought in no institutionalisation including ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its uninstitutionalised-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-⁹⁹teleology 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-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism⁷⁷ as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism, our condition of not being in ⁶⁶ontological-contiguity, ‘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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵-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-⁹⁶supererogation-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-⁹⁹teleology⁵⁵) is not-to-come-to-and-construe meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁶⁶ontological-contiguity⁴⁴’. 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-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-
thought/implicit-registry-worldview in successions as transcendence-and-
sublimity/sublimation/~~supererogatory~~-de-mentativity involving a ‘placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-⁹⁹teleology dialecticism’ (‘de-
mentation-(~~supererogatory~~-ontological-de-mentation-or-dialectical-de-mentation—stranding-
or-attributive-dialectics)¹⁴ of ⁸³reference-of-thought’) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>/transcendental-
 dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-
 and-⁹⁹teleology⁵⁵’. 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-
⁹⁶supererogation⁵³ that ‘comes only after the notion of a sound ⁸³reference-of-thought is
 established in the first place’ and are intradimensional, and doesn’t put-into-question/imply the
 soundness/unsoundness of registry/axioms/ontological-reference/contending-
 reference/meaningful-reference/anchoring-of-meaning/soundness-or-ontological-good-
 faith/authenticity⁶⁸-of-⁸³reference-of-thought-or-soundness-of-mind/registry-worldview, and
 furthermore are grounded on a same/common ⁸³reference-of-thought/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 ⁸³reference-of-thought perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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/makeupness/bottomlining-as-to-shallow-

⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—or-temporal-preservation-as-pseudointemporality⁵¹-preservation, (ontological-completeness-of-⁸³reference-of-thought 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-⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁹⁹teleology) 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-⁸³reference-of-thought⁴²’ 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 ⁸³reference-of-thought-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-⁹⁶supererogation—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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus- 'in-wait'-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, -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 ⁸³reference-of-thought is preconverging-or-dementing¹⁹—apriorising-psychologism given it relative-ontological-incompleteness⁸⁸-induced, -'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus- 'in-wait'-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, -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-⁹⁶supererogation¹⁰ as to 'compulsing—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰' 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-⁸³reference-of-thought' misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ in arrogation (at individuation-level relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁹⁹teleology-<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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex to meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation. postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ as to ‘compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰’ instigation of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation), such that equally temporal-dispositions are effectively in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally). This can be highlighted by the fact that from a positivistic perspective, a truly medieval mindset/⁸³reference-

of-thought at its core is fundamentally and de-mentatively/structurally/paradigmatically of a relative structural-being/ontological-or-existential-defect no matter how ‘good-natured’ we may conceive of it by the mere fact of the ‘spectacularly defective knowledge and virtue implications’ of it not having a positivistic outlook given its medieval relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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/⁸³reference-of-thought at its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation) with respect to the mental-dispositions of the positivistic mindset/⁸³reference-of-thought wherein obviously the latter’s more ontological-completude construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-or-

temporal-preservation-as-pseudointemporality⁵¹-preservation) the human mindset/⁸³reference-of-thought (medieval in this instance) with respect to social-and-confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-⁹⁹teleology-<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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism'-threshold (as-it-is-thus-'in-wait'-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹-apriorising-psychologism' (as-it-is-thus-'in-wait'-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶-manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹–apriorising-psychologism’-threshold will reflect as of preconverging-or-dementing¹⁹–apriorising-psychologism the ‘recurrent-utter-institutionalised mindset/⁸³reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/⁸³reference-of-thought with respect to universalised mental-dispositions’ as from the universalised perspective, the ‘non-positivism/medievalism mindset/⁸³reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism⁸⁰ mindset/⁸³reference-of-thought 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism arising from the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of universalisation's ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as intradimensional existential-decontextualised-transposition (of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism', as-it-is-thus-'in-wait'-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-or-temporal-preservation-as-pseudointemporal⁵¹-preservation, there is an eliciting of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ by temporal-dispositions (as temporal-preservation-as-pseudointemporal⁵¹-preservation instigated by postlogism⁷⁷ and enculturated-postlogism⁷⁷) manifested in various social constructions of meaningfulness such that these are in effect derived-'threshold-of-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ of the latter transcending/superseding institutionalisation at its point of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, inducing new derived-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism’ social constructions of meaningfulness that are veridically-unreal. These derived-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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-⁹⁹teleology-<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~~-dementativity 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 ⁸³reference-of-thought, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 secondnaturing 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~~-de-
 mentativity) (from shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ to longness-of-
 register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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/intemoralisation 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 de-
 mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing
 incidentally it doesn’t actually preempt but fails the ‘universal resolution of temporal-
 preservation-as-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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>s in all the registry-
 worldviews (institutional-cumulation/institutional-recompose-<as-to-historiality/ontological-

eventfulness/ontological-aesthetic-tracing^{45>}) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and temporal-preservation-as-pseudointemporality⁵¹-preservation endemisation/enculturation are construed and resolved by differential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought of procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰. 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-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought’ 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-⁹⁶supererogation—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 ⁸³reference-of-thought as well as the apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology), and so beforehand/as-of-a-priori even without the instigating effect of any perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> like postlogism⁷⁷/psychopathy; such that such temporal/incremental/'disjointedness-as-of-⁸³reference-of-thought' reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however

approximate in their success given the pervasiveness of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵) disruption of formal effectiveness). Abstractly maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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 ¹³constitutedness) 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-⁸³reference-of-thought-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-thinking²⁰⁻⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-thought') as 'shallow limited-mentation-capacity-(as of relative ¹³constitutedness) to deeper limited-mentation-capacity-(as of relative conflation¹²)'/relative-ontological-completeness⁸⁷/diminishing-human-epistemic-abnormalcy/diminishing-preconvergence avails for the development of ⁸³reference-of-thought in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ principle-driven nature; hence it thus regenerates new ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation to match developing 'shallow limited-mentation-capacity-(as of relative ¹³constitutedness) 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 ¹³constitutedness) 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 ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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—<amplituding/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 ⁸³reference-of-thought threshold’ with respect to ⁸³reference-of-thought 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 ⁸³reference-of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology develops from shallow limited-mentation-capacity-(as of relative ¹³constitutedness) 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 ⁸³reference-of-thought’) meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵)—to-intemporal (longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) as of human existential-form-factor. Thus the implication is that the ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought or ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of-⁸³reference-of-thought⁴². 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 ⁸³reference-of-thought and

institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology grasp of the same intrinsic-reality-as-ontological-veridicality in construing meaningfulness-and-⁹⁹teleology⁵⁵/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-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-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 recomposing accrual of human ‘shallow limited-mentation-capacity-(as of relative ¹³constitutedness) towards deeper limited-mentation-capacity-(as of relative conflation¹²)’ wherein the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ is rather construed as of ‘imbricatedness/threadedness/recomposing as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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/unrecomposing-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism ⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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/recomposing as of

existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁹teleology 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 ⁸³reference-of-
 thought. 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 ¹³constitutedness) 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-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 (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-
 intemporal⁵¹ and as such solipsism as of solipsistic-intemporal⁵¹ 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~deprocrysticism¹⁷ 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-⁹⁹teleology⁵⁵ relative to temporality⁹⁸/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ as to the child’s underlying ‘conception of the ontological-good-faith/authenticity⁶⁸~de-mentating/structuring/paradigming-<seeding/incipient-profound⁶⁹-⁹⁶supererogation,-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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology 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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought implied beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism at their non-positivism

uninstitutionalised-threshold¹⁰²). This conception speaks of that registry-worldview/dimension
 subjectivity and intersubjectivity as of ‘a <amplifying/formative>wooden-language-(imbued—
 averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
⁹⁹teleology⁵⁵-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
 ‘<amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-procrypticism⁸⁰) with respect to their respectively relative-
 ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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
 <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology-<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 <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-

worldview institutionalisation. For instance, the concepts of ¹³constitutedness, first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹, second-level presencing—absolutising-identitive-¹³constitutedness⁷⁹, third-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ and conflatedness¹² of temporal-to-intemporal individuations as of ⁸³reference-of-thought-prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism so-articulated previously as of ‘notional~conflatedness^{12/13}constitutedness-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-¹³constitutedness⁷⁹ 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-⁸³reference-of-thought-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-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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~~ ^{<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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵), just as the many conceptualisation herein like the registry-worldviews/dimensions and ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology⁵⁵) as ‘subpotent-mimetic-echo-ness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echo-ness-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 ¹³constitutedness) 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 ⁹⁹teleology. 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ 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/throwtness/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/throwtness/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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-

epistemic-determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-
totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴'. 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~deprocrysticism¹⁷ 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-⁸³reference-of-thought' and temporally-preservational-as-
pseudointemporal⁵¹-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-⁸³reference-of-thought' and striving for the ontologically-utter) that
permeates many a formalised construct does not entertain meaningfulness within the sphere of
temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and
skews ('intemporal⁵¹-asymmetric-subsumption-of-temporality⁹⁸', for relative intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-
mentativity) meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 (‘intemporal⁵¹-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—<amplifying/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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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 <amplifying/formative>wooden-
 language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
 meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-
 prospective-apriorising-implications>) mental-disposition within the secondnatured
 institutionalisation of such percolation-channelled meaningfulness-and-⁹⁹teleology⁵⁵ marked by
 temporal extricatory de-mentating/structuring/paradigming. This latter point is pertinent as
 invalidating any implied equivalence of ⁸³reference-of-thought of meaningfulness-and-
⁹⁹teleology⁵⁵ between a maximalising-recomposuring⁵⁴-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation mental-disposition and an ordinariness
 <amplifying/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵ that account for the possibility of our present and prospectively opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ is bound to the denaturing¹⁵ in many ways as of human ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context—meaningfulness-and-⁹⁹teleology⁵⁵ as of its (given consciousness’s

neuterising⁵⁷-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming-of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involves the prospective ⁸³reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ meaningfulness-and-⁹⁹teleology⁵⁵ as of organic-knowledge Being correction’ of the prior ⁸³reference-of-thought, such that the prior ⁸³reference-of-thought logical-dueness doesn’t even arise as the prospective ⁸³reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-⁹⁹teleology⁵⁵’ over the prior ⁸³reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-⁹⁹teleology⁵⁵’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-⁹⁹teleology⁵⁵ 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-pseudointemporality⁵¹-preservation actually speaks of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-

as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, thus-
‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—or-temporal-
preservation-as-pseudointemporality⁵¹-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-⁸³reference-of-thought⁸⁰ 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>)’ disposition tends to wrongly define the ⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (in our case, the positivistic registry-worldview) without any notion of a prospective registry-worldview by which, where our own perversion⁷⁴-of-⁸³reference-of-thought-

<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> 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-⁹⁶supererogation—
 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-⁹⁶supererogation—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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought with new
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation, the ‘incrementalism⁵⁰-in-
 relative-ontological-incompleteness⁸⁸—enframed-conceptualisation
 amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-
 leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought with its prior/old ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> threshold. It is only the ontological-primemovers-totalitative-framework⁷² and positive-opportunism⁷⁵ of the prospective/transcending/superseding ⁸³reference-of-thought in the middle to long run construed as of de-mentation-(<supererogatory~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics>)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 ⁸³reference-of-thought mindset/⁸³reference-of-thought 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-⁹⁶supererogation—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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought; 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/⁶⁶ontological-contiguity. 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 ⁶⁶ontological-contiguity—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 ⁶⁶ontological-contiguity—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 <~~amplifying~~/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-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-
 prospective-apriorising-implications>)' disposition is rather the prior/transcended/superseded
⁸³reference-of-thought to be construed as preconverging-or-dementing¹⁹—apriorising-
 psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a
 prospective/transcending/superseding ⁸³reference-of-thought 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 ⁶⁶ontological-contiguity—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
⁸³reference-of-thought) 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-⁹⁹teleology⁵⁵’ based on the technique of ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-of-meaningfulness’); and so, in drawing out and analysing the <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ with regards to the ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-⁹⁹teleology⁵⁵’ 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 repetition/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-⁹⁶supererogation-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex is wrong when dealing with perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-(reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought)-(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-⁸³reference-of-thought to
 ‘socially-perceived-value as of social-stake-contention-or-confliction’ (whether consciously,
 expediently or unconsciously) and particularly so at thresholds where there is no deferential-
 formalisation-transference as institutionalisation (uninstitutionalised-threshold¹⁰²), and this
 fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology as
 supposedly of prelogism⁷⁸-reflex-as-existentially-veridical-logical-dueness-precedes-logical-
 outcome-arrived-at/‘conviction-as-to-profound-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation-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-
⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism reflex’ in
 circularity/recurrence/repetition/repeatability⁹, effectively as its uninstitutionalised-threshold¹⁰².
 For instance, where a non-positivism/medievalism mindset/⁸³reference-of-thought keeps on
 arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently
 defines its placeholder-setup/mental-devising-representation/mentation/consciousness-

awareness-⁹⁹teleology 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-recomposeure 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-⁹⁹teleology 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-⁹⁶supererogation⁵³ as ‘prelogic supplanting–conviction-as-to-profound-⁹⁶supererogation—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—unenframed-conceptualisation level that explains the 'alterating iterability dynamism' at these three levels; whether at the-individuations level involving the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration' by temporal-dispositions as slanted-and-formulaic postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>⁷⁶ of meaningfulness of the postlogic disposition or 'conjoining looping narratives of flawed-existential-elevation-of-⁸³reference-of-thought⁴²' 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵, 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-⁸³reference-of-thought-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-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-⁹⁶supererogation> (as opposed to issues of logical-processing-or-logical-
implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³), 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-⁹⁹teleology⁵⁵' 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 ⁸³reference-of-
 thought 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-⁹⁶supererogation-reflex' rather as of
 postconverging-or-dialectical-thinking²⁰-apriorising-psychologism when dealing with their
 meaningful-reference-defect/registry-defect/perversion⁷⁴-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

⁹⁶supererogation> defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology retrospectively,
 presently and prospectively, going by a human shallow limited-mentation-capacity-(as of relative
¹³constitutedness) 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 ⁸³reference-of-thought 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/⁸³reference-of-thought that supersedes
 the ‘flaws-and-manipulations’ or vices-and-impediments¹⁰⁵ involved in such a non-
 positivism/medievalism setting ⁸³reference-of-thought; in need of deconstruction/(engaged)-
 destruktion/‘ontological-reconstituting—as-to-conflatedness¹²’ into prospective suprastructuring
 positivism ⁸³reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the
 suprastructuring construal-(as-of-‘perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>—as-to-uninstitutionalised-threshold¹⁰²-self-referencing-and-subtransversality-
 of—apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting—as-to-
 conflatedness¹²-of-veridical-⁸³reference-of-thought-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/⁸³reference-of-thought wrongly contending’; with the Derridean (existential)-trace being
 the suprastructuring positivistic ⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought)-and-hence-suprastructurable by ‘metaphysics-of-absence’-perspective-(‘postconverging-or-dialectical-thinking²⁰-apriorising-psychologism’-⁸³reference-of-thought) 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/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (reflected as mental-

perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought)

phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-projection (metaphysics-of-absence) ⁸³reference-of-thought, wherein there is perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of positivistic ⁸³reference-of-thought 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 ⁸³reference-of-thought 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/⁸³reference-of-thought 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 ⁸³reference-of-thought 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/⁸³reference-of-thought is all about parasitising/co-opting the supplanting–conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-psychologism ⁸³reference-of-thought (registry/meaningful-reference/anchoring-of-meaning/contending-

reference/ontological-reference/registry-worldview) by simply projecting and implying false forms of⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-psychologism of its ⁸³reference-of-thought in the very first place as in reality the ⁸³reference-of-thought reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview will be suprastructural to it (or beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ of the procrypticism⁸⁰ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as reflected/perspectivated as preconverging-or-dementing¹⁹–apriorising-psychologism). The idea equally is that as a perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, there isn't any 'definitiveness-intemporal/ontological-construal-of-meaningfulness-as-there-is-no-common-⁸³reference-of-thought-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-⁸³reference-of-thought-of-the-various-temporal-to-intemporal-dispositions' in grasping and preempting postlogism⁷⁷ and temporal-dispositions-conjugated-postlogism⁷⁷ in

temporal-preservation-as-pseudointemporality⁵¹-preservation. As by implying rather a ‘definitiveness-of-intemporal/ontological-construal-of-meaningfulness-on-the-basis-of-a-common-⁸³reference-of-thought-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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵. Thus avoiding wrongly implying their dimensionality-of-sublimating²⁴—<amplitudinal/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-⁹⁹teleology⁵⁵), 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 ⁸³reference-of-thought 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-⁸³reference-of-thought⁴²’ 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

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-⁹⁹teleology 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology which ⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-
~~<amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the
 prior registry-worldview’s/dimension’s unsound ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-¹³constitutedness⁷⁹ poorly appreciative of
 dimensionality-of-sublimating²⁴—~~<amplituding/~~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 ⁸³reference-of-thought 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-⁸³reference-of-thought-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 ‘⁸³reference-of-thought as futural Being-

development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview/dimension as metaphysics-of-absence of the positivism/procrypticism⁸⁰ ⁸³reference-of-thought 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 ⁸³reference-of-thought) 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ ('postconverging-or-dialectical-thinking²⁰–apriorising-psychologism' ⁸³reference-of-thought). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology 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-⁹⁹teleology has been developing all along from the mindset/⁸³reference-of-thought of an recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that

the latter's mindset/⁸³reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human ⁸³reference-of-thought 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 ¹³constitutedness) 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-⁹⁹teleology 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-⁹⁹teleology 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-⁹⁹teleology (from the present) but rather, on the basis of 'prospective ⁸³reference-of-thought transcendental insights', it correspondingly implies 'construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation' to be represented as 'preconverging-or-dementing¹⁹—apriorising-psychologism ⁸³reference-of-thought', and so implied by the 'prospective ⁸³reference-of-thought transcendental insights', such that the

prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology defect as ‘postconverging-or-dialectical-thinking²⁰—apriorising-psychologism ⁸³reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology 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 ⁸³reference-of-thought 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context. This involves a pointedness-of-prospective ⁸³reference-of-thought 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-⁹⁶supererogation 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> ⁸³reference-of-thought by postlogism⁷⁷/psychopathic and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration mental-dispositions wrongly being implied as sound reflection of existentialist/‘ontologically-reconstituting’ ⁸³reference-of-thought and thus wrongly implying their ontological-veridicality, and equally avoiding their perversion-of-representation of supplanting–conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism as to intemporal mental-dispositions by the ‘mere ontological-decontextualising’ (of the latter rightfully existentially-veridical ⁸³reference-of-thought) implied in their non-veridical/vacuous hollow-constituting-<as-

disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>

⁸³reference-of-thought; such that a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology defect as preconverging-or-dementing¹⁹—apriorising-psychologism by mere non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (of

⁸³reference-of-thought) is what restores the ontologically-veridical ‘existentialist reality’

⁸³reference-of-thought. 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the registry-

worldview's/dimension's—⁸³reference-of-thought-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-⁹⁶supererogation⁵³ of the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance whereas it is an issue of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁹⁹teleology⁵⁵ 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/transcendentally by implying the need for notional~deprocrypticism¹⁷ rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰. 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 ⁸³reference-of-thought will wrongly imply that there is an issue of ‘logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³’ at hand rather than in veridicality one of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-⁹⁶supererogation>, 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 prospective⁸³reference-of-thought 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-⁹⁶supererogation 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought disposition’ ontological/being-construal-defect together with B’s interlocutors’ conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought 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-⁹⁹teleology as ⁸³reference-of-thought 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation. That is at the basis of the <amplifying/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-⁹⁹teleology allusions to superstition in its ~~<amplituding/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-⁹⁹teleology of a procrypticism⁸⁰ mindset/⁸³reference-of-thought 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-⁸³reference-of-thought⁸⁰ 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought, from where meaningfulness is aligned as ‘thinking and contending’ over the ‘perverting/superseded ⁸³reference-of-thought’ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-of-base-institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism¹⁷’ over perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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

(‘intemporality⁵¹-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-⁹⁹teleology 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 compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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 compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or postlogism⁷⁷ elicitation of its threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism in such a social-setup by corresponding non-positivism/medievalism compulsing–nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or postlogism⁷⁷), whereas the positivistic registry-worldview ⁸³reference-of-thought has the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought for the eliciting of such a notions-and-accusations-of-sorcery threshold-of–nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 compulsing–

nonconviction/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or
 postlogism⁷⁷ and conjugated-postlogism⁷⁷/preconverging-or-dementing¹⁹-integration that
 undermine and blur recurrently intemporal-disposition supplanting—conviction-as-to-profound-
⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism to induce
 social universal-transparency¹⁰⁴-(transparency-of-totalising-entailing,-as-to-entailing-
 <amplifying/formative-epistemicity>totalising~in-relative-ontological-completeness⁸⁷) of the
 registry-worldview's/dimension's ontological/being-construal-defect as unsound ⁸³reference-of-
 thought 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 ⁸³reference-of-thought 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-⁹⁶supererogation⁵³ that doesn't speak of 'recurrence of perversion/unsoundness of
⁸³reference-of-thought' 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/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰). 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism which is reflected and superseded postconvergently as of supplanting—conviction-as-to-profound-⁹⁶supererogation—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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism and supplanting—conviction-as-to-profound-⁹⁶supererogation—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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought (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 ⁸³reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-transposition⁴⁶>’ 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism is what actually allows to prospectively reflect/perspectivate perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-conflatedness¹²⁷/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-⁹⁶supererogation—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 ⁸³reference-of-thought 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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought¹⁷ 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 ⁸³reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘<~~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/⁸³reference-of-thought 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-recomposure-<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 points 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-⁹⁶supererogation—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~procrysticism⁸⁰ or notional~disjointedness-as-of-⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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~procrysticism⁸⁰ or notional~disjointedness-as-of-⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,–of-positivism ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸. An 'existential-decontextualised-transposition (threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought,-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-¹³constitutedness⁷⁹ 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 ⁸³reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/~~supererogatory~~~de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought 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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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/⁸³reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a 'postconverging-or-dialectical-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-⁹⁹teleology-<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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism defect) of ontology/ontologically-veridical-meaningfulness/intemporality⁵¹’ in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/~~supererogatory~~~dementativity/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 ⁸³reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism is rather of conceptual metaphysics-of-absence (meant to ensure a natural maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation to avoid mix-up of ⁸³reference-of-thought) with such a mix-up arising from the <amplifying/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-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-veridical⁸³reference-of-thought, and by extension it is the concept of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation¹⁰ 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 the⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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

⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of diminishing—human-epistemic-abnormalcy/diminishing—preconvergence. Effectively, such a highlight of how human secondnaturing 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-⁸³reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-⁸³reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism inclination whether naively conjugating to postlogism⁷⁷ as misconstrual or good supplanting-conviction-as-to-profound-⁹⁶supererogation—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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (enabling the EXISTENTIAL-TRACING-as-ontological-primemovers-totalitative-framework⁷² of disambiguated temporal-to-intemporal-dispositions and-their-associated ⁸³reference-of-thought’, reflecting soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/preconverging-or-dementing¹⁹—apriorising-psychologism (as-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸/‘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 ⁹⁹teleology. - 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-⁹⁹teleology with respect to ⁸³reference-of-
thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical-
meaningfulness-and-⁹⁹teleology⁵⁵’ implies preempting—disjointedness-as-of-⁸³reference-of-
thought,-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.
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 ⁸³reference-of-thought and meaningfulness (which are therefore
approximates) by mere ‘ontological-consistency’ whether with regards to virtue
conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity—or-
ontological-preservation) or second-level ontological constructs as is the case with subject
matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an
‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all
second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’
as superseding–oneness-of-ontology is by itself the complete rationale for explaining human
possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very
potency of ontological-normalcy/postconvergence, as the latter is ‘the potency for all the text-of-
ontologically-veridical-meaningfulness that can exist’. Ontological-consistency in the inherent
intemporalisation/institutionalisation orientation of ontological-normalcy/postconvergence

validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’ 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 ¹³constitutedness) 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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵ 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 intemporality⁵¹/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~deprocrypticism¹⁷ 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/⁸³reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won't be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence 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 deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-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 ¹³constitutedness) 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-⁹⁶supererogation—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-pseudointemporality⁵¹-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-⁹⁹teleology-<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-pseudointemporality⁵¹-preservation ‘<amplifying/formative—epistemicity>totalising~self-referencing-syncretising’, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-⁹⁹teleology) 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵’ is in line with and further elucidates the ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-³⁹
 by maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-
 conceptualisation basis of meaningfulness that is grounded on grasping that ⁸³reference-of-
 thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-conflatedness¹²⁷/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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁶supererogation—
 postconverging/dialectical-thinking²⁰—apriorising-psychologism disposition (whether
 appropriate/good or inappropriate/poor-or-’poor or bad supplanting—conviction-as-to-profound-
⁹⁶supererogation—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-
 conflatedness¹²⁷/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 ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸) 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—⁸³reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)' as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-⁹⁶supererogation—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-⁸³reference-of-
 thought-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-⁸³reference-of-
 thought-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 ¹³constitutedness 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/utterer/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is

perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>

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-⁹⁶supererogation⁵³) to start with in the very first place but rather a superseding/transcendental representation of such perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/preconverging-or-dementing¹⁹—apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-⁹⁹teleology) at the said (non-positivism/medievalism) uninstitutionalised-threshold¹⁰² requiring positivism registry-worldview ⁸³reference-of-thought institutionalisation. Thus unlike in a case of defect—of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³) in a same or different circumstance, is invalidated when dealing with perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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) ⁸³reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding ⁸³reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional~deprocrypticism¹⁷ for instance, it is such an existentialism construal from a transcendental intemporal ⁸³reference-of-thought over temporal perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought as 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism'), and not incremental/'disjointedness-as-of-⁸³reference-of-thought' (wrongly operating on the same temporal registry-worldview's/dimension's-uninstitutionalised-threshold¹⁰²—defect-<as-Being-or-ontological-or-existential—defect>⁸⁵ ⁸³reference-of-thought

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 ⁸³reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/⁸³reference-of-thought with an altogether superseding positivistic ⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/⁸³reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional~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/⁸³reference-of-thought is bound to be incremental/‘disjointedness-as-of-⁸³reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of de-mentation-⟨supererogatory~ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics⟩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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules 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 ⁸³reference-of-thought 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-⁹⁹teleology 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 ⁸³reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-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-⁸³reference-of-thought 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 ⁸³reference-of-thought 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-⁸³reference-of-thought/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-⁹⁹teleology 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-⁹⁹teleology of procrypticism-or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ mindset/⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-uninstitutionalised-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 ¹³constitutedness) 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology 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-⁹⁹teleology⁵⁵’ and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—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 ⁸³reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought and perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> as-of-unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism⁷⁷ and conjugated-postlogism⁷⁷ threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism individuation characters, and supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ ‘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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸. 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—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,

value-reference and ⁹⁹teleology –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-⁹⁶supererogation or existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context and even better when mutually of good supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism (than when one or the other is of ‘poor or bad supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-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/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-defect⁸⁵; by wrongly and so comprehensively implying the ‘existential-reality’ of
 ‘non-veridical/vacuous ~~<amplituding/>~~formative>wooden-language-(imbued—temporal-mere-
 form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—
 narratives—of-the-⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸)
 articulated in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-
 failing-intemporal-preservation> or otherwise by the rather non-veridical/vacuous implied
 meaningfulness and ⁸³reference-of-thought or otherwise by the non-veridical/vacuous implied
 meaningfulness and ⁸³reference-of-thought based on inductive limitation nature or ‘so-called
 principles’ that are actually fallacious since such arguments cannot truly be of entailing-
~~<amplituding/>~~formative–epistemicity>totalising~in-relative-ontological-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 ⁹⁹teleology is not intemporal/not-of-
 totalising-entailment but speak more of temporal motive. In other words meaningfulness and
⁸³reference-of-thought 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 ⁸³reference-of-thought thus allows for an overall existential/being
 framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness in hollow-
 constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
 preservation> induced from 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation representation of meaning' rather than veridically of a threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation⁵³ of the registry-worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance rather than veridically the perception of compelling—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or postlogism⁷⁷ as hollow-form implying an issue of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>); 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 compulsion—nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ or postlogism⁷⁷ instigation as a ‘false-sense-of-good-to-’poor or bad supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation⁵³ of the registry-worldview’s/dimension’s—⁸³reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³) in a same or different circumstance, is invalidated when dealing with perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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) ⁸³reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing¹⁹—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding ⁸³reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-meaning thread/tracing’ arises can equally

conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism as to subontologisation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising—⁸³reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)’ as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-⁹⁶supererogation—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-⁹⁶supererogation relation to its postlogism⁷⁷—formulaic slanting compelling—nonconviction/madeupness/bottomlining—as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism mindset/⁸³reference-of-thought to be open-minded in wrongly granting supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism (be it ‘good or poor/bad supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism’) to a compelling—nonconviction/madeupness/bottomlining—as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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 ⁹⁹teleology). 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-⁸³reference-of-thought/postconverging-or-dialectical-thinking²⁰—apriorising-psychologism
 (as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-
 faith/inauthenticity⁶³-of-⁸³reference-of-thought/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
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ (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-⁹⁹teleology⁵⁵ 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/paradigmizing for futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 secondnature as deprocrypticism¹⁷. This explains how a 'Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-⁹⁹teleology⁵⁵' 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 ⁸³reference-of-thought’ in construing the ⁸³reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵’ is rather about the ontological-veridicality of ⁸³reference-of-thought. It should not be confused with the more familiar issue involving existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of ⁸³reference-of-thought. Thus unlike in the instance of defect-of-logical-processing-or-logical-implication—supposedly-

apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the registry-
 worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance the
 idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-
 logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³)
 in a same or different circumstance, is invalidated when dealing with perversion⁷⁴-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-⁹⁶supererogation> 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) ⁸³reference-of-
 thought can only construe of the superseded (and unsound) as preconverging-or-dementing¹⁹-
 apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-
 of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposuring to transcend into the superseding ⁸³reference-of-thought in the very first instance
 before any ontologically-veridical pretence to mutual contention). It is based on perpetuating the
 precedingness/supersedingness/ascendency over ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵-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 ⁸³reference-of-thought-devolving⁸⁴ ontological-
 performance⁷¹-<including-virtue-as-ontology> as defect-of-logical-processing-or-logical-
 implicitation—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the
 registry-worldview's/dimension's—⁸³reference-of-thought-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-implicitation—supposedly-
 apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the registry-
 worldview's/dimension's—⁸³reference-of-thought-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-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> when such defect-of-logical-processing-or-logical-implicitation—
 supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the registry-

worldview's/dimension's—⁸³reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism⁷⁷ (which directly perverts ⁸³reference-of-thought), 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-⁸³reference-of-thought,-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 'ontologically-reconstituting' intrinsic-reality and thus with respect to perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is inclined to solipsistically-put-into-question/ontologically-reconstituting of the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵' 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 ⁸³reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology implications are utterly different between such a familiar logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ and a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-⁹⁹teleology⁵⁵’ 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 ⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵’ is dealing with perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁹⁶supererogation—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-⁶⁶ontological-contiguity⁴⁴ of a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-⁹⁹teleology⁵⁵’ 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 ⁸³reference-of-thought, 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/⁸³reference-of-thought to convince a non-positivism/medievalism mindset/⁸³reference-of-thought that it ⁸³reference-of-thought 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/⁸³reference-of-thought; and

so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking²⁰—apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueeness-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-⁹⁶supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. This is the only basis for establishing the relative ascendancy of divergent ⁸³reference-of-thought (not to be confused with ‘logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ convincing’ as this by definition will instead make circular references to a prior ⁸³reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective ⁸³reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ convincing’ whereby interlocutors already share this common ⁸³reference-of-thought, 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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 ⁸³reference-of-thought will recognise itself as rather preconverging-or-dementing¹⁹–apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology 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-⁸³reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing¹⁹–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology of our present positivistic registry-worldview as rather preconverging-or-dementing¹⁹–apriorising-psychologism (as procrypticism–or–disjointedness-as-of-⁸³reference-of-thought⁸⁰) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ higher registry-worldview ontological-completeness-of-⁸³reference-of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-⁹⁹teleology⁵⁵’ highlights that the prior preconverging-or-dementing¹⁹–apriorising-psychologism ⁸³reference-of-thought faces a ‘Heideggerian (engaged)-destruktion’, as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving ‘ontological-reconstituting–as-to-conflatedness¹²’ of the prospective postconverging-or-dialectical-thinking²⁰–apriorising-psychologism ⁸³reference-of-thought 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-⁹⁶supererogation⁵³ as ‘prelogic supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation⁵³ do not apply with respect to ‘“Différance-disambiguation-of-ontologically-veridical-meaningfulness-and-⁹⁹teleology⁵⁵’; as the latter is more about an engagement between a prior/transcended/superseded ⁸³reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to its ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ whether these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity—or-ontological-preservation and a prospective/transcending/superseding ⁸³reference-of-thought like positivism (which develops new ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁵⁵’ equally takes cognisance of the fact that a ⁸³reference-of-thought construal is simply as of a dynamic-

cumulative-aftereffect conflation¹², and with perversion-⁸³reference-of-thought 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁶⁶ontological-contiguity⁴⁴ of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, 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-⁹⁹teleology⁵⁵’ 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 ⁸³reference-of-thought transcendental dialectics. Such a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵-into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview ⁸³reference-of-thought. 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> pointing to ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-⁹⁹teleology⁵⁵’, 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 deprocrpticism¹⁷). 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-tracing⁴⁵>’; 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 recomposed 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 ‘recomposed-existentialism
 contextualisation’, and as such a given ‘recomposed-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-tracing⁴⁵> 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-
⁹⁹teleology⁵⁵) as institutionalisation/intemporalisation, this highlights that 'Différance-
 disambiguation-of-ontologically-veridical-meaningfulness-and-⁹⁹teleology⁵⁵' which is rather
 about perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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 ⁸³reference-of-thought-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-⁹⁹teleology⁵⁵’ is the mechanism of transcending the registry-worldview ⁸³reference-of-thought as ‘ontological-reconstituting-as-to-conflatedness¹²/deconstruction’ articulates better and better ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁵⁵ or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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 ⁸³reference-of-thought-devolving⁸⁴ ontological-performance⁷¹-<including-virtue-as-ontology>) to the new ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought-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
⁸³reference-of-thought 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
instittutionalisation 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-⁹⁶supererogation—
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-⁹⁹teleology⁵⁵) 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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ or perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> teleologies) which failure only leads to unrealistically grounded ⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrpticism¹⁷ without a recognition of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-positivism-as-procrpticism⁸⁰ 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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought,-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-⁹⁶supererogation—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-⁸³reference-of-thought’ in voiding/annulling the ‘supposed pretence of a contending posture or ⁸³reference-of-thought’ of the successive corresponding uninstitutionalised-threshold¹⁰² as actually the ontological reflection of their mental-disposition is ‘of threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology-<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-⁸³reference-of-thought’, and thus the ‘point of engagement’ with all established uninstitutionalised-threshold¹⁰² is rather a ‘reflection of postlogism⁷⁷-formulaic—nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation-or-‘threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging reflex or thinking reflex’, for instance ‘we don’t think’ with a non-positivism/medievalism uninstitutionalisation-mindset/⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of prospective
 notional~deprocrypticism¹⁷ perspective with our registry-worldview/dimension procrypticism-
 or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’
 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-⁸³reference-of-thought⁸⁰ should lead to preempting—disjointedness-as-of-⁸³reference-of-thought,-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-⟨~~amplituding~~/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-⁹⁹teleology⁵⁵ 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/⁸³reference-of-thought/consciousness-awareness-⁹⁹teleology so excellently, with the later requalification of Hume, Kant and others of that same mindset/⁸³reference-of-thought/consciousness-awareness-⁹⁹teleology 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-~~<amplifying>~~/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/⁸³reference-of-thought/consciousness-awareness-⁹⁹teleology of essences, alchemies and superstition as an altogether different ~~<amplifying>~~/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought of human mindset/⁸³reference-of-thought/consciousness-awareness-⁹⁹teleology, 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-⁹⁶supererogation, 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 ⁹⁹teleology of mindset/⁸³reference-of-thought/(recomposed)-consciousness-awareness-~~<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought~~ for the prospective knowledge-form/meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation; as ‘different institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> have their knowledge-form/meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought,-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-⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> with respect to ushering in the requisite preempting—disjointedness-as-of-⁸³reference-of-thought,-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 ⁸³reference-of-thought), renders suprastructuralism and associated transcendental concepts comprehensively operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-

narration enabling a more profound intuitive elucidation of the phenomena reflected by the
conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality of
human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
⁹⁹teleology 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~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸'s-
reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
thought-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-⁹⁶supererogation—
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~deprocrysticism¹⁷ existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—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 ⁹⁹teleology. 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 ⁹⁹teleology 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-~~amplifying~~/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-⁹⁹teleology⁵⁵ 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 <amplifying/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 <amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a prospective mindset/⁸³reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn't recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-¹³constitutedness⁷⁹ 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-⁹⁹teleology⁵⁵) for
 prospective meaningfulness-and-⁹⁹teleology⁵⁵; 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-⁹⁹teleology⁵⁵’, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷. That is the most important work of all human jobs whether it is done as of ‘institutionally secondnature construed technical/professional philosophy’ or not, as secondnature 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought-<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~~-dementativity), which ultimate knowledge-credential is not in the 'metaphors themselves', as misunderstood by naïve critics, since these are just a 'conceptualisation detour' with respect to apprehending a fleeting-perception of reality but rather 'as-of-the-implied-or-derived-elucidation' which is the actual 'product of ontological import', by such thinkers as Deleuze, Guattari, Lacan, 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-

⁹⁶supererogation—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~⁹⁹teleology of ontology' construed as coherent shallow superseding-oneness-of-ontology to coherent deeper superseding-oneness-of-ontology in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷; with such limited-mentation-capacity-deepening⁵² reflected and encapsulated in the operant concept of 'disjointedness-as-of-⁸³reference-of-thought' misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ in arrogation (as relative-ontological-incompleteness⁸⁸-induced, -'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism’, thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-or-temporal-preservation-as-pseudointemporality⁵¹-preservation, with respect to ultimate ontological-normalcy/postconvergence. The <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ of ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology rescheduling’ wherein a given present registry-worldview of relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—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-⁹⁹teleology), with regards to the fact that the ‘reflex
 supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of
⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ representation of
 meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the
 scope of a registry-worldview’s institutionalisation ⁸³reference-of-thought where
 intemporality⁵¹//longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ representation of meaningfulness affirmations (and, specifically with a perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>

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-⁹⁶supererogation⁵³ but in the first place, rather the preceding/superseding ontological notion of the appropriateness/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought of implied ⁸³reference-of-thought in establishing what is 'postconverging-or-dialectical-thinking²⁰—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought and in-phase' and 'preconverging-or-dementing¹⁹—apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-faith/inauthenticity⁶³-of-⁸³reference-of-thought/slantedness and dialectically-out-of-phase'; from whence logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ then arises in protraction in an altogether different construction only if appropriate/soundness/ontological-good-

faith/authenticity⁶⁸-of-⁸³reference-of-thought of meaningfulness is established, dismissing hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/non-veridical/vacuous constructs of ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> with the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-⁹⁶supererogation—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-⁸³reference-of-thought’ misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism whereas the same exercise with supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism interlocutor is actually the target of such postlogism⁷⁷-slantedness inducing ‘faulty-mentation-procedure-deception-or-urge⁴¹’ about the latter, that trace-of-dots-as-narratives from the supplanting—conviction-as-to-profound-⁹⁶supererogation—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-urge⁴¹’. 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting—conviction-as-to-profound-⁹⁶supererogation—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-⁸³reference-of-thought’ misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism’-threshold (as-it-is-thus-‘in-wait’-for-
 perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—or-temporal-
 preservation-as-pseudointemporality⁵¹-preservation), defining the typical threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism psyche of successive uninstitutionalised-
 threshold¹⁰² (beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’-
 threshold (as the-relative-ontological-incompleteness⁸⁸-is-inherently-thus-‘in-wait’ for

perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵) and intemporality⁵¹/longness (longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their ⁹⁹teleology/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 ⁹⁹teleology), 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-⁸³reference-of-thought’ misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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-⁹⁹teleology⁵⁵ and shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵, 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-operand-or-incidenting-predicative-insights-of-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-

⁹⁹teleology’ (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-⁸³reference-of-thought’ misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ in arrogation (at individuation-level as relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-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-⁹⁹teleology’ 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 ⁸³reference-of-thought-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-⁸³reference-of-thought’ misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ in arrogation (at individuation-level relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, as-it-is-thus-‘in-wait’-for-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,—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 ⁶⁶ontological-contiguity—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-⁹⁹teleology as it recognises that (and explains why) the mental-disposition/consciousness-awareness-⁹⁹teleology of a recurrent-utter-institutionalised mindset/⁸³reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism⁸⁰ mindset/⁸³reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁹⁹teleology 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 ¹³constitutedness) 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 ⁹⁹teleology is the mind as ‘human <amplituding/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-⁹⁹teleology⁵⁵)’ 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, 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-⁹⁹teleology 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-⁹⁶supererogation—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-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism’)) ‘outside of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’’. existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁹teleology). 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-⁹⁶supererogation—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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁹⁶supererogation—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-⁸³reference-of-thought-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 ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation—
 preconverging/dementing¹⁹–apriorising-psychologism (beyond-the-consciousness-awareness-
⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation
 intradimensionally); wherein temporal-dispositions are involved in temporal-preservation-as-
 pseudointemporal⁵¹-preservation by wrongly elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity³⁸ their ⁸³reference-of-thought–categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ 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 ⁸³reference-of-thought,
 with the prior/untranscended/superseded uninstitutionalised-threshold¹⁰² ⁸³reference-of-thought
 as 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
 veridical-existential-reference' which is ontologically non-veridical, and the
 prospective/transcending/superseding ⁸³reference-of-thought involving the 'projective-insights
 of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-

reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-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 ⁸³reference-of-thought 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-⁸³reference-of-thought-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 ⁸³reference-of-thought as being-construal/existential-reference/existential-
 tautologisation makes reference to the comprehensive implications existentially with respect to
 mental-dispositions along the apriorising~registry-elements/anchoring-of-meaning-elements of
 implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
 assumptions, value-reference and ⁹⁹teleology, and involving the potency of both consciousness-
 awareness-⁹⁹teleology representations and implications, for instance, the difference of the
⁸³reference-of-thought as an alchemist and a chemist is much more than just an on-
 occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-
 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-⁶⁶ontological-contiguity⁴⁴. In fact, ontological-reconstituting-as-to-
 conflatedness¹²/deconstruction which always refers rather to the issue of ⁸³reference-of-thought
 is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of
 existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought-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 ⁸³reference-of-thought, rather than just a différence
 (differentiation) as within the same prior/given ⁸³reference-of-thought as of a basic abstract-
 construal. This is one of the reasons for its misapprehension as it implies an overall change in the
⁸³reference-of-thought of appreciation which ends up putting everything ‘of old/of prior’ into
 question, contrary to the traditional analytical expectation of selective-or-limited
 critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of
 deconstruction as ontological-reconstituting-as-to-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-
⁹⁹teleology 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-⁹⁹teleology 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 ⁸³reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-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-⁹⁹teleology⁵⁵) 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-⁸³reference-of-thought-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-⁹⁹teleology 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-⁹⁹teleology⁵⁵) 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 already given as ontological-normalcy/postconvergence oneness, and prospectively transcendently ‘a psychoanalytic-rescheduling from procrypticism–or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ to

deprocrypticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ existential-
 contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-
 completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—
 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
⁸³reference-of-thought' for 'the centering of the prospective ⁸³reference-of-thought'). 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-
 institutionalisations-registry-worldviews (of protracted
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-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-⁹⁶supererogation—
 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 ⁸³reference-of-thought over the prior one’
 (even where the prior as the-present is locked-in-its-ways/complexed-about-its-own-
 transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with
 respect to whether it is of abstract-construal or being-construal/existential-reference/existential-
 tautologisation in order to avoid the ontologically non-veridical ‘virtuality-or-Being-construal-
 as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (by
 elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity³⁸ of ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ of the prior positivism institutionalisation leading to
 procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰, 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-⁸³reference-of-
 thought-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-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-
consciousness-awareness-⁹⁹teleology-<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-⁸³reference-of-thought⁸⁰ 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-⁸³reference-of-thought-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-⁸³reference-of-thought-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 ⁶⁶ontological-contiguity implied by 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-

thought-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 ⁶⁶ontological-
 contiguity—of-the-human-institutionalisation-process⁶⁷ behind base-
 institutionalisation/universalisation/positivism/prospective-deprocrypticism¹⁷, and likewise it is
 the notional-discontiguity/epistemic-discontiguity⁶²-<shallow-⁹⁶supererogation-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-⁸³reference-of-thought’ misappropriated meaningfulness-
 and-⁹⁹teleology⁵⁵ in arrogation (beyond-the-consciousness-awareness-⁹⁹teleology-<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 ¹³constitutedness 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-⁶⁶ontological-contiguity⁴⁴ 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-
⁹⁹teleology⁵⁵ <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’, 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-⁶⁶ontological-contiguity⁴⁴ 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-⁶⁶ontological-contiguity⁴⁴ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation for the <amplituding/formative-epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ should be construed to compensate for our temporality⁹⁸/shortness disposition associated with ¹³constitutedness, with this compensating exercise construed as of ‘presencing—absolutising-identitive-¹³constitutedness⁷⁹’ or more consummately as conflation¹²/conflatedness¹². This presencing—absolutising-identitive-

¹³constitutedness⁷⁹ 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 <amplifying/formative~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-¹³constitutedness⁷⁹ 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-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-thought 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-⁶⁶ontological-contiguity⁴⁴ 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
⁸³reference-of-thought 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-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-thought 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-⁶⁶ontological-contiguity⁴⁴ 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 <amplituding/formative~epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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 ⁸³reference-of-thought (given consciousness's neuterising⁵⁷-induced-or-deneuterising¹⁶-induced)-⁸³reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-⁹⁹teleology⁵⁵ as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, thus reflecting the registry-worldview's/dimension's ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ of a given <amplituding/formative~epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) become a relatively sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating~nascence> exercise qualified more pertinently as ‘conceptual patterning’ as of ¹³constitutedness in any such <amplituding/formative~epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a ⁸³reference-of-thought~

categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought 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 ⁸³reference-of-thought-
categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ 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
⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-
aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵ of a given <amplifying/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 ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for- aposteriorising/logicising/deriving/intelligising/measuring~meaningfulness-and-⁹⁹teleology⁵⁵

(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 <amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the <amplituding/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-thought ¹³constitutedness. 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 ⁸³reference-of-thought or axiomatic-construct of their study’ to which the implications of statistical and mathematical methodologies and analyses are naively brought to bear. This further speaks in the bigger scheme of things, of the need for the articulation of what will be a ‘fully intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity constraining social science’ as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ registry-worldview psychologism should fully enable (rather as an overall grounding of meaningfulness-and-⁹⁹teleology⁵⁵ that overcomes disjointedness-as-of-⁸³reference-of-thought-as-misappropriated-meaningfulness) just as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity natural sciences including an emerging and upcoming social science. Insightfully,

this analysis equally underlines that there is a 'human sense-of-ontology/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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-<amplituding/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-⁹⁹teleology⁵⁵; 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 <amplituding/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ in existence. Basically, the induced social universal-transparency¹⁰⁴-<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/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-⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>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-~~<amplifying~~/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-⁸³reference-of-
 thought-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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism’ (as elicited by postlogism⁷⁷-and-
 conjugated-postlogism⁷⁷) and the ‘intemporal-disposition/ontologically-veridical supplanting-
 conviction-as-to-profound-⁹⁶supererogation—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-⁸³reference-of-
 thought-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~deprocrypticism¹⁷ imbricatedness/threadedness/recomposuring

referential-depth-or-existential-reference-or-tautologisation’,
reflecting/perspectivating/highlighting (the corresponding postlogism⁷⁷-and-conjugated-
postlogism⁷⁷ uninstitutionalised-threshold¹⁰² perversion⁷⁴-of-⁸³reference-of-thought-<as-
effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> as) ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference’ (the-perversion⁷⁴-of-⁸³reference-
of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-⁹⁶supererogation>,–of-positivistic-meaningfulness or the-perversion⁷⁴-of-⁸³reference-
of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
shallow-⁹⁶supererogation>,–of-positivistic-categorical-imperatives-or-axioms-or-registry-
⁹⁹teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as
threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
preconverging/dementing¹⁹–apriorising-psychologism (beyond-the-consciousness-awareness-
⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ manifestation); and so-
construed suprastructurally (beyond the positivistic/procrypticism⁸⁰ registry-worldview
consciousness-awareness-⁹⁹teleology, 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-⁸³reference-of-thought-
<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> 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-⁹⁹teleology) 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~deprocrypticism¹⁷ as beyond-the-consciousness-awareness-⁹⁹teleology-
 <in-existential-extrication-as-of-existential-unthought>⁶ of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism⁸⁰ registry-worldview/dimension as untranscendable) 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought 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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism’ as of threshold-of–nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-⁹⁹teleology-<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 ⁸³reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a new ⁸³reference-of-thought/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-⁸³reference-of-thought associated with procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ for notional~deprocrypticism¹⁷ existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—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-⁹⁶supererogation—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism’) as threshold-of—
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism with respect to the ⁸³reference-of-
 thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ in ontological-
 normalcy/postconvergence of new/prospective institutionalisation as deprocrypticism¹⁷;
 (beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-
 unthought>⁶ manifestation), in ‘perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>—
 categorical-imperatives/axioms/registry-⁹⁹teleology⁸ of the prior institutionalisation as positivism
 known as procrypticism⁸⁰ uninstitutionalisation (‘procrypticism-uninstitutionalisation of
 positivism-institutionalisation’), in threshold-of—nonconviction/madeupness/bottomlining-as-to-
 shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism of the
 positivistic ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, 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-
⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ ⁸³reference-of-thought—categorical-
 imperatives/axioms/registry-⁹⁹teleology⁸ supplanting—conviction-as-to-profound-
⁹⁶supererogation—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-⁹⁹teleology⁸-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-⁹⁶supererogation—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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as of ‘the notional~deprocrypticism¹⁷ imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁹teleology⁸-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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹–apriorising-psychologism’ will be critically about: (i) the phased storied articulation of procrypticism⁸⁰ uninstitutionalisation threshold-of-

nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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-⁸³reference-of-thought-<as-effectively-apriorising-

in-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation¹⁰ 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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 ⁸³reference-of-thought 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-⁹⁶supererogation—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 ⁹⁹teleology 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’, to
 contrastively provide the revealing retrospective insight of threshold-of–
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

preconverging/dementing¹⁹—apriorising-psychologism’ representation of the present positivism—procrypticism⁸⁰ uninstitutionalisation as procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰-and-⁹⁹teleology ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-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-thinking²⁰-⁸³reference-of-thought 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-⁸³reference-of-thought, i.e. unsound/perverted ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)’ including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology); by rather reflecting/perspectivating/highlighting the points where such ‘breaking-

of-the-threadedness/thread-of-ontologically-veridical meaningfulness' occur as of 'threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation⁵³ as 'prelogic supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation⁵³) based on wrongly implied prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-(as-of-existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context) and wrongly implied soundness/non-perverted-⁸³reference-of-thought, 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism' and its unsound/perverted 'apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-

ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology. 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 ⁸³reference-of-thought and relative-ontological-incompleteness⁸⁸ is utterly different from 'a defect-of-logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ of the registry-worldview's/dimension's-⁸³reference-of-thought-for-social-functioning-and-accordance which doesn't bar a new logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ as 'prelogic supplanting-conviction-as-to-profound-⁹⁶supererogation—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-⁹⁶supererogation⁵³ which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the ⁸³reference-of-thought 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 ⁸³reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the ⁸³reference-of-thought, and so a decentering of meaningfulness; the <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ being more like what it takes to get a medieval as non-positivistic mindset/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the

approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness⁸⁸-induced, -‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁹⁶supererogation⁵³ as ‘prelogic supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/⁸³reference-of-thought, 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/⁸³reference-of-thought into a positivistic mindset/⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷

worldview. This explains why ‘perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is more than just an issue of an act or acts, but is ‘reconceptualised rather as prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought as of denaturing¹⁵’ in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is in the bigger picture revealing an inherent problem as of the prior human ⁸³reference-of-thought conceptualisation of inherently given intrinsic-reality/ontological-veridicality, and that the ‘occurred event of perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is simply ‘pointing to an altogether deeper underlying human relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 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-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ with notional~deprocrypticism¹⁷ prospective institutionalisation <amplifying/formative–epistemicity>causality~as-to-projective-totalitative–implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation’ as the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought; 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-⁸³reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic ontological-primemovers-totalitative-framework⁷² approaches in human

conceptualising of the natural world as the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought. 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-⁸³reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our ⁸³reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our ‘⁸³reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology> of ⁸³reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect ⁸³reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology> is rather ‘construed in emotionally-laden terms’ with respect as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of the social like law, virtue, etc., as of our subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression-as-of-<amplifying/formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-supererogatory~epistemic-conflatedness¹². Thus intrinsic-reality/ontological-veridicality is derived ‘wholly by conflatedness¹²’ or in other words ensuring the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought with respect to problematic prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought reflected by perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, with

no <amplitudinal/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasitic-drag³³ allowed by intrinsic-reality/ontological-veridicality. In other words as of metaphysics-of-absence, the ordinariness <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) in non-positivism/medievalism with its ⁸³reference-of-thought is inclined to relate to perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> phenomenon as a non-positivism/medieval postlogism⁷⁷ phenomenon such as notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism ⁸³reference-of-thought <amplitudinal/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-implications>) of ‘great living’ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought but then a ‘conflatedness¹² of conceptualisation’ will convert such perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰² of the so-called great living of non-positivism/medievalism ⁸³reference-of-thought’ to arrive at the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of positivism opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> will elicit an ordinariness <amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰

<amplituding/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable–void⁵⁹’-with-regards-to-prospective-apriorising-implications>) of ‘great living’ as of its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought but then a ‘conflatedness¹² of conceptualisation’ will convert such perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> in terms of the ‘Being defect as uninstitutionalised-threshold¹⁰² of the so-called great living of our positivism–procrypticism⁸⁰ in disjointedness-as-of-⁸³reference-of-thought’ to arrive at the prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought of notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-⁸³reference-of-thought opened-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism⁷⁷ phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical meaningfulness-and-⁹⁹teleology⁵⁵ exists beyond their <amplituding/formative>wooden-language-(imbued—

averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-
⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-with-regards-to-prospective-apriorising-
 implications>) as of the respective notional~deprocrpticism¹⁷ as preempting—disjointedness-
 as-of-⁸³reference-of-thought and positivism ⁸³reference-of-thought that carry the prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought opened-construct-of-
 meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁸³reference-of-
 thought and the prospective registry-worldview/dimension as of its prospective relative-
 ontological-completeness⁸⁷-of-⁸³reference-of-thought is ‘the very paradox of meaningfulness-
 and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought’ with
 the transcendental de-mentative/structural/paradigmatic <~~amplifying~~/formative-
 epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-
 contiguity⁴⁴ 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-
⁹⁹teleology⁵⁵ might seem arbitrary when meaningfulness-and-⁹⁹teleology⁵⁵ is rather interpreted in
 terms of the prior ⁸³reference-of-thought. This further explains ‘the socially conflicted nature of
 all implied transcendental constructs’ whether with prophesying metaphysico-theological
 constructs of early times reflected in non-universal and universal creeds up to our metaphysico-
 ontological worldviews implied transcendence-and-sublimity/sublimation/~~supererogatory~~~de-
 mentativity, and so as of human-subpotency~aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-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-dialectics)¹⁴ in that relative-ontological-
incompleteness⁸⁸-of-⁸³reference-of-thought ‘is not a logical issue/problem’ but ‘a
Being/existential/ontological/axiomatic-construct problem’ with its de-
mentative/structural/paradigmatic implied vices-and-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-
⁸³reference-of-thought⁸⁰ uninstitutionalisation requiring prospective notional~deprocrypticism¹⁷
institutionalisation as preempting—disjointedness-as-of-⁸³reference-of-thought
institutionalisation, and so rather as of a transcendental habituation exercise construed as
‘ontological-resetting’ of placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-⁹⁹teleology 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-
⁸³reference-of-thought’ implies ‘a new all-pervasiveness of ⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸ as the axiomatic-construct of meaningfulness-and-
⁹⁹teleology⁵⁵’ as a prospective institutionalisation ⁸³reference-of-thought. Thus a ⁸³reference-of-
thought is an all-pervasiveness of ⁸³reference-of-thought—categorical-
imperatives/axioms/registry-⁹⁹teleology⁸ as the axiomatic-construct of meaningfulness-and-

⁹⁹teleology⁵⁵; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, with such implied derogation of such ‘all-pervasiveness of ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as the axiomatic-construct of meaningfulness-and-⁹⁹teleology⁵⁵’ signalling fundamentally a threshold of failure of ⁸³reference-of-thought/de-mentative/structural/paradigmatic—ontological-performance⁷¹-<including-virtue-as-ontology> and construed as relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, construed as its institutionalisation, is as of ‘conflatedness¹²’ which itself involves the ‘universally-transparent constraining mechanical-knowledge as of the bare ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> is induced by ‘denaturing¹⁵ of the form of meaningfulness-and-⁹⁹teleology⁵⁵’ on the ‘universally-transparent constraining mechanical-knowledge as of the bare ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁹teleology⁵⁵ as if it was of ‘conflatedness¹²’ in <amplituding/formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³
implying an uninstitutionalised-threshold¹⁰² of perversion-and-derived-perversion⁷⁴-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
as-to-shallow-⁹⁶supererogation> reconceptualised as prior relative-ontological-incompleteness⁸⁸-
of-⁸³reference-of-thought. Across all registry-worldviews/dimensions, the specific association of
postlogism⁷⁷s to ‘denaturing¹⁵ of the form of meaningfulness-and-⁹⁹teleology⁵⁵’ arises as of its
compulsing–nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
⁹⁶supererogation¹⁰ physiological condition in relation to ‘prelogism⁷⁸-as-of-conviction,-as-to-
profound-⁹⁶supererogation meaningfulness-and-⁹⁹teleology⁵⁵’, 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-⁹⁹teleology⁵⁵’. Thus
at that uninstitutionalised-threshold¹⁰² which highlight ‘denaturing¹⁵ of the form of
meaningfulness-and-⁹⁹teleology⁵⁵’ 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
⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought; construed as ‘ontological-resetting’ of
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
⁹⁹teleology 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ as
 procrypticism—or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ in endemising/enculturating it,
 thus in need of notional~deprocrypticism¹⁷ as preempting—disjointedness-as-of-⁸³reference-of-
 thought 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-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> ‘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-
⁸³reference-of-thought’ with the latter by itself becoming the grander problematic, more like the
 relative non-positivism/medievalism relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-

thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, as revealing of the grander framework of vices-and-impediments¹⁰⁵ inherent to the relative non-positivism/medievalism relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. Rather it is about articulating the ontological-completeness-of-⁸³reference-of-thought as 'Being correction' as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively notional~deprocrpticism¹⁷ institutionalisation over our procrpticism⁸⁰ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought in overcoming <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ by prior/transcended/superseded non-positivistic or procrpticism⁸⁰ ⁸³reference-of-thought-categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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~deprocrpticism¹⁷ ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. So perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> has always been recurrent in reflecting holographically-<conjugatively-and-transfusively> the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ into the intemporal-disposition as longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-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-thinking²⁰-⁸³reference-of-thought 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as intemporally-preservational’ distracted by ‘the breaking or a subtransversality—apriorising/axiomatising/referencing ‘disjointedness-as-of-⁸³reference-of-thought’ misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ in arrogation as ontologically non-veridical with ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ apriorising/axiomatising/referencing> failing/not-upholding-<as-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, ‘in distractive-alignment-to-⁸³reference-of-thought-<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-⁸³reference-of-thought⁸⁰, preconverging-or-dementing¹⁹—apriorising-psychologism and dialectically-out-of-phase in pseudointemporality⁵¹, and so by a maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-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 ⁸³reference-of-thought, i.e. unsound/perverted ‘apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology, 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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁸³reference-of-thought-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-⁹⁹teleology⁵⁵' 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/referencing⁸³reference-of-thought over a subtransversality—apriorising/axiomatising/referencing⁸³reference-of-thought for the ontological-reconstituting-as-to-conflatedness¹² of ‘existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>; 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-⁸³reference-of-thought-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’⁸³reference-of-thought, wherein the ‘induced de-

individueation ⁸³reference-of-thought' is rather reconstrued in its veridical existential-reality of
narratives by SUPRATRANSVERSALITY—
APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical ⁸³reference-of-
thought of 'notional~deprocrypticism¹⁷ preempting—disjointedness-as-of-⁸³reference-of-
thought <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴' 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, reputa, 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-individueation ⁸³reference-of-
thought' 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-⁸³reference-of-thought procrypticism—or—disjointedness-as-of-
⁸³reference-of-thought⁸⁰ extricatory-and-temporal incidental construals of meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought
 <~~amplifying~~/formative~epistemicity>causality~as-to-projective-totalitative~implications,-for-
 explicating-⁶⁶ontological-contiguity⁴⁴). The disambiguation of transversality-of-affirmative-and-
 unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ into a
 ‘supratransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought of
 meaningfulness-and-⁹⁹teleology⁵⁵’ over a ‘subtransversality—
 apriorising/axiomatising/referencing ⁸³reference-of-thought of meaningfulness-and-
⁹⁹teleology⁵⁵’ can equally be understood by comparison with the notion of
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as ⁸³reference-of-
 thought of meaningfulness-and-⁹⁹teleology⁵⁵, as there can’t be common ⁸³reference-of-thought of
 contention (mutually intelligible aposteriorising/logicising/deriving/intelligising/measuring as
 mutually intelligible meaningfulness-and-⁹⁹teleology⁵⁵) between a flawed
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 (subtransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought of
 meaningfulness-and-⁹⁹teleology⁵⁵, 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 ⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵, 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-⁹⁹teleology⁵⁵ processing’ in relation to ‘appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset/⁸³reference-of-thought of meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-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 ⁸³reference-of-thought’, 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-tracing⁴⁵>~~ 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-⁹⁹teleology⁵⁵) 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-
⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism), without mutual
 intelligibility of logical-processing-or-logical-implication—supposedly-apriorising-in-
 conviction-as-to-profound-⁹⁶supererogation⁵³ but for the effectiveness/ontological-primemovers-
 totalitative-framework⁷² of the correct
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
 measurements (supratransversality—apriorising/axiomatising/referencing) appropriateness-of-
⁸³reference-of-thought-as-of-conflatedness¹² that collapses the defective
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
 (subtransversality—apriorising/axiomatising/referencing) perversion⁷⁴-of-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>, as of the consequences in a comparative use of both
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument after a while
 (crossgenerationally). Thus issues of defect of ⁸³reference-of-thought
 (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-⁹⁶supererogation⁵³ (mutually intelligible

measuring), but rather by the superseding supratransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought (as-of correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) in intemporal/longness projection for aetiologisation/ontological-escalation over the subtransversality—apriorising/axiomatising/referencing ⁸³reference-of-thought (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 ⁸³reference-of-thought. This equally validates the notion of transversality-of-affirmative-and-unaffirmative,-disambiguated-apriorising/axiomatising/referencing¹⁰¹ as logical-incongruence of appropriateness-of-⁸³reference-of-thought-as-of-conflatedness¹² and perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>. 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-⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-

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-⁸³reference-of-thought-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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> of the registry-
 worldview's/dimension's institutionalised meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-
 thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ as temporal-preservation-in-
 pseudointemporality⁵¹-preservation as of threshold-of-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism, going
 by the dynamism of human-subpotency—aporia/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/madeupness/bottomlining-as-to-threshold-of-shallow-
⁹⁶supererogation¹⁰ 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
 pseudointemporal⁵¹/preconverging-or-dementing¹⁹—apriorising-psychologism, and
 supplanting—conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism as to intemporal/ontological in non-
 pseudointemporal⁵¹/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-⁸³reference-of-
 thought-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-thinking²⁰-⁸³reference-of-thought 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-⁹⁶supererogation—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-pseudointemporal⁵¹) wrongly did
 (as the latter only arises where ‘apriorising-⁸³reference-of-thought-elements/apriorising-
 registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-

prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)’ are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology, even though the natural reflex to be of prelogic supplanting—conviction-as-to-profound-⁹⁶supererogation—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—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation⁵³ 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-

psychologism mind's own reflex mental-disposition to be prelogic supplanting—conviction-as-to-profound-⁹⁶supererogation—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 ⁸³reference-of-thought technique of distractive-alignment-to-⁸³reference-of-thought-<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-⁹⁶supererogation—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 ⁸³reference-of-thought, and so as 'breaking imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought⁸⁰ preconverging-or-dementing¹⁹—apriorising-psychologism', and consequently necessarily wrongly implied soundness/non-perverted-⁸³reference-of-thought, i.e. unsound/perverted 'apriorising—⁸³reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)' including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-

arrogation, assumptions, value-reference and ⁹⁹teleology 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism, i.e. perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>)-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-⁹⁶supererogation—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 ⁸³reference-of-thought, and so as ‘upholding imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation⁵³, hence postconverging-

or-dialectical-thinking²⁰—apriorising-psychologism and dialectically-in-phase, i.e. sound-
 registry-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-
 thought))-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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism and the supratransversality—
 apriorising/axiomatising/referencing (as-of-non-pseudointemporality⁵¹) as ‘conviction-as-to-
 profound-⁹⁶supererogation, 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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism (beyond-the-consciousness-awareness-
⁹⁹teleology-<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
 secondnatured 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
⁶⁶ontological-contiguity of ⁸³reference-of-thought, 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-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁸³reference-of-thought,
 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-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—
 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/unrecomposing-as-

virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism ⁸³reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁸³reference-of-thought’–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 ~~<amplituding/formative-epistemicity>~~totalising~renewing-realisation/re-perception/re-thought as of secondnature institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations/the-⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ is ‘not a human emanance transformation of temporal-dispositions/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ into the intemporal-disposition/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold¹⁰²’. The implication is that acting as-of-a-secondnature 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-⁹⁶supererogation—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-⁸³reference-of-thought-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-
⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵) 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-⁹⁹teleology⁵⁵) 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 secondnature 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-⁹⁶supererogation—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 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 thought, postures and ⁹⁹teleology 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-⁹⁹teleology⁵⁵-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 secondnatured 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 ⁸³reference-of-thought technique of distractive-alignment-to-⁸³reference-of-thought-<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-⁹⁶supererogation—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-pseudointemporality⁵¹) 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-pseudointemporality⁵¹) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality⁵¹) was of ‘sound registry-(reflected-as-soundness-or-ontological-good-faith/authenticity⁶⁸-of-⁸³reference-of-thought)’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-⁸³reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-⁸³reference-of-thought’ (as lacking notional~deprocrypticism¹⁷ from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) arising from its procrypticism-or-disjointedness-as-of-⁸³reference-of-thought⁸⁰ (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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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-logic¹’; 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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶-
 as-ignorance) as per their ‘ontological-incompleteness-of-⁸³reference-of-thought-induced-
 virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-
 so-construed-by-prospective-⁸³reference-of-thought’ (as being procrypticism—or-disjointedness-
 as-of-⁸³reference-of-thought⁸⁰), starting with the psychopath’s postlogism⁷⁷/perversion⁷⁴-of-
⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-
 as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism while ‘establishing the center’ as the
 ‘notional~deprocrypticism¹⁷ supplanting—conviction-as-to-profound-⁹⁶supererogation—
 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-⁸³reference-of-thought-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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰–apriorising-psychologism as to intemporal-preserving/transcendental/maximalising-recomposuring⁵⁴-for-relative-ontological-completeness⁸⁷—unenframed-conceptualisation teleological ⁸³reference-of-thought’ as supratransversality, 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 supratransversality—apriorising/axiomatising/referencing, as-of-non-pseudointemporality⁵¹’) 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-⁹⁶supererogation—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-⁸³reference-of-
 thought-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-thinking²⁰-⁸³reference-of-thought in relative-ontological-completeness⁸⁷ as depth-of-
 thought’) reflecting their corresponding perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-
 apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>, and
 these are ontologically never allowed to escape the intrinsic-reality of their threshold-of-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism, wherein ‘the notional~deprocrypticism¹⁷
 supplanting—conviction-as-to-profound-⁹⁶supererogation—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 ⁶⁶ontological-contiguity that precedes and supersedes
 any threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism!) This ‘continuous profound/elaborate
 notional~deprocrypticism¹⁷ supplanting—conviction-as-to-profound-⁹⁶supererogation—
 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-⁸³reference-of-thought-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-thinking²⁰⁻⁸³reference-of-thought 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism or
 transcendental/intemporal/maximalising-recomposuring⁵⁴-for-relative-ontological-
 completeness⁸⁷—unenframed-conceptualisation disposition of ⁸³reference-of-thought 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-⁸³reference-of-thought
 defective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ for its
 induced conjugated-postlogism⁷⁷ by inherent relative-ontological-incompleteness⁸⁸-induced,-
 ‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—

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-⁹⁶supererogation—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-⁹⁶supererogation—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-

pseudointemporality⁵¹) 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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—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 ⁸³reference-of-thought, whether acting (threshold-of-nonconviction/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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/makeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰-(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-pseudointemporal⁵¹)’ 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 ⁹⁹teleology/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 ⁹⁹teleology/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 ⁹⁹teleology/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining ⁹⁹teleology/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 ⁶⁶ontological-contiguity—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 ⁹⁹teleology/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 ⁹⁹teleology/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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ ⁹⁹teleology/teleological-differentiation by its deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—

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 ⁹⁹teleology/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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe ⁹⁹teleology/teleological-differentiation as discrete, as a conceptualisation of ⁹⁹teleology is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to ⁸³reference-of-thought as to postconverging/dialectical-thinking²⁰—apriorising-psychologism mental-devising-representation from whence logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ arises whether the supplanting-conviction-as-to-profound-⁹⁶supererogation—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 ⁹⁹teleology/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 ⁸³reference-of-thought-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-⁹⁹teleology ‘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-as⁶⁶ontological-contiguity/superseding–oneness-of-ontology), defines and structures⁹⁹teleology/teleological-differentiation in its derivation as 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-thinking²⁰-⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism' <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ on meaningfulness 'as to social dynamism of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism', is decentered with the more ontologically-complete emerging at the centre as supplanting—conviction-as-to-profound-

⁹⁶supererogation—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-⁸³reference-of-
thought-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-thinking²⁰-⁸³reference-of-thought 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 ⁸³reference-of-
thought’ of an uninstitutionalised-threshold¹⁰² (like non-positivism/medievalism) to ‘center’ the
corresponding and prospective institutionalisation (like positivism) ⁸³reference-of-thought, and
ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold¹⁰² as of
threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
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), ⁸³reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence, we'll certainly grasp that a non-positivism/medievalism mindset/⁸³reference-of-thought 'is not qualified/sound' by virtue of its relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism' as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸,-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-⁹⁶supererogation—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/⁸³reference-of-thought with respect to our relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism' of the lack of a notional~deprocrypticism¹⁷ mindset/⁸³reference-of-thought as of deprocrypticism—or—

preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—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-⁸³reference-of-thought-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~procrysticism⁸⁰ 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-⁹⁹teleology, 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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ but more critically an invitation into the new as of a positivising/rational-empirical mindset/⁸³reference-of-thought meaningfulness-and-⁹⁹teleology⁵⁵; 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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-⁹⁹teleology (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~deprocrysticism¹⁷ which is deeper than our present positivism~procrypticism⁸⁰ registry-worldview ⁸³reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence traditional/conventioning ⁸³reference-of-thought~categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁹⁶supererogation~preconverging/dementing¹⁹~apriorising-psychologism' based on their respective relative-ontological-incompleteness⁸⁸-induced,~'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation~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-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) to the given uninstitutionalised-threshold¹⁰² registry-worldview's/dimension's ⁸³reference-of-thought; 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-⁸³reference-of-thought-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-thinking²⁰-⁸³reference-of-thought 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into notional~deprocrypticism¹⁷ suprastructuring/transcendental/intemporal-preserving ⁸³reference-of-thought 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-⁹⁹teleology-<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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism (thus
 pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-
 recomposuring’ into base-institutionalisation suprastructuring/transcendental/intemporal-
 preserving ⁸³reference-of-thought 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-⁹⁹teleology-<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-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism (thus
 pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-
 recomposuring’ into universalisation suprastructuring/transcendental/intemporal-preserving
⁸³reference-of-thought 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-⁹⁹teleology-<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/makeupness/bottomlining-as-to-shallow-⁹⁶supererogation—
 preconverging/dementing¹⁹—apriorising-psychologism (thus
 pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-
 recomposuring' into positivism suprastructuring/transcendental/intemporal-preserving
⁸³reference-of-thought 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—procrpticism⁸⁰ uninstitutionalisation by the 'psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposuring' into notional~deprocrpticism¹⁷
 suprastructuring/transcendental/intemporal-preserving ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵/teleological-differentiations known as supratransversality—
 apriorising/axiomatising/referencing over the transcended meaningfulness-and-
⁹⁹teleology⁵⁵/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-⁸³reference-of-thought⁸⁰ meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ to the maximalising-as-’deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷

transcending/superseding meaningfulness-and-⁹⁹teleology⁵⁵ ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ implies it is ‘in-wait as of prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought defective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ for the perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ and postlogism⁷⁷ phenomenon’. The suprastructural (beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶) <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism and pseudointemporality⁵¹ as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism (including as derived/conjugated pseudointemporality⁵¹ as to threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ (as of ⁸³reference-of-thought) rather essentially of non-pseudointemporality⁵¹ as of supplanting-conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism. For pseudointemporality⁵¹ as of threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism and by its derivations (consciously, expediently or unconsciously), the representations of meaningfulness-and-⁹⁹teleology⁵⁵ are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-⁹⁹teleology⁵⁵ are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-⁹⁹teleology⁵⁵ is just as valid; basically due to the fact that our fundamental

relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>,-of-categorical-imperatives/axioms/registry-⁹⁹teleology⁸-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-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ will put in question the reflex idea (in instances of perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> and the corresponding <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴) 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-⁹⁹teleology⁵⁵, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling prospective ⁸³reference-of-thought—categorical-imperatives/axioms/registry-

⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that override such ‘parasitism of meaningfulness-and-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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/mimeticly-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~deprocripticism¹⁷ (by its deprocripticism—or—preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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–procripticism⁸⁰ mental-disposition and the latter’s many compromised assumptions as articulated in this paper, as notional~deprocripticism¹⁷ is priorly implying futural Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-⁹⁹teleology⁵⁵ as of prospective notional~deprocripticism¹⁷ psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or ⁸³reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or ⁸³reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity-(as of relative conflation¹²)’ pivots/decenters to reconstrue/reconceptualise meaningfulness-and-⁹⁹teleology⁵⁵, most critically

marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-
⁹⁹teleology 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/⁸³reference-of-thought of meaningfulness-and-
⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵’ 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-⁹⁹teleology⁵⁵)) in
 inducing defect of ⁸³reference-of-thought as perversion-and-derived-perversion⁷⁴-of-⁸³reference-
 of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-
 shallow-⁹⁶supererogation>). Critically, ontological-normalcy/postconvergence points out that
 paradoxically the transcendental mindset/⁸³reference-of-thought associated with a ‘knowledge
 construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-
 frame which is ‘decentered’) for the knowledge construct to take hold by the continuing
 ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust
 its inherent meaningfulness to us but rather humans need to achieve a given psychical
 development to have-access-to or be-able-to-register the knowledge construct of the more

profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies ‘de-mentation-~~(supererogatory~ontological~de-mentation-or-dialectical~de-mentation—stranding-or-attributive-dialectics)~~¹⁴ of ⁸³reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or meaningfulness-and-⁹⁹teleology⁵⁵. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human ~~<amplituding/>~~formative-epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising/referencing-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-⁹⁹teleology⁵⁵) 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 wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined meaningfulness-and-⁹⁹teleology⁵⁵. 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-⁹⁹teleology⁵⁵) 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. 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-⁹⁹teleology⁵⁵, arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical ⁸³reference-of-thought, wherein both temporal-dispositions in various shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically entitled-in-equivalence ‘notwithstanding veridical veracity/ontological-pertinence conveyable by imbricatedness/threadedness/recomposuring of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-

thought-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-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism mental-disposition reflex that will wrongly reassumed soundness/non-
 perversion⁷⁴-of-⁸³reference-of-thought over-and-ignoring the reality of a postlogism⁷⁷-as-of-
 compulsing~nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-
⁹⁶supererogation¹⁰ induced unsound/perverted-⁸³reference-of-thought, as the breaking
 undermines existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁶supererogation—
 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-⁹⁶supererogation—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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷ ⁸³reference-of-thought, 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-⁹⁶supererogation—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~~~dementativity as intemporal ⁸³reference-of-thought (thus implying a mental-representation-devising/mentation/placeholder-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~~de-

mentativity' as ontologically preconverging-or-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 ⁸³reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of ⁸³reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-⁹⁹teleology⁵⁵ 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’ 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-⁹⁹teleology⁵⁵-as-of-‘nondescript/ignorable-void⁵⁹’-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, reputation, 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, reputation, 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 ‘blurriness⁷ 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/reputation 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-⁹⁹teleology with the corresponding meaningfulness-and-⁹⁹teleology⁵⁵ as ⁶⁶ontological-contiguity—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-⁸³reference-of-thought,-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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ (as perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>)’ 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 ⁸³reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold¹⁰²). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposed’ (as appropriateness-of-⁸³reference-of-thought-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 intemporal⁵¹. 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵' 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 ⁸³reference-of-thought. Plausibly most likely the 'developing consciousness-awareness-⁹⁹teleology 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵' 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-⁹⁹teleology⁵⁵. 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-⁸³reference-of-thought-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/⁸³reference-of-thought from which such accounts are coming from (given such a society's state of paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of relative-ontological-incompleteness⁸⁸-induced,-'threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism') about a figure involved in 'intemporal-prioritisation-of-⁸³reference-of-thought'—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-⁹⁶supererogation' 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 <~~amplifying~~/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 <~~amplifying~~/formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology-<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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context as of ontological-completeness-of-⁸³reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-⁹⁹teleology, 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-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context, induced by prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁹⁹teleology) point to the idea that institutionalisation (the ⁶⁶ontological-contiguity—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-

¹³constitutedness⁷⁹) defines its very own prospective interspersing with uninstitutionalised-threshold¹⁰² articulated as ‘socially-functional-and-accordant⁹³ temporalisation of meaningfulness-and-⁹⁹teleology⁵⁵ as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism individuations frame-of-reference at adulthood’; that is, the ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ or institutionalisation design construed rather as about reducing human-temporalisation-(shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) 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 differential-formalisation-transference institutionalised meaningfulness-and-⁹⁹teleology⁵⁵’, there is a tendency associated with their corresponding extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-⁹⁹teleology⁵⁵) wherein there is ‘parallel construed extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-⁹⁹teleology⁵⁵) meaningfulness-and-⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵} 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-⁹⁹teleology⁵⁵} meaningfulness-and-
⁹⁹teleology⁵⁵-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-⁹⁹teleology⁵⁵} 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-⁹⁹teleology⁵⁵} meaningfulness-and-⁹⁹teleology⁵⁵-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-⁸³reference-of-thought¹⁷ (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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’ 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-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’ 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-accidented-or-random-mental-disposition-(as ‘base ¹³constitutedness of ⁸³reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically pivoting/decentering for rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-(as ‘first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought’ 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 ⁶⁶ontological-contiguity—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-⁹⁶supererogation—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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (postlogism⁷⁷-and-conjugated-postlogism⁷⁷), whether as 'procrypticism⁸⁰ perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (psychopathy and social psychopathy)', 'Non-positivism/medievalism perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>', 'Ununiversalisation perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>' or 'Recurrent-utter-uninstitutionalisation perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation>', 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 ⁸³reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,-(as 'first-level presencing—absolutising-identitive-¹³constitutedness⁷⁹ of ⁸³reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of base-institutionalisation, with ununiversalisation sanctified-conventioning-social-aggregation-enablers ⁸³reference-of-

thought 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

⁸³reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘rational-empiricism/positivising-rules’ required for the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity of positivism or prospectively, with procrypticism⁸⁰ sanctified-conventioning-social-aggregation-enablers

⁸³reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘deprocrypticism-or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷/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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> (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-⁹⁶supererogation-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-⁸³reference-of-thought⁴²’ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>⁷⁶ are ‘denaturing¹⁵ devoided-of-conviction-as-

to-profound-⁹⁶supererogation-or-prelogism⁷⁸-basis' towards the given institutionalisation'ssanctified-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-⁸³reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-⁹⁶supererogation⁵³. Where the interlocutor finds out that the other stranger isn't really a child molester. The psychopath simply articulates another postlogic/perverved-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-⁹⁶supererogation-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-⁹⁶supererogation-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-⁹⁶supererogation—postconverging/dialectical-
 thinking²⁰—apriorising-psychologism mind). Even if this latter narrative is proven to be false (as
 it is another perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-
 nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁸³reference-of-thought-
 elements/apriorising-registry-elements (out of existential-contextualising-contiguity³⁸’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-
 thought-devolving⁸⁴-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-
 or-stature, presumptuousness-or-arrogation, assumptions, value-reference and ⁹⁹teleology 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-
⁹⁶supererogation⁵³ on such false axioms. Thus, with respect to postlogic⁷⁷ generally what is
 critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting-
 conviction-as-to-profound-⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-
 psychologism even if it is a perception of ‘poor or bad supplanting-conviction-as-to-profound-
⁹⁶supererogation—postconverging/dialectical-thinking²⁰—apriorising-psychologism’ (and not to
 be seen as being of postlogic compulsing-nonconviction/madeupness/bottomlining-as-to-
 threshold-of-shallow-⁹⁶supererogation¹⁰) since that will validate the ‘apriorising-⁸³reference-of-
 thought-elements/apriorising-registry-elements (out of existential-contextualising-
 contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-
⁸³reference-of-thought-devolving⁸⁴-as-of-instantiative-context)’ on the basis that it was the

logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ that was wrong hence the possibility and credibility not to question and imply the denaturing¹⁵ of ⁸³reference-of-thought as perverted ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ and thus to wrongly re-engage logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-⁹⁶supererogation⁵³ turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> ‘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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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 devoided-of-conviction-as-to-profound-⁹⁶supererogation-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-⁹⁹teleology⁵⁵-as-of-'nondescript/ignorable-void⁵⁹'-with-regards-to-
 prospective-apriorising-implications>> as 'denaturing¹⁵ postlogic-backtracking devoided-of-
 conviction-as-to-profound-⁹⁶supererogation-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 devoided-
 of-conviction-as-to-profound-⁹⁶supererogation-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-⁸³reference-of-
 thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation> 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-⁸³reference-of-
 thought⁸⁰ 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 ⁶⁶ontological-contiguity—of-the-human-

institutionalisation-process⁶⁷ as it undermines uninstitutionalised-threshold¹⁰² arising from perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought 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 ⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-determinism²¹ ~~<amplituding/formative—epistemicity>~~causality~as-to-projective-totalitative—implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴’ 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 ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵; 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-⁹⁶supererogation—
 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-⁹⁶supererogation—
 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-⁹⁶supererogation—
 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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁶supererogation—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-⁹⁹teleology defect of conscious mindsets within the given uninstitutionalised-threshold¹⁰² registry-worldview/dimension (as the threshold-of—nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism insight is

suprastructural to it or beyond-its-consciousness-awareness-⁹⁹teleology); 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 ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸, -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-⁹⁹teleology⁵⁵ as of prospective deprocrypticism—or-preempting—disjointedness-as-of-⁸³reference-of-thought¹⁷ imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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’ ⁸³reference-of-thought–categorical-imperatives/axioms/registry-⁹⁹teleology⁸ for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), just as the core non-positivism/medievalism mindset/⁸³reference-of-

thought wasn't developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-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~deprocrpticism¹⁷-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-⁸³reference-of-thought associated with the overall institutional-cumulation/institutional-recomposure-<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing⁴⁵> in reflecting holographically-<conjugatively-and-transfusively> the

⁶⁶ontological-contiguity—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 <amplituding/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-⁹⁹teleology⁵⁵ of the prior/old registry-worldview’s/dimension’s ⁸³reference-of-thought as a decentering subsumption; along the same line as the medieval ‘dogmatic scholastics’ insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their ‘institutionalised dogmatic scholasticism methods and processes of reviewing’. By extension the question can be asked whether beyond our ‘<amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag³³ institutionalised positivism conceptualisation of meaningfulness-and-⁹⁹teleology⁵⁵’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective 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 ‘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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrypticism¹⁷

registry-worldview/dimension meaningfulness-and-⁹⁹teleology⁵⁵ which paradoxically de-
 mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the
 positivism–procrypticism⁸⁰ meaningfulness-and-⁹⁹teleology⁵⁵ at its uninstitutionalised-
 threshold¹⁰² as a decentering subsumption; when we factor that such a contemplation-and-Being
 as from a positivism–procrypticism⁸⁰ meaningfulness-and-⁹⁹teleology⁵⁵ is being called upon to
 evaluate as to ‘a meaningfulness-and-⁹⁹teleology⁵⁵ 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 ⁸³reference-of-thought. It should be noted here that the more pertinent
 quality for such implied transcendentalism as of its implied organic-knowledge beyond just a
 mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-
 underdetermination-of-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
⁶⁶ontological-contiguity—of-the-human-institutionalisation-process⁶⁷ as of difference-
 conflatedness¹²-as-to-totalitative-reification⁸⁶-in-⁹²singularisation-as-veridical-epistemic-
 determinism²¹ <amplifying/formative-epistemicity>causality~as-to-projective-totalitative-
 implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴, 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-⁹⁹teleology-<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-<amplifying/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 différence’ 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-⁹⁹teleology⁵⁵ 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-
 <amplituding/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 ⁸³reference-of-thought 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-
⁸³reference-of-thought and the prospective registry-worldview/dimension as of its prospective
 relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought is ‘the very paradox of

meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought' with the transcendental de-mentative/structural/paradigmatic <~~amplifying~~/formative-epistemicity>causality~as-to-projective-totalitative-implications,-for-explicating-⁶⁶ontological-contiguity⁴⁴ 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-⁹⁹teleology⁵⁵ might seem arbitrary when meaningfulness-and-⁹⁹teleology⁵⁵ is rather interpreted in terms of the prior registry-worldview's/dimension's ⁸³reference-of-thought not factoring its prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought 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-⁸³reference-of-thought as of its ¹³constitutedness, as the latter is rather in shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵/distractiveness to the former as of ⁸³reference-of-thought/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-⁸³reference-of-thought 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-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> ; in that as of a human condition relations it is construed rather as beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ postlogism⁷⁷-and-conjugated-postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought 'waylaying', as <amplitudinal/formative>wooden-language-(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing¹⁹—narratives—of-the-⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸) hence preconverging-or-dementing¹⁹—apriorising-psychologism, of prior prelogism⁷⁸-as-of-conviction,-as-to-profound-⁹⁶supererogation prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought, 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 ⁸³reference-of-thought—categorical-imperatives/axioms/registry-⁹⁹teleology⁸ 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-⁸³reference-of-thought, construed as 'ontological-resetting' of placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-⁹⁹teleology. By the mere fact of implied prospective relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought over prior relative-ontological-incompleteness⁸⁸-of-⁸³reference-of-thought a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involves the prospective ⁸³reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-⁹⁹teleology-
<in-existential-extrication-as-of-existential-unthought>⁶ meaningfulness-and-⁹⁹teleology⁵⁵ as of organic-knowledge Being correction’ of the prior ⁸³reference-of-thought, such that the prior ⁸³reference-of-thought logical-dueness doesn’t even arise as the prospective ⁸³reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-⁹⁹teleology⁵⁵’ over the prior ⁸³reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-⁹⁹teleology⁵⁵’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-⁹⁹teleology⁵⁵ 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 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 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 ⁶⁶ontological-contiguity—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 (⁸³reference-of-thought) involving advanced studies and research on the basis of ordinariness of thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the 'promptness of 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-⁹⁶supererogation-<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 ⁸³reference-of-thought that is of
 intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-
 entailing/maximalising/transcendental over the subtransversality—
 apriorising/axiomatising/referencing informal ⁸³reference-of-thought 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-⁹⁹teleology⁵⁵
 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 ⁶⁶ontological-contiguity—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 ⁸³reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/⁹⁹teleology that arises from such a formal ⁸³reference-of-thought (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 ⁸³reference-of-thought' 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 ⁸³reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality—apriorising/axiomatising/referencing melee of common sense ⁸³reference-of-thought, 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-⁹⁹teleology⁵⁵-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-

⁹⁹teleology 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-⁹⁹teleology-<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-⁹⁹teleology⁵⁵-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 ⁶⁶ontological-contiguity—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-⁸³reference-of-thought-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-⁹²singularisation⁴⁷ 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/superseding⁸³reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded⁸³reference-of-thought. What has been misconstrued is exactly the idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining meaningfulness-and-⁹⁹teleology⁵⁵ from existential-tautologisation/existential-reference as of human subpotent existential-⁹⁹teleology 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 ⁹⁹teleology but rather construe the ontological possibility conflated as of
 existential reality. The idea of discretely eliciting value-disposition and ⁹⁹teleology
 choices/options is a secondary exercise of human social application (with ⁹⁹teleology
 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 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-⁸³reference-of-thought in construing-ontological-
 veridicality as determined-by-existential-contextualising-contiguity³⁸’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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 other 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/⁸³reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the 'very strength' of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is this author opinion, is not strong enough (of sufficient ontological-completeness-of-⁸³reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity³⁸'s-reifying/elucidating-of-prospective-relative-ontological-completeness⁸⁷-of-⁸³reference-of-thought-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-⁹⁹teleology-<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-⁹⁹teleology-<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-⁸³reference-of-thought¹⁷ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-⁹⁹teleology-<in-existential-extrication-as-of-existential-unthought>⁶ level of social thought involving notional~deprocrypticism¹⁷ as preempting—disjointedness-as-

of-⁸³reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness-awareness-⁹⁹teleology 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-⁸³reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn't necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall 'insightful empirical' conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation~ununiversalisation,

universalisation–non-positivism/medievalism, positivism–procrpticism⁸⁰ and
 deprocrpticism¹⁷; 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-⁹⁶supererogation-of-mentally-
 aestheticised~preconverging/dementing¹⁹–qualia-schema> in the
 apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of ⁸³reference-of-
 thought/axiomatic-construct. Likewise, the positivism–procrpticism⁸⁰ meaningful-frame is not
 sufficiently beyond-the-consciousness-awareness-⁹⁹teleology-<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-⁹⁹teleology⁵⁵ as of prospective notional~deprocrpticism¹⁷ 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-⁹⁶supererogation¹⁰ 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-⁹⁶supererogation—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-⁸³reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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-⁹⁹teleology⁵⁵ 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-⁸³reference-of-thought relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁸³reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism⁸⁰ sense of

‘temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵ 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~deprocrpticism¹⁷ ontological-completeness-of-⁸³reference-of-thought (as intemporal/longness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵) undermining of procrpticism⁸⁰ relative-ontological-incompleteness⁸⁸-induced,-‘threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ (as the temporal/shortness-of-register-of-meaningfulness-and-⁹⁹teleology⁵⁵). 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 procrpticism⁸⁰ registry-worldview are just as of ‘temporal threshold-of-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation—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-⁹⁶supererogation—preconverging/dementing¹⁹—apriorising-psychologism’ with respect to their respective perversion-and-derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-⁹⁶supererogation> phenomena. Thus in all registry-worldviews ⁸³reference-of-thought, postlogism⁷⁷-as-of-compulsing-nonconviction/madeupness/bottomlining-as-to-threshold-of-shallow-⁹⁶supererogation¹⁰ 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-⁸³reference-of-thought' misappropriated meaningfulness-
 and-⁹⁹teleology⁵⁵ in arrogation tends to extend as conjugated-postlogism⁷⁷ 'disjointedness-as-of-
⁸³reference-of-thought' misappropriated meaningfulness-and-⁹⁹teleology⁵⁵ in arrogation
 involving the temporal elicitation of derived-perversion⁷⁴-of-⁸³reference-of-thought-<as-
 effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-
⁹⁶supererogation>, 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)!

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